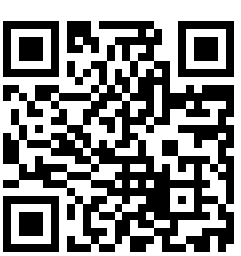
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A

COMMENTARY

OR

EXPOSITION

Upon all the Books of the

New Testament.

VVherein the Text is explained, some Controversies are discussed, divers Common places are handled, and many remarkable matters hinted, that had by former Interpreters been pretermitted.

Besides, divers other Texts of Scripture, which occasionally occur, are fully opened, and the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the judicious Reader.

With a Decad of Common-places upon these ten Heads,

Abstinence.	*Anger.*
Admonition.	*Apostasie.*
Alms.	*Arrogancie.*
Ambition.	*Arts.*
Angels.	*Atheism.*

The second Edition very much enlarged throughout, with an Alphabetical Table thereunto.

By *John Trapp* M. A. Pastour of *Weston* upon *Avon* in *Glocestershire*.

The Preacher sought to find out pleasant words, and an upright writing, even the words of Truth. Eccl. 12. 10.

LONDON,

Printed by *R. W.* and are to be sold by *Nath. Ekins*, at the Gun in *Pauls* Church-yard, M D C L VI.

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TO THE

VVORSHIPFUL

His much honoured Friend,

Colonel *IOHN BRIDGES*,

Governor of *Warwick*-Caſtle, Juſtice of Peace for the County of *Warwick*, and one of the Honorable Committee for the Safety of that County.

Worthy Sir,

THis book of mine doth at once both crave and claim Your Patronage: for I cannot bethink me of any one that (all things conſidered) hath better right to it and me, then your ſelf. I muſt never forget, how that being carried priſoner by the enemies, You ſoon ſet me off by exchange; and after that, being by them driven from houſe and home, you received me to harbour; yea, being driven out of one Pulpit (where they thought to have ſurprized me) you preſently put me into another, where I had a comfortable implyoment, and a competent encouragement. What hours I could then well ſpare from that *penſum diurnum*, of praying and preaching, I gladly ſpent in theſe Notes upon the New Teſtament; as hating with the *Athenians*, ἡσυχίαν ἀπράγμονα, *a fruitleſs feriation*; and holding with *Cato*, that account muſt be given, not of our labour only, but of our leiſure alſo. For that two-years-ſpace (well-nigh) that I lived in your Garriſon, I think I may truly ſay with *Seneca*, *Nullus mihi per otium exiit dies, partem etiam noctium ſtudiis vendicavi*, that I laboured night and day (amidſt many fears and tears for the labouring Church, and bleeding State) *Vt ad vitam communem aliquem ſaltem fructum ferre poſſem*; that I might be ſome way ſerviceable to the Publike, and to you. And albeit I was *even ſick at heart* ſometimes *of the affliction of Ioſeph*; and even ready thorow faintneſs to let fall my pen, as it befell *Hierom*, when writing upon *Ezekiel*, he heard of the ſacking of the City of *Rome* by the *Goths*; yet as God (who comforteth thoſe that are caſt down) gave us any *lucida intervalla* (this laſt triumphant year eſpecially) I took heart afreſh to ſet cloſer to the

Thucyd. Non ſolum negotii, ſed & otii reddenda eſt ratio. Cic. *de* Sen. Senec. *epiſt.*

cicero. Amos 6. 6. נחרו *Com. in* Ezech. *proœm.*

2 Cor. 7. 6.

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the work, which now by Gods grace is brought to ſome period; And becauſe I have ever held Ingratitude a monſter in nature, a ſoleciſm in manners, a paradox in Divinity, an ugly ſin (*yea, if there be any ſin againſt the holy Ghoſt, it is this,* ſaid Queen *Elizabeth* in a Letter of hers to the King of *France*) therefore I could do no leſs then dedicate this piece of my pains unto You, to whom I owe ſo very much; it being penned (moſt of it) within your walls, and under your wing, where I ſo long ſat and ſang,

Camd. Elizab.

O Melibæe, Deus nobis hæc otia fecit.

Virg Eclog.

The Stork is ſaid to leave one of her young ones, where ſhe hatcheth them; The Elephant to turn up the firſt ſprig toward heaven, when he comes to feed: both out of ſome inſtinct of gratitude. The *Egyptians* are renowned in Hiſtories for a thankful people; And the *Iſraelites* were charged not *to abhor an Egyptian*, becauſe they were once *ſtrangers in his land*, and had taſted of his courteſies. The *unthankful* and the *evil*, are fitly ſet together by our Saviour. And, *Ingratum dixeris, omnia dixeris*, ſaid the Antients. All that I can do by way of retribution for your many free favours, is, to make this publike acknowledgment thereof under mine hand; that if any ſhall reap benefit by what I have written, they may ſee to whom, in part, they are beholden. Now the good Lord that hath promiſed a *Prophets reward* to him *that receiveth a Prophet in the name of a Prophet*; *He that miniſtreth ſeed to the ſower*, and hath ſaid, That *who ſo watereth ſhall be watered alſo himſelf*; He that is *able to make all grace to abound toward You, that You may abound to every good work*; The ſame God All-ſufficient *multiply Your ſeed, and encreaſe the fruits of Your righteouſneſs, being enriched in every thing to all bountifulneſs, which cauſeth through us, thankſgiving to God.* This is, and ſhall be, Sir, the daily deſire of

Diod. Sic. lib. 2.

Deut. 23. 7. Luke 6. 35.

Mat. 10. 41.

Prov. 11. 25. Iſa. pluvia c. 55. Kimchi.

2 Cor 9. 8, 10, 11.

Your Worſhips,

affectionately obſervant

John Trapp.

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The Preface to the Reader.



THE manifestation of the Spirit is given to every man to profit withal, *saith S.* Paul. *And*, as any man hath received the gift, so let him minister the same to others, *saith S.* Peter. We therefore learn that we may teach, *is a Proverb among the Hebrews. And I do therefore lay in, and lay up, saith the Heathen, that I may draw forth again, and lay out for the good of many.* Synesius *speaks of some, who having a treasure of rare abilities in them, would as soon part with their hearts as their conceptions: the canker of whose great skill shall be a swift witness against them. How much better* Augustus *and* Augustin! *Of the former,* Suetonius *tels us, that, in reading all sorts of good Authors, he skilfully picked out the prime precepts and patterns of valour and vertue, sending the same to such of his servants and under-officers for tokens, as he thought they might do most good unto. And for the latter, he accounted nothing his own, that he did not communicate: and somewhere professeth himself in the number of those,* Qui scribunt proficiendo, & scribendo proficiunt, *That write what they have learned, and learn yet more by Writing. His last Works are observed to be his best: And the reason is given by* Melanchon, Quia docendo didicit, *because by much trading his talent, he had much improved it. Of* Melanchon *himself, one of his Countrey-men gives this testimony: It appears (saith he) that* Melanchon *was on this wise busied abroad the World, that seeing and hearing all he could, he made profit of every thing; and stored his heart, as the Bee doth her hive, out of all sorts of flowers, for the common benefit. Pismires labour like Bees, but with this difference.* Quod illæ faciant cibos, hæ condant, *That the Bees make their meat, the Pismires gather it: both have their proper praise and profit. If I may be esteemed by thee (Courteous Reader) either the one or the other, it is enough; And that I may,* Enitar sane (*saith* Gerson, *and I with him*) *I will endeavour out of other mens good Meditations and Collections, to frame to my self (but for thy use) some sweet honey-comb of truth, by mine own art and industry, in mine own words and method; And then envy it self cannot (likely) say worse of me (it cannot, truly, say so bad) as one doth of* Hugo de Sancto Victore: Ivonis deflorator est (*saith he*) quem per omnia ferè αὐτοσχέδιος sequitur, *He hath pickt the best out of* Ivo, *and transcribed him word for word almost. I never envied* Zabarel, *that arrogant brag of his,* Hoc ego primus vidi, *I was the first that ever found out this; and yet I hate extreamly to be held a plagiary.* Remigius *and* Haymo *seem to be but two Friers under one hood.* Cedrenus *his Imperial History is read (a great part of it) under the name of* Joannes Curopalates; *That is a foul blur to one of them, but to which, I know not. And that is no praise to* Lactantius *in* Erasmus *his judgement, that having read* Aristotle *and* Pliny *writing of the same subject that he did, and borrowing much out of them, he never so much as once mentioneth them; as he doth* Tully; *whom he nameth indeed, but disparageth.* Atqui candidius erat nominare eos per quos profecit, quam eum quem notat, *saith* Erasmus; *I have not spared to profess by whom I have profited, to tell out of whom I have taken ought; and that I hope shall excuse me for that matter, with the more ingenuous; what fault else soever they may find with me.* Faults will escape a man betwixt his fingers, let him look to it never so narrowly; *saith B.* Jewel. *Some plain solecisms, and harsh expressions have been found even in* Tullies *own Works, as* Augustin *noteth. And* Erasmus *addeth,* Qualia nonnunquam excidunt, & horum temporum scriptoribus, & in his mihi quoque. *Our times are (as one well observeth) partly accurately judicious, partly uncharitably censorious. The one likes nothing not exquisite, not sublimated; the other, nothing at all. Let them please themselves for me; I am of* Hieroms *mind,* Si cui legere non placet, nemo compellit invitum *If any think good to read what I have written, let him; if otherwise, let him do as he will; but let him know, That every man cannot be excellent,*

1 Cor. 12. 7. 1 Pet. 4. 10.

Lilmod le lammed. Prov. Rabbinicum.

Condo & compono quæ mox depromere possim.

Θάσσον ἀν εἴδης τὴν χαρδίαν ἢ τὰ ἐν τῇ χαρδίᾳ.

Eaq; ad verbũ excerpi, aut ad domesticos aut ad exercituum provinciarumq; rectores mittebat, &c. Suet. l. 2. c. 83. Joh. Manl. loc. com. p. 68. Ibid. epist. ded.

Gerson *de laude Script.*

Patric. Iunii Notæ in prim. Clementis ad Corinth. epist.

Gesner. Casaubon. Eras. in Lact. de opificio Dei.

Erasm. *ibid.*

Jewel. Hard.

Erasm. *ibid. In ep. ad. Aug:* Σπάνιον τὸ θεῖον ἀνδρὶ εἶναι.

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Plutarch. Cicero.

that yet may be vſeful. Honeſtum eſt ei, qui in primis non poteſt, in ſecundis tertiiſve conſiſtere, *ſaith the Orator.* *An iron key may unlock the door of a golden treaſure; yea,* ferrum poteſt quod aurum non poteſt. *Iron can do ſome things that gold cannot. A little boat may land a man into a large continent, and a little hand thred a needle, as well as a bigger.* Philadelphia *had but* a little ſtrength, *yet* a great door opened, *Revel.* 3. 8.

Una eſt de Grãmatici virtutibus. Quintil. *Non minus interdum eſt Oratoris tacere quã dicere.* Plin. Cic *de orat.* *Petr. Nan. Not. in* Horat. *Plut. Lib.* 1. *præfat.* Heb. 12. 2. Mat. 21. 16. Δευτέραι φροντίδες βέλτεραι. *Appian.* *Eâ quemq; menſa prebendas, quà commodè teneri queat.* *Ægid. Abbas. Norisberg.* D. *Stoughton. epiſt. ad Tolu.*

Quintilian *ſaith, it is a vertue in a Grammarian,* aliquid ignorare, *to be ignorant of ſome things; but ſay a man knew never ſo much, yet, in* Plinies *judgement, it no leſs becomes an Orator ſometimes to hold his tongue, than to ſpeak his mind.* Apelles *was wont to ſay, That thoſe Painters were in a fault* qui non ſentirent quid eſſet ſatis, *that underſtood not when they had done enough. And he's a good huntſman, ſaith* Nannius, qui plures feras capit, non omnes, *that can catch ſome beaſts, though he take not all.* Lyſippus, *that famous Carver, was wont to ſet forth his beſt pieces to publike view with this underwritten,* Λύσιππος ἐποίει, ἐκάτι ἐποίησε, Lyſippus *hath ſomewhat more to do at this work.* Nihil perfectum, aut à ſingulari conſummatum induſtria, *ſaith* Columella, *Nothing can be perfected at firſt. Let it be a praiſe proper to our Lord Chriſt, to be* Author and finiſher *all at once; and* out of the mouthes of babes and ſucklings to perfect praiſe. *Our firſt actions are uſually but eſſaies and enterprizes; review may ripen things, and ſecond thoughts mend that which former faulted in. But I ceaſe to ſay more by way of Preface or Apology having* (*as* Octavius *ſaid to* Decius, *a Captain of* Anthonies) *to the underſtanding ſpoken ſufficient, but to the ignorant or ill-affected too much, had I ſaid leſs. Do thou* (*good Reader*) *but obſerve* Epictetus *his rule, to take me by that handle, whereby I may beſt be held, and then all ſhall be well betwixt us. There is yet one thing more that I have to tell thee, before we part, that what thou here readeſt, are* verba vivenda non legenda, *words that thou muſt live as well as read. Leſt elſe ſome learned* Linaker, *obſerving ſuch a vaſt difference betwixt our Laws and our lives, break out again into this pathetical proteſtation,* Profecto aut hoc non eſt Evangelium, aut nos non ſumus Evangelici; *For certain, either this is not the Goſpel, or we are not right Goſpellers.*

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The Epiſtle to the Reader.

READER,

THE worth of the Author of this Book is already well known in the Church of Chriſt, by ſome former labours of his which are extant: and they which are well acquainted with him, cannot but know and teſtifie, that he is a man of ſingular Prudence and Piety, of an acute wit, of a ſound judgement, and of an indefatigable ſpirit, who hath wholly devoted, and given up himſelf to the ſervice of Gods Church, and doth naturally care for the good thereof: witneſs his conſtant preaching, even whileſt the burthen and care of a publike School lay upon him: and now in theſe calamitous and bloody times, wherein he hath ſuffered deeply, being driven from his charge, and forced to ſhroud himſelf in a Garriſon of the Parliaments, yet notwithſtanding his daily labours amongſt the ſouldiers, and in the midſt of the noiſes of guns and drums, he hath betaken himſelf to writing of Commentaries upon the ſacred Scriptures; and beſides this preſent Book, he hath prepared for the Preſs ſome notes upon Geneſis, and now by the good hand of Gods providence, compleated a Comment upon the whole new Teſtament; the firſt volumn whereof preſents it ſelf unto thee in this Book, and the latter part is haſtening after it, which thou mayeſt expect with all expedition. I preſume that it will be ſuperfluous for me to tell thee how uſeful and advantagious his labours in this kinde may be; for though we have many Comments in Latine, yet but few in Engliſh; and for want thereof, and a right underſtanding of the Scripture, daily experience ſhews how wofully many perſons are led aſide into erroneous waies: For that which the Apoſtle Peter ſaith of S. Pauls Epiſtles, is true of all the word of God; 2 Pet. 3. 13. That therein ſome things are hard to be underſtood, which they that are unlearned and unſtable pervert to their own deſtruction. Bleſs God therefore for ſtirring up the hearts of thoſe who are pious and judicious, to lay forth their labours this way: and amongſt others, make uſe of this Comment, which by Gods bleſſing will prove no leſs pleaſing then profitable, in regard of the variety and excellency of the matter contained therein; as alſo it will give great ſatisfaction to the more judicious, in regard of his pains, in noting all the Criticiſms through theſe his labours: which that it may do, his prayers ſhall not be wanting, who ſubſcribes himſelf,

Since publiſhed with the reſt of the Pentatuch.

Since publiſhed, and now the whole enlarged.

Thine in the Lord,

SA. CLARK.

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Εἰς † Ἰωάννην † ἐκδοθέντα πρὸ τῶν προτέρων Εὐαγγελιστῶν.

Μίμνον ὧδε σφάλμα σφαλμάτων πέλει,
Τυπογράφων ἃ δεξί᾽ ἐχέν ποτε,
Καὶ ὑστέρων πρότερον τὸ χείριστον πάνυ,
Εὐαγγελιστῶν ὕστατον τῶν τεσσάρων
Ὁρᾶσθαι πρῶτον ἔτως ἠμφισμένον.
Ὁμοῖαν ἄλλοις κ᾽ πιπόιηλε τρισί
Ἐθῆτα λαμπρὰν ἀνὴρ πολυμαθέστατος,
Κηρύκων ἄνθος, ἱερῶν ἡ κλεὶς γραμμάτων,
Ὁ Τράπεζ. Καὶ τριπόθητος αὐτῶν ἔκδοσις.
Ἀνέκδοτοι δ᾽ ἦν πῶς; Χρισῷ κεχαρισμένος
Ἰωάννης μαθητῶν πρεσβὺ παντων ἔην.
Ἀρ᾽ ἦν Ματθαῖε, Μάρκε, Λουκᾶ, ὑμέων
Νῶν ἔφθασεν, ἔσχε δ᾽ ἀντάξιος τριῶν;
Ἀυμδαμῶς. ὑμᾶς ἐκώλυεν βάρος,
Καὶ μέγεθος, κ᾽ περιωσὸς πωλούντων φόβος.
Οἷς νῦν κακῶντος τῆ Ἀρείος Βρεταννίαι,
Φαγόντος ἀνδρὰς, κ᾽ πόντος κέρματα,
Ἔλυτο μ᾽ γα κακὸν τὸ βιβλίον μέγα,
Καὶ μηδὲν εἰ μὴ τῦδον, πολλ᾽ ἀρέσκεται.
Ἀπολλύοντα παγκακὸν Σωτὴρ Θεὸς
Ἀπολέσκοι, πρὶν πάντας κ᾽ πάντ᾽ ἀπόλλυσι,
Καὶ ἀσράπειαν δοίη. ἴγὰ πάλιν τύχῃ
Τῇ εὐλαβείᾳ, τιχναῖς κ᾽ τύποις τόπος.
Καὶ προδρόμῳ τέτῳ ἕπωνται λοιπὰ ταχύ.
Καὶ τοῖς ταχὺ Πράξεις, κ᾽ ἡ Διαθήκη ὅλη.
Εἰ δ᾽ ἐπίλθῃ παλαιὰ καινῇ ὕστερον,
(Ὅπερ ποθοῦμέν πάντες κ᾽ ἐλπίζομεν.)
Τὸ ὕστερον πρότερον ἀρίστη τῦτο σφόδρα.

Θωμᾶς Δυκάρδ.

Ἔτει ἀπὸ τῆς θεογονίας.
͵ϕ. χ. μ. ϛ. Ἑκατομβ. ιθ.

Ad

Ad venerandum Autorem, ut Opus hoc aureum, aliáque quæ habet plurima; ferreâ licèt tempeſtate in lucem properet.

TAmen Librorum quicquid eſt patiens libræ,
Donetur luce ſuaſerim, abjectâ morâ;
Ut nè furori prædæ ſit Mavortio,
Et Cytheréæ voracem paſcat conjugem.
Exemplar unicum facilè cadit hoſtia
Sicariorum direptrici dexteræ.
Quæ nec Tonantis formidato fulmine
Tonanti ſacra, pietate procul, involat.
Inauſpicatus iſte ſic Pyréneus
Caſtis Parnaſſi vim parabat incolis.
Se liberabant ſumptis alis virgines:
Neſcit ſe docta vindicare pagina,
Præſens pernices niſi Prelum alas commodet.
His ſublevata ter mille latebras petat;
Se trans immenſa his moliatur æquora.
Nec ſi librorum, quos parit Prelum ferax,
(Ferax, ut ignis; una de lucernula
Lucernas infinitas eſt accendere.)
Horum, illorum, diſcerpat rabies viſcera,
Idcirco cunctis metuas. Spes eſt pauculos,
Vel unum ſaltem diras fugiturum manus,
Poſtcà germanos qui reſtauret Martyres.
Fratres trucidat ſeptiès denos Nothus,
Te minùs uno, Jotham: ipſe nam te abſconderas,
Et, concionatus, tibi proſpêxti fugâ.
Illorum quæ diſcupio fatis eripi
Supérque cladi ſtare, non in ultimis
Niſus Minervæ ſunt admirandi tuæ,
Hæc jam qui Scripta Prelo ſubdis aurea,
Novum queis Fœdus illuſtras ritu novo,
Utile miſcere dulci rarus artifex.
O ſi illuſtrando Veteri, lucis indigo,
Canoni, feſtinus operam ſic inſumeres:
Et ad umbilicum quas jam perductas habes
Soboles fœcundi capitis quàm ſcitiſſimas
Eáſque plurimas in apertum funderes!
Fundas ſi ſalvas cupias tempeſtas monet.
Satius eſt ipſe capſulas eviſceres,
Muſarum quàm flagella Martis pulluli.
Quem non doleret, quem non illud ureret,
Ardere Opera, quæ Lector omnis ardeat?
Eviſcera, Vir Erudite, temporì.

Tho Dugard. A. M. Cantabrig.

Polemopoli. menſe Maio. 1644.

To

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To the Learned, Reverend AUTHOR of these ANNOTATIONS.

NO, fear it not: Although our Worthies *Nine*
Have gone before you in that Work divine,
(*Their* Annotations *on the* Sacred Pages,
Which makes them famous to ſucceeding Ages)
Yet they have not prevented you. What you
Do here preſent, will find Acceptance too.
Have you not Goſpel *for it? Did not* JOHN,
Whom the laſt Year you ſent abroad, alone,
To ſearch the Land, as Joſhuah *ſent out Spies,*
Come quickly back, and thus Evangelize;
I every corner of the Land have ſeen,
I by moſt Learned hands turn'd o're have been:
Of my Aloneneſs all men notice took,
And asked, Where are *Matthew*, *Mark*, and *Luke?*
Of me they were moſt glad; yet griev'd to ſee
The *Eagle* thus without all company.
You have example too. The Reverend Head
Of Sion-Colledge, *lately publiſhed,*
To his great praiſe, and others good content,
His Lucubrations *on th'*Old Teſtament.
He doubted not, (and You as little may)
But that a Tenth *would be receiv'd with joy.*
The Nine *divide the Sacred Text; each Man*
Is like a Tribe *i'th' Land of* Canaan:
But were they all conjoyn'd in every Line,
Or were there nine great Volumes for the Nine,
Each having done the Whole, and done it ſo,
That each did ſeem his Fellows to out-do:
Yet You, *and Twenty more would welcome be,*
Bringing ſuch Gifts into the Treaſurie.
Such Ships *as, fraught with precious Wares, do come,*
After the reſt, are no leſs welcome home:
Nor are thoſe Stars, *which do not firſt appear,*
Leſs lookt upon; they make the Night more clear.
Store is no ſore. *The more ſuch* Books *as This,*
The Church *the richer, and the merrier is;*
And can no more of them ſpare any One,
Then he that hath a ſcore, can ſpare a Son.
Hark, now me thinks a thouſand Tongues I hear,
Saying, Shew TRAPP. *The Price?* It is a dear,
But golden Book. *O that this Author would*
What he hath done to th' New, *do to the* Old!
Things new, *and* old, *out of his Treaſurie*
A good Scribe brings; And ſo we hope will *He.*
Long may he live! and part of's Time be ſpent
In bringing light to the *Old Teſtament.*

THOMAS DUGARD.

Mr. Art' ur Iackſon.

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ERRATA.

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Some other faults there are; but these are the chief of those that came to hand.

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A COMMENTARY OR EXPOSITION upon the GOSPEL according to S^t. Matthew:

WHEREIN

The Text is Explained, some Controversies are briefly discussed, divers Common Places handled, and many remarkable matters hinted, That had been by former Interpreters pretermitted.

CHAPTER. I.

VERSE 1. *The Book*]

THat is, a Roll or Register, Catalogue or Calendar (Heb. ספר) a Cyphering and Summing up.

Of the generations] That is, of the Genealogies, as touching his Humanity (St. *Matthews* main drift:) for as touching his Divinity (St. *Johns* chief scope and subject,) *who can declare his generation?* Isa. 53. 8. *What is his name? and what is his sons name, if thou canst tell?* *Prov.* 30. 4. He is without discent or pedegree, as *Melchisedech*, Heb. 7. 2.

Gen. 5. 1. This is *Sepher toledoth*, ἡ βίβλος γενέσεως, say the Septuagint.

Of Jesus Christ] Jesus shews he was God (for *besides me there is no Saviour*, Isa. 45. 21.) Christ, that he was man, *the Anointed*; for in respect of his manhood, chiefly, is this anointing with gifts and graces attributed to Christ. The name of Jesuits therefore savoureth of blasphemous arrogancy. One of their own gives the reason; because he hath communicated unto us the thing signified by the name Christ, but not by the

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Rem ſanatam nomine Chriſti nobis communicavit, non autem Ieſu, name Jeſus. And yet, it is notoriouſly known (ſaith Dr *Fulk*, out of another of their own Writers) that the moſt honorable name of Chriſtian, is in *Italy* and at *Rome* a name of reproach; and uſually abuſed, to ſignifie a *Fool* or a *Dolt*.

Lindwood. *Fulk* in Rhem. Teſtam. on Act. 11. Sect. 4. out of *Chriſtoph. Franch. Col. Ieſuit. in fine.*

**David, amaſius vel amabilis. Unde Dido Pœnis, Hinc Solomon dictus eſt Iedidiah.* Joh. 8. 56. ἠγαλλιάσατο. Iſa. 53. 10, 11. *Verè fuit Iſaac beatæ ſenectutis & emerita fidei filius.* Bucholc. Gen. 25. 21. The Hebrew word is, to frequent and multiply prayer.

The ſon of David] Gods darling, *one that obſerved *all his wills*, Acts 13. 22. and faithfully *ſerved out his time*, ver. 36.

The ſon of Abraham] The friend of God, and father of the faithfull, reckon'd here (for honors ſake) as the next immediate father of Chriſt; whoſe day indeed he ſaw and rejoyced; he laughed, yea leapt for joy of this man-childe to be born into the world. Whoſe children we are, ſo long as we walk in the ſteps of his faith; that Chriſt, being formed in us, may ſee *of the travel of his ſoul, and be ſatisfied*: he may *ſee his ſeed, and prolong his daies upon earth.* Such honor have all his Saints, *Pſal.* 149. 9.

Verſe 2. *Abraham begat Iſaac*] The fruit, not more of his fleſh, then of his faith: Whence he is ſaid *to be born after the Spirit*, Gal. 4. 29.

Iſaac begat Jacob] After twenty years expectance, and many an hearty prayer put up therewhile. So, *Adam* lived *an hundred and twenty years ere he begat Seth*; whom God *ſet* as another ſeed inſtead of *Abel*, Gen. 5. 3. with Gen. 4. 25. when *Cains* family flouriſhed, and grew great in the earth. God uſually ſtays ſo long, that he hardly finds faith, *Luk.* 18. 8. till men have done expecting, and then he doth *things that they look not for*, Iſa. 64. 3. *Wait* therefore upon him who *waits* to be gracious; and know this, that he is *a God of judgement*, Iſa. 30. 18. *that is*, a wiſe God, one that chuſeth his times, and knows beſt when to deal forth his favors. See *Iſa.* 49. 8. with *Pſal.* 69. 13. Every thing is beautifull in its ſeaſon, ſaith *Solomon*. Eccleſ. 3. 11.

Jacob begat Judah and his brethren] Brethren in iniquity (the moſt of them) a part of their fathers puniſhment, for that three-fold lye in a breath. *Reuben* was the begining of his ſtrength, *excelling in dignity and power*, Gen. 45. 3. that is (ſaith the Chaldee Paraphraſt) *in the Principality and the Prieſthood.* Both which he forfeited by his foul offence; the former to *Judah*, the latter to *Levi*. Howbeit, upon his return to God (though diſinherited of the birth-right, yet) he had this honor of an elder brother, that he was firſt provided for. But *Judah* was he, *Whom his brethren ſhould praiſe* (ſaith *Iacob*) in alluſion to his name, and in reference to his priviledge; for it is evident, that our Lord *ſprang out of Judah*, Heb. 7. 14. that branch from on high, *Luke* 1. 78. that *Shiloh*, which ſome interpret, *His ſon*: Others, *Tranquillator, Salvator*, the *Proſperer, Pacificator, Safe-maker*, &c. Others, the ſon of her ſecundines, which is the Tunicle that wrappeth the child in the womb. Gen. 27. 19, &c. Gen. 49. 8. ἀνατέτηλεν. ἀνατολή. *R. David. Tranquillator, ſalvator, à themate Salah, unde Shiloah tranquillitas. Unde etiam Lat. Salvare, Shalvus, Salvare. Amama.*

Verſe 3. *And Judah begat Phares and Zarah*] *Hierom* is deceived, that deriveth the pedegree of the Phariſees from this *Phares*. They took their name either of *Pharaſh*, to expound, as Interpreters of the Law, *Rom.* 2. 18. Or of *Pharas* to ſeparate with a--*ſtand further off, for I am holier then thou. Joſephus* ſaith, That the Phariſees ſeemed to outſtrip all others, both in height of holineſs, and depth of learning. As for *Phares*, he was a breach-maker (whence alſo he had his name, *Gen.* 38. 29.) He violently took the firſt birth-right; and became both a father of the Meſſias, and a Type. For Chriſt by his ſtrength broke the power of death and hell: he broke down alſo the partition wall that was betwixt the Jews and Gentiles: who when they ſhall be fully born, then ſhall the Jews (Typified by *Zarah*, who thruſt forth the hand firſt, as thoſe that willing to be juſtified by their works, and thinking to regenerate themſelves, had the ſkarlet thred of the Laws condemnation bound upon their hands, which therefore they drew back and fell from God,) then ſhall they, I ſay, come forth again, *Rom.* 11. 11, 12, 25, 26. Τὸν πυγμὴ τῆ Ἰεδαίων ἐυσεβεσεγοντὸν βίον, ἢ δεδέντων ἀκριβέσεγον τῶν ἀλλων τὸν νόμων ἐρηγεσθαι lib 1. *de bel. Iud.* cap. 4

Of Thamar] A Canaaniteſs, but probably, a Proſelyte. The Jews ſay, ſhe was *Melchiſedechs* daughter the High-Prieſt, and was therefore to be burned, *Lev.* 21. 8. But this may well paſs for a Jewiſh fable: Howbeit, that *Melchiſedech* was a Canaanite, but a moſt righteous King and Prieſt of the moſt high God, and was therefore not moleſted or medled with by *Kedar-laomer* and his complices, I judge not unlikely. This *Thamar* out of deſire, partly of revenge, and partly of iſſue, fell into the ſin of inceſt. *Rahab* was an harlot, *Bathſheba* an adultreſs: Yet all theſe grandmothers to our Saviour: Who as he needed not to be ennobled by his ſtock, ſo neither was diſparaged by his Progenitors; but took fleſh of theſe greateſt ſinners, to ſhew that we cannot *commit* more then he can *remit*:

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remit: and that by his purity he waſheth off all our ſpots; like as the Sun waſteth and wipeth away all the ill vapors of the earth and air.

And Phares begat Eſrom,] When he was but 14 years of age, the year before they went down to *Egypt* ſay ſome: Others aſſoil it otherwiſe. Let him that readeth underſtand as he can. Chriſt (the Arch-Prophet) when he comes again, ſhall teach us all things. *Pareus in Gen. Funccius in Chronol. Com. Anno.* 2273.

Eſrom begat Aram] While they ſojourned in the Land of *Egypt*; a miſerable home, where was nothing but bondage and tyranny. And yet in reference to it, *Moſes* (who was likewiſe born there) calls his ſon *Gerſhom*, or *a ſtranger there*, becauſe born in *Midian*. The ſons of *Ephraim*, about the birth of *Moſes*, ſought to break priſon before Gods goal-delivery: but this proved a great miſchief to themſelves, and no ſmall heart-break to their aged father, 1 *Chron.*7.21,22. *Pſal.*78.9. Beſides that, it gave occaſion, likely to that cruell Edict of *Pharaoh*; *Let us deal wiſely* (St. *Stephen* ſaith, ſophiſtically, ſubtilly) *leſt they multiply and joyn alſo to our enemies, and fight againſt us* (as now they have fought againſt the *Gittites*, their own enemies, who detained from them the promiſed Land, till their ſins were full) and ſo *get them up out of the Land*, as lately they had aſſaied to do. Therefore they did ſet over them taskmaſters to afflict them with their burdens, and to keep them from ſpawning ſo faſt, after the manner of fiſhes (as the word imports) which multiply beyond meaſure. But God turned their wiſdom into folly; they took a wrong courſe. For who knows not that your labouring men have the moſt and the ſtrongeſt children? And notwithſtanding this new *Pharaohs* craft and cruelty. κατασοφισάμενος. Acts 7. 19. Exod. 1.

Verſe 4. *Aram begat Aminadab, and Aminadab begat Naaſſon*] Who was hang'd up in the wilderneſs, among the reſt of their Rulers, for folly committed with the Miſtreſſes of *Moab*. Neither ſcaped the common ſort ſcot-free, for they fell in one day *three and twenty thouſand* ſaith St. *Paul*: *Four and twenty thouſand* ſaith *Moſes*: whereof a thouſand were the chief Princes, the other were inferiors, provoked to ſin by their example. But why doth the Apoſtle inſiſt in the ſpecial puniſhment of the people? to ſhew ſaith learned *Iunius*, how frigid and ſlender their defence is, how ſhort their covering, who plead and pretend for their ſins the example of their Superiors. 2 Cor. 10 8. Parallel. *lib.* 2, *pag.* 37.

And Naaſſon begat Salmon] Called 1 *Chron.*2. *Salmah*. There was alſo a Mount of this name (as touching the ſound, though with difference of one letter in the Original) whither *Abimilech* and his hoſt reſorted, *Judg.* 9.48. And whereof the Pſalmiſt ſpeaketh; *When the Almighty ſcattered Kings, they ſhall be white as ſnow in Salmon.* Now it is ſtoried of *Andronicus*, the old Emperor of *Conſtantinople*, that all things going croſs with him, he took a Pſalter into his hand, to reſolve his doubtfull mind: And opening the ſame, as if it were of that heavenly Oracle to ask counſel, he lighted upon this verſe, and was thereby comforted and directed what to do for his greateſt ſafety. To be *white as ſnow in Salmon*, is to have joy in affliction, light in darkneſs. *Salmon* ſignifieth ſhady and dark: ſo this mount was with dens and glimneſs; but made lightſome by ſnow. *Hoc autem obiter.* Turk. Hiſto. *fol.* 164. Pſal.68.14. explained.

Verſe 5. *And Salmon begat Booz of Rahab.*] This the Evangeliſt might have by Tradition. *Salmons* genealogie is ſet down, 1 *Chron.* 2. *Ruth.* 4. but whom he married, nothing is reported.

And Booz begat Obed of Ruth] Whiles *Orphah* wants bread in her own Country, *Ruth* is grown a great Lady in *Bethlehem*, and advanced to be great grandmother to the King of Kings. There's nothing loſt by Gods ſervice. ἡ μυελομαγεύτης ὅτιν ἐν τῇ εὐσεβείᾳ.

And Obed begat Jeſſe] A good old man, but not very famous. Retired it ſeems he was, and drawn much up into himſelf; neither *thinking* great things of himſelf, nor *ſeeking* great things for himſelf; but living among his own people; much of his ſon *Davids* diſpoſition, who loves his book the better ſince he ſaw the Court, and ſings, *Beatus ille qui procul negotiis*, &c. Λάθε βιώσας. *Vivetibi, quantum potes, præluſtria vita.*

Non vixit malè, qui natus moriensq; feſellit. Horat.

He's not the leaſt happy that is leaſt obſerved.

Verſe 6. *And Jeſſe begat David the King.*] But that was not his chief title: He gloried more in ſtiling himſelf the *ſervant of the Lord*, Pſal.36.1, &c. So *Theodoſius* eſteemed it a greater honor, that he was *membrum Chriſti*, then *Caput Imperii*. *Numa etiam* τῷ θεῷ δουλείαν βασιλείαν *exiſtimabat*. *Numa* held the ſervice of God the higheſt honor. Plut. *in vit. David*

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David the King begat Salomon] Whom *Bellarmine* reckoneth for a Reprobate: but (besides that he was Gods *Corculum*, and by him called *Jedidiah*,) he calleth himself in his sacred Retractations, *Coheleth*: which being interpreted, *The Preacher*, is a word of the fœminine termination, and by some rendered *Aggregata*, where understanding the substantive *Anima*, they conclude herehence that he was renewed by repentance, and reunited to the Church.

Peccatum tametsi non bonum, tamen in bonum. Aug.

Of her that had been the wife of Uriah.] His best children he had by this wife: the fruit of his humiliation doubtless. The barren womens children are observed to have been the best, as *Isaac*, *Samuel*, *John Baptist*, &c. for like reason.

Verse 7. *And Solomon begat Roboam.*] A child of fourty years old, a soft-spirited man, the Scripture notes him a רך, easily drawn away by evil Counsel. Green wood will be warping. Of him it might be said, as once it was of a certain Prince in *Germany*, *Esset alius, si esset apud alios.* But a man would wonder, that by so many wives *Solomon* should have but one son, and him none of the wisest neither. *Heroum filii noxæ.* He might (likely) bewail his own unhappiness in *Rehoboam*, *Eccles.* 2. 18, 19. as he is thought to do in *Ieroboam*, *Prov.* 20. 21. His mother was an Ammonitess: the birth follows the belly: the conclusion follows the weaker proposition.

Bucholcer.

And Roboam begat Abia] A man not right, yet better then his father: and for this to be commended, that he held and pleaded the true worship and service of God as the beauty and bulwark of his Kingdom: relying also upon God, he discomfited *Ieroboam*; *Deo confisi, nunquam confusi.*

And Abia begat Asa.] A better son sprung of the seed of bad *Abia*, of the soil of worse *Maachah*, whom St. *Ierome* makes to be a worshipper of that abominable idol *Priapus*, otherwise called *Baal-peor*. For thus he translates that, 1 *Kings* 15. *Insuper & Maachan matrem suam amovit, ne esset princeps in sacris Priapi, & in luco ejus. Nos pudore pulso, stamus sub Iove, coleis apertis*, said the worshippers of *Priapus*. The people that came thereto (the sacrifice being ended) all stepped into a thicket, which was always planted near the Altar of this God; and there like brute beasts, they promiscuously satisfied their lusts: thereby as they conceived, best pleasing their God. This villany *Maachah* may seem to have been guilty of, and was therefore worthily removed by her son *Asa*, from being Queen. *Sedes prima, & vita ima*, suit not well together. *Dignitas in digno est ornamentum in luto*, saith *Salvian*. Honor in a dishoneſt man, is as a jewell of Gold in a swines snout.

Numb. 25. 5. *In* 4. *Hoseæ.* D. *Hackwells* Apolog.

Verse 8. *And Asa begat Iosaphat.*] A godly King, but *late-witted*: and therefore paid for his learning, twice, at least in holy history. One thing in the narration of his acts is very remarkable. He placed forces in all the fenced Cities: yet is it not said thereupon, that the fear of the Lord fell on the neighbour Nations. But when he had established a Preaching Ministry in all the Cities, then his enemies feared, and made no war: *Solidissima regiæ Politiæ basis*, (saith *Paradinus*) *est verum Dei cultum ubivis stabilire*: *Alias, qui potest aut Deus Reges beare, à quibus negligitur: aut populus fideliter colere, qui de obsequio suo non rectè instituitur?* The Ordinances of God are the beauty and bulwark of a place and people.

2 Chron. 17.

In Symbolis.

And Iehosaphat begat Ioram] That lived undesired, and died unlamented. While he lived, there was no use of him, and when he died, no miss of him: no more then of the paring of the nails, or sweeping of the house. He lived wickedly, and died wishedly, as it is said of King *Edwin*.

περὶ ὕψους. *Dan.* Hist. of *Eng.* 14. Gen. 17.

And Ioram begat Ozias] Here *Ahaziah*, *Ioash* and *Amaziah are written in the earth*, not once set down in the Roll: perhaps it was because they were imped in the wicked family of *Ahab*. This *Uzzias*, though a King, yet he loved husbandry, 2 *Chron.* 26. This gift is the fuell of magnificence. He was at length a Leper, yet still remained a King. Infirmities may deform us, they cannot dethrone us. The English Laws (saith *Camden*) pronounce, that the Crown once worn, quite taketh away all defects whatsoever: Sure it is, that when God once Crowns a man with his grace and favor, that man is out of harms-way forever.

Camdens Elizabeth, fol. 8.

Verse 9. *And Ozias begat Ioatham*] A pious Prince, but not very prosperous. Grace is not given to any as a target against outward affliction.

And Ioatham begat Ahaz] A sturdy stigmatick, a branded Rebell. *The more he was distressed, the more he trespassed. This is that Ahaz*, 2 Chron. 28. 22. How many (now adays)

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adays) are humbled, yet not humble? Low, but not lowly? *Qui nec fractis cervicibus inclinantur*, as *Hieron complaineth*: *quos multo facilius fregeris, quam flexeris*, as another hath it. These are like the Creature called Monoceros, who may be killed, but not caught. *Plectimur à Deo*, saith *Salvian*, *nec flectimur tamen*: *corripimur, sed non corrigimur*. But if men harden their hearts against correction, God will harden his hand, and hasten their destruction. *Humiliantur, & humiles non sunt.* Bern *in Cantic.* 34. *In Esai. Interimi potest capi non potest*, Plin.

Ahaz begat Hezechiah] Who stands betwixt his father *Ahaz*, and his son *Manasseth*, as a Lily between two thorns, or as a Fuller between two Colliers: or as that wretched Cardinal of *Toledo* in his Preface before the Bible, Printed at *Complutum* in *Spain*, said, that he set the Vulgar Latine betwixt the Hebrew and Greek, as Christ was set betwixt two thieves. Here observe (by the way) that *Judah* had some enterchange of good Princes; *Israel*, none: and that, under Religious Princes the people were ever Religious: as under wicked Princes, wicked. Most people will be of the Kings Religion, be it that it will be, as the *Melchites* were of old, and the Papists still, if Mr. *Rogers* (our Protomartyr in Queen *Maries* days) may be believed. The Papists, saith he, apply themselves to the present State: yea, if the State should change ten times in the year, they would ever be ready at hand to change with it, and so follow the cry, and rather utterly forsake God, and be of no Religion, then that they would forgo lust or living, for God or Religion. *Niceph. Acts and Mon.*

Verse 10. *And Hezechiah begat Manasses*] Who degenerates into his Grandfather *Ahaz*, as the Kernell of a well-fruited Plant doth sometimes into that Crab or Willow which gave the Original to his stock. This man was (till converted) as very a Nonsuch in *Judah*, as *Ahab* was in *Israel*; Yet no King of either *Judah* or *Israel* reigned so long as he. It was well for him that he lived so long, to grow better: As it had been better for *Asa* to have died sooner, when he was in his prime. But they are met in heaven, I doubt not: whither, whether we come sooner or later, happy are we.

And Manasses begat Amon] Who followed his father in sin, but not in repentance. *And thou his son, ô Belshazzar, hast not humbled thine heart, though thou knewest all this*: *but hast lifted up thy self against the Lord*, &c. It is a just Presage and desert of Ruine, not to be warned. This was a bloody Prince, therefore lived not out half his days. Queen *Maries* Reign was the shortest of any since the Conquest, *Richard* the third only excepted: Yet she was *non naturâ, sed Pontificiorum arte ferox*, say some. Dan. 5. 22.

And Amon begat Josias] of whom that is true, that St. *Hierom* writes of another, *In brevi vitæ spacio tempora virtutum multa replevit*: Or as Mr. *Hooker* speaketh of King *Edward* 6. He departed soon, but lived long: for life consists in action: *In all these is the life of my spirit*, saith *Hezechiah*, Isa. 38. 15 16. but the wanton widow is *dead while she liveth*, 1 Tim. 5 6. That good King lived apace, and died betime, being *deliciæ Orbis*, as *Titus* was called: and *Mirabilia mundi*, as *Otho*: having at his death (as it is said of *Titus*) one thing only to Repent of, and that was his rash engaging himself in a needless quarrel, to the loss of his life, and the ruine of that state. When *Epaminondas* was once slain, his Countrymen were no longer famous for their Valor and Victories, but for their Cowardise and Calamities. When *Augustus* departed this world, we feared saith one, the worlds ruine, and were ready to wish that either he had never been born, or never died. When God took away *Theodosius*, he took away with him almost all the peace of that Church and State: So he did of this, with *Josiah*, that heavenly Spark, that Plant of Renown, that precious Prince,

Titus moriens se unius tantummodo rei pœnitere dixit. Id autem quid esset non aperuit, nec quisquam certò novit. Dio. *in* Tito.

Qui Regum decus, & invenum flos, spesq; bonorum,
Deliciæ sæcli, & gloria gentis erat.

as *Cardanus* sang of our English *Josiah*, King *Edward* the sixth.

Nec virtutibus Thebani, sed cladibus insignes. Nevander. *Orbis ruinam timueramus.* Paterculus. Par. *hist. Eccles.*

Verse 11. *And Iosias begat Iechonias.*] *Rob. Stephanus* restoreth and rectifieth the Text thus; *Iosias begat Iakin and his brethren, and Jakin begat Iechonias.* For otherwise the middle fourteen, (whereby S. *Matthew* reckoneth) would want a man. *Iehoahaz*, younger brother to *Jakin*, had after his Fathers death, stept into the Throne, but

Ludovico 12. defuncto, tam subita orta est mutatio, ut qui priùs digito cœlum attingere videbatur, nunc humi serpere; sperati esse dicerent. Budæus. Some think that *Pedaiah* (whose naturall son *Zorobabel* was, 1 *Chro.* 3. 19.) should be here reckoned, though he be not named, because he was born and died obscurely in *Babylon*. Verselius. Funccius. Magdeburg. *Epitat. ad Centur.* 5.

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was soon ejected. Usurpation prospers not. *Abimilechs* head had stollen the Crown, and by a blow on his head he is slain at *Sechem*. What got most of the *Cæsars* by their hasty advancement, *nisi ut citius interficerentur*? as one hath it. *Notandum*, saith the Chronologer, *quod nullus Pontificum, egregii aliquid à tempore Bonifacii tertii pro sedis Romanæ tyrannide constituens, diu supervixerit. Quod & huic Bonifacio accidit.* It is remarkable that no Pope, of any note for Activity in his Office, was long of life.

Verse 12. *And after they were brought to Babylon*] This the Evangelist inculcates, and rings often in the ears of his impious Countreymen, as a notorious publike judgement on a nation so incorrigibly flagitious, so unthankful for mercies, so impatient of remedies, so uncapable of repentance, so obliged, so warned, so shamelesly, so lawlesly wicked, *quorum maxima beneficia, flagitia, supplicia*, as the Centurists set it forth. Abused mercy turns into fury.

Iechonias begat Salathiel] *Neri* begat him naturally, *Iechonias*, legally: adopting him for his child, that was his Nephew, 1 *Chron.* 3. 17.

Zech. 4. 8, 9. *And Salathiel begat Zorobabel*] Who brought forth the head-stone of the Second Temple with shoutings, crying *Grace, Grace unto it*. He was a Chieftain in the first year of *Cyrus*, *Ezra.* 2. 2. and he lived to see the building of the Temple, about the sixth year of *Darius Nothus*, which is a matter of a hundred years between. So he had a longer life then ordinary, which God granteth to some, because he hath something to be done by them. A short life in some cases is a blessing, 1 *King.* 13. 14. as Grapes gathered afore they be ripe, are freed from the violence of the winepress: as lambs slain before they be grown, escape many storms and sharp showers that others live to taste of. Some wicked live long, that they may aggravate their judgement; others dye sooner, that they may hasten it. But they are blessed, that whether they live, they live unto the Lord; or whether they die, they die unto to Lord, and in the Lord, their works following them.

Temple of the Persian Monarchy.

Rom. 14. 8. Rev. 13. 13.

Verse 13 *And Zorobabel begat Abiud*] St. *Luke* saith, *Rhesa*: Hence the diversity of number and names. *Matthew* descends by the posterity of *Abiud*: *Luke*, of *Rhesa*, down to *Ioseph*.

And Abiud begat Eliakim, and Eliakim begat Azor, &c.] These lived in those Calamitous times of the people of God after the Captivity: and were not Kings and Captains, as being held under by other Nations: but Law-givers they were, as *Iacob* propheſied, and principal men among that People, *till Shiloh came*, Gen. 49. 10.

Verse 14. *And Azor begat Sadoc, and Sadoc begat Achim*] Of these and the rest, as the Scripture sets down nothing more then their bare names, so neither is there any Jewish Record, at this day Extant, of their acts. So many miseries they had, one in the neck of another, that little liberty was left them to write: though I doubt not, but the Posterity of *David* were then carefully observed, by as many as lookt *for the consolation of Israel*. But among the Jews, since our Saviours time, after the sealing up of the Babylonish Talmud, that is, after the year of Christ 500. to the year 1000. there was little or nothing written, by reason of the grievous calamities that seized upon them.

Verse 15. *And Eliud begat Eleazar* &c.] These might be private persons, some of them, as *Ioseph* and *Mary* were: it being the care and the endeavor of the *Herods*, and those afore, that held the *Iews* in subjection, to suppress as much as might be, the Posterity of *David*: at least to keep them in a low condition; for as much as it was a certain and received truth among that People, that *Messiah the Prince*, Dan. 9. 26. should shortly come of that Family. And this was that that held up the fainting hearts of the good people of those sad times, (when prophecy failed them, and prosperity too,) they looked for the *Desire of all Nations*, for the Consolation of *Israel*, having little else to relieve them, for the external means, unless it were that בת קול, that eccho heard in the Temple, they tell us of, which served them for an Oracle: And the miracle of the pool of *Bethesda* granted by God, to strengthen them in the true worship of God, under the persecution of *Antiochus* and other tyrants, till the days of *John Baptist*, and the Lord Christ.

Ver. 16. *And Iacob begat Ioseph*,] Whose Genealogie is here Recorded, and not *Maries*: it being not the custom of that people then, to set forth the Genealogies of women. As at this day, the Jews have an over-base conceit of that Sexe; saying that they have not so Divine a soul as men, but are of a lower creation, &c. and therefore they suffer them not to enter the Synagogue, but appoint them a Gallery without.

Blunts voyage into the Levant. p. 121.

The

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The husband of Mary, of whom was born Iesus] This is the summ of all the good news in the world, such as surpasseth the joy of Conquest, or of Harvest, *Isa.*9 3,5,6. and should therefore swallow up all discontents whatsoever.

Who is called Christ] The name of Jesus is *mel in ore, melos in aure, jubilum in corde*: as it was to St. *Paul*, who therefore names it nine several times in the ten first verses of his first Epistle to the *Corinthians*, as loth to come off it. Yet is not the name Jesus alone half so sweet, as when Christ is added to it, as here. For *Iesus Christ* betokneth such a Saviour as is anointed and appointed thereunto by God, consecrated to the Office according to his Godhead, and qualified for it according to his manhood: In both natures a Saviour, and that *ex professo* (as you would say) and by consent of all three persons: The Son being anointed by the Father, with the Holy Ghost: And as *Sampson when clothed with the* spirit, saved the people, so Christ much more. Bern.

Verse 17. *So all the Generations*, &c. *are fourteen Generations*] For memory sake, *Matthew* summeth up the Genealogie of our Saviour into three fourteens: like as some of the Psalms are, for the same reason, set down in order of the Alphabet. *Discere voluit Socrates, nihil aliud esse quàm recordari*, saith *Tully*. *Magis autem Christi meminisse debemus quàm respirare*. The soul should be as the Ark of God, the memory like the pot of Manna, preserving holy truths touching him that is the Way, the Truth, and the life. Tessaradecades. *Tusc. quest.* Chrysost.

Verse 18. *Now the birth of Iesus Christ*] *A γενέσει ad γένεσιν transit.* And being to relate a strange thing, and till then never heard of, he Elegantly stirs up the hearers mind with this Preface.

When as his mother Mary was espoused] An Antient and commendable custom. *Adam took his wife* the first day of their Creation, (she was espoused to him) but knew her not, till after the fall: *Lots* daughters were espoused, yet had not known man, *Gen.*19.8,14. See *Deut.* 22.22. Yea, the very Heathens had their *espousals*, *Iudg.* 14.1, &c. *Placuit, desponsi: nuptiis hic dictus est dies*, saith he in *Terence*. We agreed, were contracted, and the wedding-day appointed.

To Ioseph, before they came together.] Espoused they were by a special providence. 1. That *Mary* might not be held an harlot. 2 That being big, and needing necessary help, she might be provided for. 3. That the mysterie of Christ might be made known by degrees.

She was found with child of the holy Ghost.] This wonderfull conception of our Saviour is a Mysterie, not much to be pried into, and is therefore called an *overshadowing*, Luk. 1. 35. Where also, lest any should mistake this (Of) in the text for the material cause: as if the holy Ghost had begotten him of his own substance (as fathers do their children,) the whole order and manner of this conception, so far as concerneth us to know, is declared by the Angel. *Mirari licet, rimari non licet.*

Verse 19. *Then Ioseph her husband being a just man*] And yet withall a mercifull tender man of the Virgins credit. Hence that conflict and fear within himself, lest he should not do right.

And not willing to make her a publike example] That is, to wrong her, as the same word is used and expounded by the Author to the *Hebrews* of the Son of God, as here of the mother of God. *Heb.*6.6. with *Heb* 10.29. παραδειγματίσαι. *Noluit ipse eam nec pœnis, nec infamiæ, imò nec risui exponere.* Aret. in loc.

Was minded to put her away privily] Which yet he could hardly have done, without blame to himself, and blemish to her. So far out we are (the best of us) when destitute of Divine direction. How shamefully was that good *Iosiah* miscarried by his passions to his cost, when he went up against *Pharaoh-Necho*, without once advising with *Ieremiah*, *Zephany*, *Huldah*. or any other Prophet of God then living by him?

Verse 20. *But while he thought on these things*] And was not so well advised upon his course, God, who reserveth his holy hand for a dead lift, expedites him. The *Athenians* had a conceit that *Minerva* (their goddess) drove all their ill counsels to a happy issue. The superstitious *Romanes* thought that an Idol, which they called *Vibilia*, kept them from erring out of their way. The Divine providence is our *Vibilia*, that will not suffer us to miscarry, so long as we have an eye to the Patern that was shewed us in the Mount, *Exod.*25.40 In the Mount will the Lord be seen. Iun. *Emblem. Ab erroribus viarum Dea Vibilia liberat.* Arnob. *adver. Gentes.* Gen 21 14. Prov. 3. 26. Becilleca in

stultitia tua (ait Rab. Solomon ex Talmud. Hieros.) i.e *in rebus in quibus es stultus, aderit tamen tibi Dominus.* Dan. 9. 21. Rev. 1. 9.

Behold

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Behold the Angel of the Lord appeared unto him] As of old he had done to *Daniel* being caused to flee swiftly, or with *wearinesse of flight* (as the Hebrew hath it) with so good a will he did it as thinking he could never come soon enough.

Ioseph, thou son of David] Albeit a poor Carpenter. A man may be as high in Gods favor, and as happy in Russet, as in Tissue. *I know thy poverty* (saith Christ to that Church,) but that's nothing, *thou art rich.*

Fear not to take unto thee) viz. From the hands of her parents, who have, by all right, the dispose of their children, as a chief part of their goods: Therefore when Satan obtained leave to vex *Iob*, and to touch him in his possession, he dealt with his children also. Iob. 1.

For that which is conceived in her] *That holy thing*, Luk. 1.35. that Holy of Holies wherein the *Godhead dwelleth bodily*, that is, personally; and is called the Son of God, saith the Angel there. Yet not in respect of his humane nature, for then there should be in the person of Christ two sons, *viz.* one of the Father, and another of the holy Ghost. Besides, *Heb.* 7.3. he is *without father*, as Man, and *without mother*, as God. All that can be gathered out of that place in *Luke*, is, that he, that was so conceived of the holy Ghost, was the natural Son of God. The union of three Persons into one nature, and of two natures into one Person, these are the great Mysteries of Godliness.

ἄντλημα. Ioh. 4.11. The well is deep, as she said, and we want wherewith to draw.

Is of the Holy Ghost.] As the Efficient, not as the Material cause. The *virtus formatrix*, the formative faculty which the Virgin had not, is ascribed to the power of the Holy Ghost, framing and fashioning Christ of the substance of the Virgin sanctified miraculously, and without mans help. But if no mother knows the manner of her natural Conception; what presumption shall it be for flesh and blood, to search how the Son of God took flesh of his Creature? It is enough for us to know, that he was conceived of the holy Ghost, not *spermatically*, but *operatively*, yet secretly and mystically; the Virgin her self knew not how. Fearfully and wonderfully he was made, and curiously wrought in the lowest parts of the earth. *Psal.* 139. 14, 15. with *Ephes.* 4.9.

Verse 21. *And she shall bring forth a Son*] Shiloh the Son of her secundines: that Son, that *Eve* made account she had got, when she had got Cain: For said she, *I have gotten a man from the Lord.* Or as others read it (and the Original rather favors it) *I have gotten the man, the Lord.* But how far she was deceived, the issue proved. *Fallitur augurio spes bona sæpe suo.* Hope comes halting home many times.

And thou shalt call his name Iesus] Not of ἰάομαι to heal, as some *Hellenists* would have it: Although it be true that he is *Iehova Rophe*, the Lord the Physician, *by whose stripes We are healed*: But of *Iashang*, whence *Iehoshuah*, Jesus. Two in the old Testament had this name. The first when he was sent as a Spie into Canaan, *Numb.* 13.16. had his name changed from *Oshea, Let God save*, to *Iehoshua, God shall save.* Under the Law (which brings us as it were into the Wilderness of *SIN*) we may wish there were a Saviour: but under the Gospel we are sure of Salvation, sith our *Iehoshuah* hath bound himself to fulfill all righteousness, and had therefore this name imposed upon him at his circumcision. For he assumed it not to himself (though knowing the end of his coming, and the fulness of his sufficiency, he might haue done it) nor received it from men, but from God; and that with great solemnity, by the Ministery of an Angel, who talked with a woman about our Salvation, as Satan sometime had done about our destruction Exod. 15.26.

For he shall save his people from their sins] This is the Notation and Etymon, or reason of his name, *Jesus*: A name above all names, *Phil.* 2.9. Σωτὴρ, saith the Heathen Orator, is a word so emphatical, that other tongues can hardly find a word fit to express it. Salvation properly notes the Negative part of a Christians happiness, *viz.* preservation from evil: chiefly from the evil of sin, (which is the mother of all our misery:) from the damning and domineering power thereof, by his merit and Spirit, by his value and vertue. Jesus therefore is a short Gospel, and should work in us strongest affections and egressions of soul after him, who hath saved us from the wrath to come. The *Græcians* being set free but from bodily servitude, called their deliverer a Saviour to them: and rang it out, *Saviour, Saviour*, so that the fowls in the air fell down dead with the Cry. Yea, Cicer. *Act.* 4. *in Verrem.* 1 Thes. 1.10. σωτὴρ, σωτὴρ. Plutar. *in vita* Flamin.

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Yea, they ſo preſſed to come neer him, and touch his hand, that, if he had not timely withdrawn himſelf, he might have beſeemed to have loſt his life. The *Egyptians* preſerved by *Ioſeph*, called him *Abrech*, or *Tender-Father*. The daughters of *Ieruſalem* met *David* returning from the ſlaughter of the *Philiſtims* with ſinging and dancing. When the Lord turned again the Captivity of his people, they were like them that dream, *Pſal.* 126. 1. And *Peter* enlarged, could ſcarce believe his own eyes; with ſuch an extaſie of admiration was he rapt upon that deliverance. Oh then how ſhould our hearts rejoice, and our tongues be glad, *Act.* 2. 26. and how ſhould we be vext at the vile dulneſs and deadneſs of our naughty natures, that can be no more affected with theſe indelible raviſhments? *Iacob* wept for joy at the good news, that *Ioſeph* was yet alive. *Ioannes Mollius*, whenſoever he ſpake of the Name of Jeſus, his eyes dropt. And another Reverend Divine amongſt us, being in a deep muſe, after ſome diſcourſe that paſſed of Jeſus, and tears trickling abundantly from his eyes, before he was aware, being urged for the cauſe thereof, confeſſed ingenuouſly, it was becauſe he could not draw his dull heart to prize Chriſt aright. Mr. *Fox* never denied beggar that asked in that name: And good *Bucer* never diſregarded any (though different in Opinion from him) in whom he could diſcern *aliquid Chriſti*: *None but Chriſt*, ſaid that bleſſed Martyr at the ſtake. And another in the flames, when judg'd already dead, ſuddenly, as waked out of ſleep, moved his tongue and jaws, and was heard to pronounce this word, *Ieſus*.

Tindal in his Annotat.

Fox *Martyrol.* f. 855. Mr. *Welſe.*

Wards Serm.

John Lambert. Julius Palmer. Act. and Mon. fol. 1761.

Here alſo we have an excellent argument of our Saviours Divinity and Omnipotency; foraſmuch as the Angel aſcribeth unto him, that which the Pſalmiſt affirmeth of Jehovah, that he ſhall *redeem Iſrael from all his iniquities*, Pſal 130.8. with *Hoſ.* 13.4.

λυτρωσεται. *Chriſtus autem, non Pater, factus eſt απολυτρωσις.*

Verſe 22. *Now all this was done, that it might be fulfilled*] An Angels teſtimony is not to be taken, if it be beſide, or againſt the written word. I am of them that keep the ſayings of this book, ſaith the Angel to the Apoſtle. For ever, O Lord, thy word is ſetled in Heaven, *Pſal.* 119. 89.

Rev. 22. 9.

Verſe 23. *Behold, a Virgin*, &c.] העלמה, *that Virgin*, κατ' ἐξοχὴν, that *famous Virgin* foretold, *Iſa.* 7. 14. That he ſhould be the ſeed of the woman, was made known to *Adam*, but not of what Nation, till *Abraham*, nor of what Tribe till *Iacob*, nor of what ſex, till *David*, nor whether born of a Virgin, till *Eſay*. Thus by degrees was that great Myſterie of Godlineſs revealed to mankind. If any Jew object, ſaith *Chryſoſtom*, How could a Virgin bring forth? *Dic ei, quomodo peperit ſterilis & vetula?* Ask him, How could *Sarah*, when old and barren, bear a child? The Bees have young, yet know not marriage. The Phœnix, they ſay, hath no parents. This head ſtone of the corner was cut out of the mountain without hands: this flower of the field, this roſe of *Sharon*, hath Heaven for his father, and earth for his mother. Was it not as eaſie to frame this ſecond *Adam* in the womb, as that firſt *Adam* out of the mire? Herein ſee a miracle of mercy, that the incomprehenſible God, that Circle (whoſe Center is everywhere, whoſe Circumference nowhere) ſhould be Circled, and coop'd up for nine moneths together in the narrow womb of a pure Virgin.

Dan. 2. Cant. 2. 1. *Empedocles.*

And ſhall bring forth a Son] Who in the birth *opened the womb*, Luk. 2. and ſo put her to pain, likely, as other women. He hid the glory of his eternal Nativity under a mean and temporary birth, to purchaſe for us an heavenly and eternal birth. Whether the bleſſed Virgin were *Deipara*, the *Mother of God*, raiſed great ſtorms in the Councel of *Epheſus*, and came to commotions in the ſecular part, and Excommunications among the Biſhops; inſomuch as the Emperor declared both ſides Hereticks. But foraſmuch as ſhe brought forth a Son that was God, we doubt not to ſtile her the Mother of God; not *Mall* Gods maid, as one hath lately ſlandered ſome of us in print. At *Rome* (it is ſaid) was ſeen, at the ſame time, about the Sun, the likeneſs of a woman carrying a child in her arms: And a voice heard, *Pan* the great God is now about to be born, &c.

The female Glory. *Biſield* on the Creed.

And they ſhall call his name Immanuel, &c.] By a wonderfull and unſearchable Union: the manner whereof is to be believed, not diſcuſſed; admired, not pried into: perſonal it is, yet not of perſons: of natures, and yet not natural. As a ſoul and body are one man; ſo God and man are one perſon, ſaith *Athanaſius*. And as every believer that is born of God, ſaith another, remains the ſame entire perſon that he was before, receiving nevertheleſs into him a Divine Nature, which before he had not: ſo *Immanuel*, continuing the ſame perfect perſon, which he had been from eternity, aſſumeth nevertheleſs a humane nature, which before he had not, to be born within his perſon for ever.

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ever. This is ſo much the more wonderfull, becauſe the very Angels (which are far greater in glory then man) are not able to abide the preſence of God, *Iſa.* 6. 2. But this is our ladder of Aſcention to God, *Joh.* 3. 12. Faith firſt lays hold upon Chriſt as a man; and thereby, as by a mean, makes way to God, and embraceth the Godhead, which is of it ſelf a conſuming fire. And whereas ſin is a partition-wall of our own making, denying us acceſs, *God is* now *with us*: and in Chriſt, *we have boldneſs and acceſs with confidence by the faith of him.* Chriſts humanity ſerves as a skreen to ſave us from thoſe everlaſting burnings; and as a Conduit, to derive upon us from the Godhead, all ſpiritual bleſſings in heavenly places: If any *Aſſyrian* Invade us, we may cry as they of old, *The ſtretching out of his wings doth fill thy Land, O Immanuel*; and we ſhall have help.

Ephes. 2. 12.

Ephes. 1. 3. Iſa. 8. 8.

Verſe 24. *Then Joſeph being raiſed from ſleep, did as the Angel*, &c.] As well aſſured that it was of God, whom he was ready preſt to obey without Sciſciation.

Jussa sequi, tam velle mihi, quàm posse, necesse est.

Lælius Cæſari apud Lucan.

If ſome Princes will not endure that ſubjects ſhould ſcan their Laws, but require abſolute obedience: If Generals excuſe not in a ſouldier the neglect of their commands, but ſeverely puniſh even proſperous diſorders: If Jeſuits exact blind obedience of their wretched novices (our *Throgmorton* durſt not give up the Ghoſt till he had obtained leave of his Superior) ſhould not we much more obey God in his Commands, Counſels, Promiſes, Prohibitions, Comminations, all?

In articulo mortis nolebat obire, non impetrata à ſuperiore venia.

Verſe 25. *And knew her not till ſhe brought forth.*] We think hardly of him that taketh to wife the widow and relict of another, that is left great with child, before ſhe hath laid down her burden; how much more in this caſe? Beſides this might be part of the Angels charge to him: that after ſhe had brought forth her Son Jeſus, ſhe continued ſtill a Virgin, *piè credimus*: but it is neither Article of our Creed, nor Principle of our Religion. But that ſhe vowed Virginity, is both falſe and abſurd. For how could ſhe promiſe Virginity to God, and Marriage to *Joſeph*? ſure it is, the blemiſh will never be wiped off from ſome of the Antients, who, to eſtabliſh their own Idol, of I know not what Virginity, have written moſt wickedly, and moſt baſely of marriage, which both Chriſt honoured with his firſt Miracle, and the holy Ghoſt by overſhadowing the betrothed Virgin. As for the Papiſts that diſgrace it, they appear herein more like Devils then Divines. If the ſame God had not been the Author of Virginity and Marriage, he had never countenanced Virginity by Marriage, as he did in the Virgin *Mary*.

De Prid. contra Eudæm.

1 Tim 4. 1.

Chap. II.

Verſe 1. *Now when Jeſus was born in Bethlehem.*]

THe houſe of bread, that *bread of life* that came down from Heaven, and dweſt amongſt us in this City of *David*, otherwiſe called *Ephrata*, that is, fruit-bearing; and ſituate (they ſay) in the very Navel and Center of the earth, becauſe in him all Nations ſhould be bleſſed: Here was Jeſus born, by meer accident, in regard of his Parents, (who were brought hither by a Tyrannical Edict of the Emperor, forcing all, even great-bellied women, to repair to their own City, to be taxed, though it were in the deep of Winter) but by a ſweet Providence of God, to fulfill the Scripture, and to ſettle our faith.

Ioh. 1. 14

In the daies of Herod the King] When the *Scepter was departed from Judah*, and the times were grown deplored and deſperately wicked, *Joſeph* found his brethren in *Dothan*, *i.e.* in defection: ſo did Chriſt, when he came: Scarce were there four, or fewer found, that *waited for the conſolation of Iſrael*. Then alſo, when among the poor Gentiles, a plentifull harveſt, a very great number of Elect were ready ripe. *Mat.* 9. 37. *Luke* 10. 2. *Joh.* 4. 35. Then, when *cuncta atq; continuata totius generis humani aut pax fuit, aut pactio*, then came the Prince of peace into the world, when all was at peace thorowout the world.

Flor. *Hiſt. lib.* 4.

Behold there came wiſe men] Neither Kings nor cunning men, but Sages of the Eaſt, Θεωρητικοὶ, contemplative perſons, Philoſophers, Interpreters of the Laws of God and men. The tale of the three Kings of *Cullen* is long ſince exploded.

Magi. מהגים

To

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To Jerusalem] So misreckoning of a point, they mist the Haven, and had like to have run upon the Rocks. Had they met with the Sphepherds of *Bethlehem*, they had received better intelligence then they could from the learned Scribes of *Jerusalem*. God hath chosen the weak of the world to confound the wise. *Surgunt indocti & rapiunt cœlum, & nos, cum Doctrinis nostris, detrudimur in Gehennam.* None are so fat from Christ, many times, as knowing men. Some of the Scribes and Pharisees were very Atheists, for they knew *neither the Father nor the Son*. *Ulpian* the chief Lawyer, *Galen* the chief Physician *Porphyry* the chief Aristotelean, *Plotinus* the chief Platonist, *Libanius* and *Lucian* the chief Orators of that age, were all profest enemies to Christ. No Church was founded at *Athens*, Acts 17. which yet *Demosthenes* calls the soul, sun and eye of *Greece*; *Euripides*, the *Greece* of *Greece*, *Thucydides* and *Diodorus*, the common school of all men, the Mart of good learning, *&c.* The greatest Clerks are not always the wisest men in the affairs of God. Howbeit, learned *Nathaniel*, *Joseph* of *Arimathea* and *Nicodemus*, masters in *Israel*, were Disciples to our Saviour: Lest if he had called simple men only, it might have been thought, *quòd fuissent ex simplicitate decepti*, that they were deceived out of their simplicity, saith one.

1 Cor. 1. 27, 28.

August. *Confess. lib. 8. cap 8.*

Ἀνάγκη, φίλοι, ὁ λόγος τοῦτον ἡμῶν ἐλλάδας. ἐλλάδες ἑλλάδες. κατὰ τὴν παλαιὰν τὸν ἀνθρώπων.

Ioannes *de Turre cremata.*

Verse 2. *Saying, where is he that is born King of the Jews?*] As presupposing a common notice. But the *Kingdom of God cometh not by observation*, neither is it of this world. Christ is somewhat an obscure King here, as *Melchisedech* was: and his Kingdom consists in righteousness, and peace, and joy in the holy Ghost, which the stranger worldling meddles not with: The Cock on the dunghill esteems not this Jewel.

Luke 17. 23. Rom. 14. Prov. 14. 10.

For we have seen his star in the East] Some rumor of the Star of *Jacob* they had heard and received, likely, either from *Balaams* prophesie, *Numb.* 24. 17. who was an East-Country-man: Or from the Chaldean *Sibyl*, or from the *Jews* in the Babylonish Captivity, and now they make their use of it. But the Scripture giveth more grace, *Jam.* 4. 6. Only take heed that *ye receive not the Grace of God in vain*, 2 Cor. 6. 1.

Hugo. *Postill.* fol. 15.

And are come to worship him] With a Religious worship: to kiss at his month, as the word signifieth: and as *Pharaoh* said to *Joseph*, they shall all kiss at thy mouth. Wo worth to us, if we *kiss not the Son* with a kiss of faith and love: sith he is now so clearly revealed unto us, not by the sight of one star only, as to these, but by a whole Heaven bespangled with Stars, though not in every part, yet in every Zone and Quarter of it, as one saith of our Church. We have a word of Prophesie (how much more is this true of the holy Gospel?) more sure then the voice that came from Heaven in the holy Mount (saith St. *Peter*,) whereunto we shall do well to take heed, as unto a light shining in a dark place. Besides the works of God, those *Regii professores*, as one calleth them, those Catholike Preachers, *Psal.* 19. 2, 3. those reall Postills of the Divinity; Christ is purposely compared to sensible objects, as to the Sun, Stars, Rose, Rock, &c. that through the Creatures, as so many Optick glasses, we might see him that is invisible, having the eyes of our mind turned toward Christ, as the face of the Cherubims were toward the Mercy seat.

προσκυνῆσαι.

Psal. 2.

2 Pet. 1. 19.

Verse 3. *When Herod the King heard these things, he was troubled.*] At that wherein the Sages and Shepherds rejoyced. It is fair weather with the Saints, when fouleſt with the wicked. *Abraham* stands upon the hill, and seeth the smoke of the Cities ascend like a Furnace. *Behold, my servants shall rejoyce, but ye shall be ashamed: my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, &c. and ye shall leave your name for a curse unto my chosen.* *Ælian* compareth Tyrants to swine, which if a man but touch, they begin to cry, as dreaming of nothing but death; forasmuch as they have neither fleece nor milk, nor any thing else, but their flesh only to forfeit: But *si præsepe vagientis Herodem tantùm terruit, quid tribunal judicantis?* saith one: If Christ in the cratch were so terrible, what will he be on the Tribunal?

Isa. 65. 14, 14.

Histor. Animal.

And all Jerusalem with him] Perhaps to comply and ingratiate with the Tyrant (as the *Arabians*, if their King be sick or lame, they all feign themselves so,) Or, as *homines ad servitutem parati*: so *Tiberius* called the *Romans*, who gave publike thanks for all, even the wicked Acts of their Emperours: or as fearing some new stirs in the State, as the burnt child dreads the fire.

Tacitus.

Verse 4. *And when he had gathered all the chief Priests*] The true Picture of Popish Councels, who propound grave Questions as this was: Where Christ should be born? and pretend to worship Christ, but intend to worry him: the Councel of *Trent* was carried,

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ried, againſt the ſimplicity of Chriſt, with ſuch infinite guile and craft, as that themſelves will even ſmile in the Triumphs of their own wits (when they hear it but mentioned) as at a maſter ſtratagem. It paſſed in *France* in manner of a Proverb, That the modern Councel had more Authority then that of the Apoſtles, becauſe their own pleaſure was a ſufficient ground for the decrees, without admitting the holy Ghoſt.

Hiſt. of Counc. of *Trent.* f. 822.

Verſe 5. *And they ſaid unto him in Bethlehem*] Lo, how readily and roundly, out of the Scriptures, they could anſwer to this capital queſtion; giving ſuch ſigns of the Meſſias as did evidently agree to Jeſus Chriſt. Yet were they for their obſtinacy ſo infatuated, that when God ſhewed them the man to whom their own ſigns agree, they cannot allow of him. Unleſs the Lord give a mind as well as means: ſight, as well as light, and irradiate the Organ as well as the Object, we grope as blind men in the dark: we erre in heart, as not knowing Gods ways, yet cannot wander ſo wide as to miſs of Hell; to Original blindneſs, we add actual ſtubborneſs, the Devil holding his black hand (as it were) afore our eyes, that we may not ſee and be ſaved, *Acts* 26. 19.

Iſa. 59. 10. Pſal. 95.

Verſe 6. *And thou Bethlehem, in the Land of Judah, art not the leaſt.*] *Thou art the leaſt*, ſaith *Micah*, *viz.* in compariſon of greater Cities, yet *not the leaſt*, ſaith *Matthew*; becauſe out of thee ſhall come a Governor, &c. In Scripture, the place of holy mens birth is remembred and Regiſtred: God loves the very ground his ſervants tread on. *The Lord ſhall count, when he numbreth up the people, that this man was born there*: how much more the man Chriſt Jeſus? Any intereſt or relation to him, ennobleth whatſoever place or perſon; and may juſtly comfort us againſt whatſoever troubles. The Prophet *Micah*, whoſe words are here cited, oppoſeth the birth of this babe of *Bethlehem*, to all the troops and troubles of *Aſſyria*.

Mic. 5. 2. Pſal. 67. 6, 7. Mic. 5. 1, 2.

For out of thee ſhall come a Governor] No ſooner is this child born, this Son given to us, but the *Government is laid upon his ſhoulders*; as the key of the houſe of *David* was upon *Eliakims*, Iſa. 22. 22. ſend ye therefore a Lamb to this Ruler of the Land, *Iſa.* 16. 1. do him all hearty Homage and Fealty.

Iſa. 9. 6.

ποιμανεῖ. Pſal. 78. 71. Ἀγαμέμνονα ποιμένα λαῶν. Hom. 1 Pet. 5. 4. Cant. 8. 14. Pſal. 23. 2, 3.

That ſhall Rule my people] Or feed them; for the art of feeding and ruling are ſiſters. *David* was taken from following the Ewes to feed Gods people; ſo was *Moſes*, in whoſe abſence, how ſoon was *Iſrael*, as ſilly ſheep, gone out of the way? Chriſt is the *Archſhepherd*, that feeds his People daily, daintily, plentifully, pleaſantly, *among the Lillies*, Cant. 2. 16 yea, in *his garden of ſpices*, in green paſtures of his word, and by the ſtill waters of his Sacraments, where *we go in and out, and find paſture*, Joh. 10. 8. ſuch as breeds life, and *life in more abundance*, ver. 10. We lie down in peace, *Jer.* 23. 4. and need not fear the ſpiritual *Aſſyrian*, *Micah* 5. 5. whiles we keep us within the hedge, and run to the foddering places; ſubmitting to the Miniſters, thoſe under-ſhepherds, *Cant.* 1. 7, 8. who are charged to feed Chriſts ſheep, his ſheep with golden fleeces; yea to do it (as the Syriack hath it) *for me*, for my ſake (ſaith our Saviour) to whom *Peter* cannot better ſeal up his love, then by taking care of his Cure. I know how *Bellarmine* gloſſeth that Text; *Feed my ſheep*, that is, *Regio more impera*, Rule like an Emperor: *Supremum in Eccleſia dominium tibi aſſere*, ſaith *Baronius*; Domineer over the Church: becauſe the word here uſed (and ſo in *John*) ſignifieth as well to Govern as to feed. But what will they ſay to βόσκω, the other word there twice uſed by our Saviour; which always ſignifieth to feed, and not at all to Govern? But theſe men catch at Government, let go feeding; although the Fathers took the Text only of feeding by Doctrine, and that they beat upon, and urged altogether.

Ioh. 21. 16. expounded. ποιμαίνω.

ἠκρίβωσε. *Accuravit, & omnibus nervis incubuit.* Exod. 18. 11.

Verſe 7. *Then Herod, when he had privily called the wiſe men, enquired of them diligently*] The children of this world are wiſe in their Generation, but ſo are Serpents, Foxes, &c. to the which the Churches enemies are oft compared. He thought by this means to have made all ſure, but *in the thing wherein he dealt proudly* and politickly, *God was above them*, as old *Jethro* hath it. There is neither power nor policy againſt the Lord; *who ever waxed fierce againſt him, and proſpered?* Job 9. 2.

Deus quem deſtruet, dementat. σόφος. Douſa. 1 Cor. 3. 19. exp.

Verſe 8. *And he ſent them to Bethlehem.*] It was a wonder he went not himſelf, or ſent not ſome Aſſaſſine under hand, to diſpatch the child immediatly. But God befooled him. The *Germans* have a Proverb, *Where God intends to blind any man, he firſt cloſeth up his eys.* So the Apoſtle, 1 *Cor.* 3. 19. *He taketh the wiſe*, the fineſt and choiceſt wits of the world, the rare and pickt pieces:

Mentemq́ habere queis bonam
Et eſſe corculis datum eſt: Theſe

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These he taketh, he catcheth and keepeth as beasts in a Gin (so the word signifieth) and that in their own craft: when they have rackt their wits, and rackt their fortunes, to effect their fetches; when they have done their utmost (as the word imports) to bring about their deviliſh devices.

Dolus, Est manu capere, & ſimiter tenere. Ἐν τῇ πανουργίᾳ. *In veteratoria vafritia.* Eraſm.

That I may come and worſhip him.] When he meant to worry him. O baſe diſſimulation! ſuch was that of thoſe Incendiary fugitives of *Rhemes*, *Giffard*, *Hodgſon* and others, who at the ſame time, when they had ſet up, and ſet on *Savage* to kill Queen *Elizabeth*, they put forth a book, wherein they admoniſhed the Engliſh Catholikes, not to attempt any thing againſt their Prince. In like ſort *Rob. Parſons* (that Arch-traitor) when he was hatching an horrible treaſon againſt his natural Prince and Native Countrey, he ſet forth his book of Chriſtian Reſolution; as if he had been wholly made of Devotion. So *Garnet* (a little afore the Powderplot was diſcovered) wrote to the Pope, that he would lay his command upon our Papiſts, to obey their King, and keep themſelves quiet. *Herod* here, when he was whetting his ſword, yet promiſed Devotion, ſaith *Chryſoſtom*. A fair glove upon a foul hand. The Panthers skin is faireſt, but his friendſhip is fatal, and his breath infectious. The above-mentioned *Garnet*, upon a treatiſe of Equivocation plaiſtered on this title, *A Treatiſe againſt lying, and fraudulent diſſimulation.*

Cogitabat Ieſum non colere ſed tollere, non adorare ſed necare. Menu. *Cambden. Elizab. Quando gladium acuebat, devotionem promittebat. Solin.* cap. 27.

Verſe 9. *And lo the Star.*] A Star either new created, or at leaſtwiſe ſtrangely carried: For it ſtands one while, moves another, appears in the lower Region, is not obſcured by the beams of the Sun: ſo that ſome have thought it was an Angel. It moved ſlowly, as might be beſt for the pace and purpoſe of theſe Pilgrims.

Angelus in ſpecie Syderis figuratus. Ter.

Till it came, and ſtood over where the young child was.] They ſhew ſtill at *Bethlehem*, a little hole over the place where our Saviour was born: through which, the Star fell down to the ground. But who will not conclude, that there was a *vertigo* in his head who firſt made a Star ſubject to the falling ſickneſs?

Fullers Hiſtory of Holy War.

Verſe 10. *When they ſaw the Star.*] The ſight whereof they ſeem to have loſt, when they turned out of the way, it led them to *Jeruſalem*. But this Text is excellently Paraphraſed and applied by Biſhop *Hooper*, Martyr, in a Letter of his, Written to one M^rs. *Anne Warcup*, in theſe words: *Such as travelled to find Chriſt, followed only the Star, and as long as they ſaw it, they were aſſured they were in the right way, and had great mirth in their journey. But when they entered into Ieruſalem (whereas the Star led them not thither, but unto* Bethlehem) *and there asked the Citizens the thing that the Star ſhewed before: As long as they tarried in Ieruſalem, and would be inſtructed where Chriſt was born, they were not only ignorant of Bethlehem, but alſo loſt the ſight of the Star that led them before. Whereof we learn in any caſe, whileſt we be going to ſeek Chriſt, which is above, to beware we loſe not the Star of Gods Word, that only is the mark that ſhews us where Chriſt is, and which way we may come unto him. But as Ieruſalem ſtood in the way, and was an impediment to theſe wiſe men: So doth the Synagogue of Antichriſt (that bears the name of* Jeruſalem, *that is, the Viſion of peace, and among the people now is called the Catholike (Church) ſtand in the way that Pilgrims muſt go by, thorow this world to* Bethlehem, *the houſe of ſaturity and plentifulneſs; and is an impediment to all Chriſtian travellers. Yea, and except the more grace of God be, will keep the Pilgrims ſtill in her, that they ſhall not come where Chriſt is adored. And to ſtay them indeed, they take away the Star of light, viz. the Word of God, that it cannot be ſeen, as you may read that other Star was hid from the wiſe men, while they asked of the Phariſees at* Jeruſalem, *where Chriſt was born. You may ſee what great dangers happened to theſe wiſe men, whiles they were a learning of lyars, where was Chriſt: firſt, they were out of their way, and next, they loſt their guide, &c.*

Acts and Mon.

Verſe 11. *And when they were come into the houſe.*] Not a Palace prepared for the purpoſe, as the *Porphyrogeniti* in *Conſtantinople* had, but in an Inn was Chriſt born, as ready to receive all that come unto him, and in a hole of the earth, an under-ground den, as *Iuſtin Martyr*, *Epiphanius*, *Euſebius* and *Origen* witneſs. *In hoc terræ foramine* (ſaith St. *Hierom*, *ad Marcell. tom.* 1.) *cœlorum conditor natus eſt, hic involutus pannis, hic viſus à paſtoribus, hic adoratus à Magis, hic circumciſus, &c.* In this cell or hole was the worlds Creator Born, Swathed, Viſited, Adored, Circumciſed.

Purchas. Παντὸς χείρον. Iuſtin Martyr. *contra.* Tryph. Epiphan. *hæreſ.* 51. Euſeb. *de dem.* Evan. Orig. *lib.* 1. *contra* Celſum.

They ſaw the young child.] For this Antient of days, by joyning his Majeſty to our vileneſs, his power to our weakneſs, ſuſpended and laid aſide his own glory, wherewith he was glorified with the Father before the world began, and voluntarily abaſed himſelf to the ſhape and ſtate of a poor, feeble, helpleſs infant, that we might come *to the fulneſs of the age in Chriſt.*

Epheſ. 4.

With

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With Mary his mother] Without any other assistance or attendance. *Joseph* haply was at work, or otherwise absent, lest the wise men should mistake him for the true father of the child.

And When they had opened their treasure, they presented unto him gifts] No great matters to make him rich: for then, what needed the holy Virgin, at her Purification, to have offered two young Pigeons, as a token of her penury, that could not reach to a Lamb? Yet something it was; *Gold, Frankincense and Myrrhe*, (sent them in by a special providence of God) to help to bear their charges into *Egypt*, whither they were now to flie.

Gold, Frankincense and Myrrhe] The best Commodities of their Country, doubtless: thereby (as by a Pepper-corn, in way of Homage or chief-rent) they acknowledged Christ to be the true Proprietary and Lord of all. Of the Elephant it is reported, that coming to feed, the first sprig he breaks, he turns it toward Heaven. Of the Stork *Pliny* tells us, that she offers the first-fruits of her young ones to God, by casting one of them out of the nest. God is content we have the benefit of his Creatures, so he may have the glory of them: this is all the loan he looketh for; and for this as he indents with us, *Psal.*50.15. so the Saints restipulate, *Gen.* 28.22. But he cannot abide that we pay this Rent to a wrong Landlord, whether to our selves, as *Deut.*8.17. or to our fellow creatures, as they to their sweet-hearts, *Hos.*2.5.

*Lib.*10. *cap.*23. *Hinc pietatis cultrix à Latinis dicitur, Hasida ab Hebræis. Amasi Trem.*

Gold, Frankincense and Myrrhe] *Aurum, Thus, Myrrham, Regique, Hominique, Deoque.* A little of each, as *Gen.*43. 11. *Lycurgus* made a Law that no man should be over-costly or bountifull, in his offering of Sacrifice, lest at length he should grow weary of the charge, and give God over. Ought we not (saith one) often in soul to go with the wise men to *Bethlehem*, being directed by the star of Grace, and there fall down and worship the little King: there offer the Gold of Charity, the Frankincense of Devotion, the Myrrhe of Penitency: and then return, not by cruell *Herod*, or troubled *Jerusalem*, but another way, a better way, unto our long and happy home?

ἐκ μιᾶς τιμῶντες τὸν θεὸν καὶ ἐπιστῶν. Plut.

Sutons *Disce vivere.*

Verse 12. *And being warned of God in a dream, &c.*] Thus were they pulled, by a sweet Providence, out of the Lions mouth, as *Paul* was: as *Athanasius* and *Basil* often: as *Luther* also, and Queen *Elizabeth* of famous memory: for whose execution a Warrant once came down under Seal, *Gardner* being the chief Engineer. And when thorow a Sea of sorrows, she had sworn to the Crown, Treasons there were every year so many, that she said in Parliament, *she rather marvelled that she was, then mused that she should not be.* But no man is master of his own life, much less of anothers, as our Saviour told *Pilate*: See *Job* 24. 22. *My times are in thy hands*, saith *David*, *Deliver me from the hands of mine enemies, and from them that persecute me.* So Queen *Elizabeth* at *Woodstock*, after a great deliverance, *Lord, look upon the wounds of thy hands*, said she, *and despise not the Work of thy hands. Thou hast written me down in thy book of preservation With thine own hand. Oh read thine own hand Writing, and save me, &c.* And God heard her, and hid the silver thred of her precious life, in the endless maze of his bottomless mercies. Mr. *Fox* makes mention of one *Laremouth, alias Williamson*, Chaplain to Lady *Anne* of *Cleeve*, a Scotchman, to whom, in Prison, it was said, as he thought, Arise and go thy ways; whereto when he gave no great heed at first, the second time it was so said; upon this, as he fell to his prayers, it was said the third time likewise to him, which was half an hour after. So he arising upon the same, immediatly a piece of the Prison-wall fell down: And as the Officers came in at the Outer-gate of the Prison, he leaping over the Ditch escaped; And in the way meeting a certain beggar, changed his coat with him, and coming to the Sea-shore, where he found a Vessel ready to go over, was taken in, and escaped the search, which was straitly laid for him all the Country over.

2 Tim 4.17. *Englands Elizabeth. Cambdens Elizabeth.* Preface.

Psal.31.15.

Englands Elizabeth.

Act and Mon. fol. 1943.

Verse 13. *Behold, the Angel of the Lord appeareth to Joseph in a dream*] Angels cannot enlighten the mind, or powerfully incline the will (that's proper to the holy Ghost to do) but as Spirits and Instruments of the holy Ghost, they can insinuate themselves into the phantasie (as here to *Joseph*) stir up phantasms of good things, propound truth to the mind, advise and perswade to it, as Councellors, and inwardly instigate, as it were, by speaking and doing after a spiritual manner, suggesting good thoughts, as the Apostate Angels do evil. How oft had we fallen, had not these Guardians hindered (as *Michael* opposed Satan) by removing occasions, or casting in good instincts into us, either asleep or awake, &c.

Jude 9.

Take

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Take the young childe, and flee into Egypt.] Perhaps thorow that terrible and roaring wilderneſs of *Arabia*: However, this was a part of his paſſion; for, from his cratch to his croſs, he ſuffered many a little death all his life long; And as it is ſaid of that French King, That he acted more wars, then others ever ſaw: ſo our Saviour ſuffered more miſeries, then we ever heard of. Baniſhed he was betime, to bring back his baniſhed to Paradiſe that is above, their proper Countrey; towards the which we groan and aſpire, as oft as we look towards heaven, waiting, as *with ſtretched out necks*, for the manifeſtation of the ſons of God; and ſaying with *Siſera's* mother, *Why is his chariot ſo long in coming? why tarry the wheels of his chariots?* Make haſte, my beloved, and be like a Roe, or a young Hart upon the mountains of ſpices. Deut. 8. 15. *Heu* 4. Ἀποκαραδοκία Rom. 8. 19. Iudg 5. 28. Cant 8. 14.

For Herod will ſeek the young childe to deſtroy him] The Devil in *Herod*, Rev. 12. 4 So *Rev.* 2. 10. *The Devil ſhall caſt ſome of you into priſon, &c.* Is the Devil become a Juſticer, to ſend men to priſon? by his imps and inſtruments (ſuch as *Herod* was, that abuſe their authority) Satan exerciſeth his malice againſt the Saints, lending them his ſeven heads to plot, and his ten horns to puſh; but all in vain, *Pſal.* 2. 5.

Verſe 14. *When he aroſe, he took the young childe, &c.*] Whither God leads, we muſt chearfully follow, though he ſeem to lead us, as he did *Iſrael* in the wilderneſs, in and out, backwards and forwards, as if we were treading in a maze; although we were to go with him into thoſe places *Magnus eſt animus qui ſe Deo tradidit.* Senec.

——— *Pigris ubi nulla campis*
Arbor æſtivâ recreatur aurâ:
Quod latus mundi nebulæ, maluſq;
Iupiter urget. *Hor. lib. 1. Od. 32.*

And departed into Egypt] A Countrey, for its fruitfulneſs and abundance, anciently called, *Publicum Orbis horreum*, the worlds great granary or barn: And to this day, ſo far as the River waters, they do but throw in the ſeed, and have four rich harveſts in leſs then four moneths, ſaith a late Traveller. Hither fleeth the Son of God, as to a ſanctuary of ſafety. And ſome ſay, that at his coming thither, all the Idols fell to the ground. Sure it is, that when the love of Chriſt once cometh into the heart, all the Idol-deſires of the world and fleſh fall to nothing, *Hoſea* 14. 8. *Horreum, unde hauriatur*, Plin. Mela. *Blunts* voyage into the *Levant*, pag. 37.

Verſe 15. *And was there till the death of Herod*] Which was a matter of two or three years at leaſt. For Chriſt was born in the 32 of *Herods* raign, fled when he was about two years old, or ſoon after his birth (as others are of opinion) and returned not till *Herod* was dead, after he had reigned ſeven and thirty years. *Epiphanius vult hæc biennio poſt natum Chriſtum contigiſſe.*

That it might be fulfilled, that was ſpoken, &c.] When the old Teſtament is cited in the new, it is not only by way of accommodation, but becauſe it is the proper meaning of the places, both in the type and in the truth.

Verſe 16. *Then Herod when he ſaw that he was mocked*] He had mocked them, and yet takes it ill to be mocked of them, to have his own meaſure: He never takes notice of this, that God uſually maketh fools of his enemies; lets them proceed, that they may be fruſtrated; and when they are gone to the utmoſt reach of their tedter, pulls them back to their task with ſhame.

Was exceeding wroth, and ſent forth and ſlew] *In their anger they ſlew a man*, ſaith *Jacob* of his two ſons, *Curſed be their anger, for it was fierce, &c.* Gen. 49. 6, 7. It is indeed the fury of the unclean ſpirit, that old manſlayer, a very beaſt within the heart of a man; a ſhort madneſs, as we ſee in *Saul*, whom the Devil poſſeſt by this paſſion, *Epheſ.* 4. 17. in *Lamech*, who ſlew a man in his heat, and boaſted of it; as *Alexander Phereus* conſecrated the Javelin wherewith he ſlew *Poliphron*; in *David*, who ſwore a great oath what he would do to *Nabal*, by ſuch a time: And when *Uzziah* was ſmitten, for his carting the Ark, how untowardly ſpake he? (ſo did *Jonas* too) as if the fault were in God (dogs in a chaſe ſometimes bark at their own maſters) Laſtly, in *Theodoſius* at *Theſſalonica*, where being enraged at the ſlaughter of certain Judges, ſlain by ſedition, he did to death at hand of ſeven thouſand men. Anger begins in raſhneſs, abounds in tranſgreſſion, *Prov.* 29. 22 ends in repentance. *Jonathan* therefore roſe from the table in fierce anger, 1 *Sam.* 20. 34. and to prevent further miſchief, went into the field to ſhoot: And *Ahaſhueroſh*, to ſlake the fire of his wrath conceived againſt *Haman*, walked into his garden, ere he pronounced any thing againſt him, *Eſth.* 7. 7. Gen. 4. 23. *Plutarch.* 1 Chron. 15. 2. *Qui non moderabitur iræ, Infectum velis eſſe dolor quod ſuaſerit, & mens.* Horat.

All

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Melius est Herodis esse porcum quam filium. Macrob. *lib.* 2. Saturn. *cap.* 4. *Rigardus. Bassianus Imp. Getam fratrem supra matris pectus multo undantem sanguine obtruncabat, cum quidem ille clamaret, Mater, ser opè, interficior.* Hieron. *Catina. Beza. Act. and Mon. fol.* 1523.

All the children] His own son also; which *Augustus Cæsar* hearing of, said, It were better be *Herods* swine then his son. So *Philip* King of *France*, ventured his eldest son twice in the wars against those ancient Protestants, the *Albigenses*, at the siege of *Tholouse*. And *Philip* King of *Spain*, suffered his eldest son *Charls* to be murdered by the cruel Inquisition, because he seemed to favour Lutherans: For which, that mouth of blasphemy the Pope, gave him this Panegyr, *Non pepercit filio suo, sed dedit pro nobis*, He spared not his own son, but gave him up for us.

According to the time which he had diligently enquired] Some think, the wisemen came before the Purification, but *Epiphanius* will have it well-nigh two years after. *Herod* was curious in the search, that he might make sure work; but God defeated him. I kept the ban-dogs at staves end (saith *Nichol. Shetterden* Martyr) not as thinking to escape them, but that I would see the foxes leap above ground for my blood, if they can reach it, &c.

Deut. 33. 12.

Verse 17. *Then was fulfilled that which was spoken*] Fulfilling of Prophecies is a convincing argument of the divinity of the Scriptures. *Moses* had fore-told, that God should dwell between *Benjamins* shoulders. This was fulfilled 440 years after, when the Temple was set up in the Tribe of *Benjamin*: So the Prophecies of the coming of Christ, and of Antichrist, and others in the *Revelation*, which we see daily accomplished.

Verse 18. *Lamentation, weeping, and great mourning*] How impatient was *Jacob* in the loss of *Joseph*; *David* of *Absolom*? &c. Grief for sin (then which none more deep and soaking) is set forth by this unparallel'd lamentation, *Zach.* 12. 10. *Matth.* 5. 4. Blessed are they that mourn, as men do at the death of their deerest children. Bnt let such

πενθοῦντες. *Ad* Iulian.

say to God, as St *Hierom* adviseth a friend of his in like case, *Tulisti liberos, quos ipse dederas: non contristor quod recepisti: ago gratias quod dedisti*: Thou hast taken away whom thou hadst given me: I grieve not that thou hast taken them, but praise thee Lord, that was pleased to give them.

Rachel weeping] That is *Bethlehem*, in the way whereto *Rachel* dyed in childebirth, and was buried, *Give me children, or else I dye*: Give her children, and yet she dyes. Well might *Bethlehem* weep, if at this Massacre there were (as some affirm it) 14000 infants butchered.

Lambin. *in* Menech. Plauti. *Act.* 1. *Scen.* 1. *Domi domitus sui usq; cum charis meis. Filius dicitur à φίλος.*

For her children] Those dear pledges and pieces of our selves; called *Chari* by the Latins, and φίλατα by the Greeks, darlings, in whom is all our delight, *Ezek.* 24. 25. yet are they certain cares, but uncertain comforts.

And would not be comforted] This confutes him in *Plautus*, that said, *Mulier nulla dolet cordicitus ex animo*, These mourned beyond measure, utterly refusing to be comforted by any fair words of the murtherers excusing the matter (likely) to the miserable mothers, and promising amends from the King by some other means, or by any other way. But immoderate sorrow for losses past hope of recovery, is more sullen then useful: our stomack may be bewrayed by it, not our wisdom; and although something we may yield to nature in these cases, yet nothing to impatiency.

Mic. 6. 9. *Lento calore torrebatur. Ipsa quoq; verenda putrefacta scatebant vermiculis.* Ioseph. *Ant. l.* 17. *Sylla sævus ita ut φόνων ἐπ' ἀριθμῷ, καὶ ἐρῷ esset*, Plutarch. *In rustico prædio pediculeri morbo periit.* ἡ τε σὰρξ πλέον ἢ κατὰ ἄνθρωπον ἐπλήθυεν ἀπὸ τοῦ σώματος. Pausan. *Act. and Mon. fol.* 860. *ibid.* 1146.

Because they were not] A just judgement of God upon them for their unnaturalness to the Son of God, whom they shut out into a stable. The dulness and dissoluteness of these *Bethlemites* required thus to be raised and roused up as by the sound of a trumpet, or report of a musket; Happy for them, if they had hearts *to hear the rod, and who had appointed it.* But we many times mistake the cause of our misery, groping in the dark as the *Sodomites*, crying out upon the instrument, seldom reflecting; our mindes being as ill set as our eyes, we turn nether of them inwards.

Verse 19. *But when Herod was dead*] Not long after this butchery at *Bethlehem*, he fell into a foul and loathsome disease, whereof he dyed: So did *Sylla*, that bloody man before him; so did *Maximinus*, and others after him, *John de Roma*, a cruel Monk and Inquisitioner (who used to fill boots with boyling grease, and so putting them upon the legs of those whom he examined, to tye them backward to a form, with their legs hanging down over a small fire, &c.) was smitten by God with an incurable disease, so loathsom, that none could come nigh him, so swarming with vermine and so rotten, that the flesh fell away from the bones by piece-meal, &c. *Twiford* (who was executioner of *Frith*, *Barfield*, *Bainham*, *Lambert*, and other good men) dyed rotting above ground, that none could abide him. So did *Alexander* the cruel keeper of *Newgate*, and *John Peter* his son in law, who commonly, when he would affirm any thing, used to

say,

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ſay, If it be not true, *I pray God I rot ere I dye.* *Stephen Gardner* rejoycing upon the news of the Biſhops burnt at *Oxford*, was ſuddenly ſeized by the terrible hand of God as he ſate at meat; continuing for the ſpace of fifteen days, in ſuch intolerable torment, that he could not void by ordure, or otherwiſe, any thing that he received; whereby his body being miſerably inflamed (who had inflamed ſo many good Martyrs before) was brought to a wretched end; his tongue hanging out all black and ſwoln, as Archbiſhop *Arundels* did before him. But to return to *Herod*; when he ſaw he ſhould dye indeed, that there might not be no mourning at his funeral, he commanded the Jewiſh Nobility (whom he had impriſoned for that purpoſe in the Caſtle of *Hippodromus*) to be all ſlain as ſoon as ever he was dead. And being at point of death, he commanded his ſon *Antipater* to be executed in the priſon, whom but a little afore he had declared heir of the Kingdom. In *November*, 1572. appeared a new ſtar in *Caſſiopeia*, and continued ſixteen moneths. *Theodor Beza* wittily applyed it (ſaith Mr *Cambden*) to that Star at Chriſts birth, and to the infanticide there, and warned *Charls* the ninth to beware in this verſe,

Acts and Mon. fol. 1622.

Joſephus.

Camb Eliz. tranſl fol. 165.

Tu verò, Herodes ſanguinolente, time.

The fifth moneth after the vaniſhing of this Star, the ſaid *Charls*, after long and grievous pains, dyed of exceeding bleeding. *Conſtans fama eſt illum, dum è variis corporis partibus ſanguis emanaret, in lecto ſæpe volutatum, inter horribilium blaſphemiarum diras, tantum ſanguinis vim projeciſſe, ut paucas poſt horas mortuus fuerit*: Perſecutors (as they ſay of the Devil) go out with a ſtench. *Arius* (ſaith one) voiding out his guts, ſent his ſoul, as a harbinger to hell, to provide room for his body: He was brought to confuſion by the prayers of *Alexander* the good Biſhop of *Conſtantinople*, and his death was *precationis opus, non morbi.* So likely, was *Herods.*

Acts and Mon. 1549.

Socrat. lib. 1. cap. 15.

Behold, an angel] Glad of an office to ſerve the Saints, *Heb.* 1. 14. They rejoyce more in their names of office, then of honour: To be called Angels, Watchmen, &c. then Principalities, Powers, &c. It was long ere *Joſeph* heard from Heaven, but Gods time, he knew, was the beſt. And although he leave his people, to their thinking, yet he forſakes them not. *No, that he doth not*, ſaith the Author to the *Hebrews.*

Dan. 4. 23. ὡς δ' ὑμῶν σε ἐγκαταλίπω. Heb. 13. 5.

Verſe 20. *For they are dead, which ſought the young childes life*] God hid him as it were, *for a little moment, until the indignation was overpaſt.* So he did *Jeremy*, *Baruch*, *Athanaſius*, *Luther* in his *Pathmos* (as he uſed to call the caſtle of *Wartburg*) where when the Pope had excommunicated him, and the Emperour proſcribed him, the Lord put into the heart of the Duke of *Saxony* to hide him for ten moneths: In which ſpace the Pope dyed, the Emperour had his hands full of the French wars, and the Chuch thereby obtained an happy Halcyon. At which time a pretty ſpectacle it was to behold Chriſt ſtriving with Antichriſt for maſtery. For whatſoever the Pope and his Champions could do to the contrary, all fell out rather, as at *Philippi*, unto the furtherance of the Goſpel. So was it here in Q. *Maries* time; do what they could, the Chriſtian Congregation in *London*, were ſometimes fourty, ſometimes a hundred, ſometimes two hundred. I have heard of one (ſaith M. *Fox*) that being ſent to them to take their names, and to eſpy their doings, yet in being among them was converted, and cryed them all mercy. *Harpſfield* hearing that the Queen lay a dying, haſted home from *London*, to burn thoſe ſix that he had in his cruel cuſtody. Thoſe were the laſt that were burnt. Many others eſcaped by the Queens death.

Iſa. 25. 20.

Phil. 1. 12.

Acts and Mon. 1881.

Ibid. 862.

Verſe 21. *And he aroſe, &c. and came into the land of Iſrael*] Glad they were got out of ſuch a hell as *Egypt*; where the Iſraelites having been for a time, brought back with them a golden Calf: *Jeroboam* brought home two; and theſe good ſouls could not but get and gather guilt or grief. Hence *Davids* moans at *Meſhech*, *Lots* vexation at *Sodom*, *Jeremies* wiſh for a cottage in the wilderneſs, far enough off from thoſe adulterers and aſſemblies of treacherous men, thoſe ſacrificing *Sodomites*; of whom it might be ſaid, as *Aaron* of the people, that they were *wholly ſet upon ſin*, Exod. 32. 22. 1 *John* 5. 19. But ſome of the Saints forſake all (ſaid *Marſh* the Martyr) and commit themſelves to painful exile, that, if it pleaſe God, Chriſt may come again out of *Egypt.*

Ezek. 20. 7, 8.

Pſal. 120. 5.

Ier. 9. 2.

Acts and Mon. fol. 1423.

Verſe 22. *But when he heard that Archelaus*] *Neither good egg, nor good bird*, as they ſay. *Caracalla* (ſaith *Dio*) *nihil cogitabat boni, quia id non didicerat, quod ipſe fatebatur*: never thought of any good, for he had never learned it.

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No more had this *Archelaus*. Pope *Paul* the third, when his son *Farnesis* had committed an unspeakable violence on the Person of *Cosmus Charius* Bishop of *Fanum*, and then poisoned him, held himself excused, that he could say, *Hæc vitia, me non commonstratore, didicit*: He never learned this of the father. But *Archelaus* though he could never attain to his fathers craft, yet he had learnt his cruelty. Fierce he was, but fooliſh: ſavage, but ſilly, a ſlug, a ſlow belly, an evil beaſt: wherefore the Jews ſoon rebelled againſt him; and *Auguſtus* (after ten years abuſe of his authority) baniſhed him to *Vienna*; or as others ſay, to *Lyons* in *France*; ſetting up in his ſtead his brother *Herod*, the ſame that derided and ſet at nought our Saviour at his paſſion, as Saint *Hierom* writeth.

Verſe 23. *And he came and dwelt in a city called Nazareth*] Hence an opinion among the people, that he was born there, and ſo could not be the Meſſias, as the Phariſees on that ground perſwaded: *For can any any good come out of Nazareth?* The devils alſo, though they confeſt him *the Holy One of God*, Mark 1.24, 25. yet they cunningly call him *Ieſus of Nazareth*, to nouriſh the errour of the multitude that thought he was born there, and ſo not the Chriſt. When one commended the Popes Legate at the Council of *Baſil*, *Sigiſmund* the Emperour anſwered, *Tamen Romanus eſt*. So let the Devil ſpeak true or falſe, fair or foul; yet he is a devil ſtill, beware of him.

Iohn 7.42.

Satan aliquando verax, ſæpius mendax, ſemper fallax.

That it might be fulfilled which was ſpoken by the Prophets.] For the book of Judges was written by ſundry Prophets, in ſeveral Ages. And there be very grave Authors of opinion, that *Ezra* (that skilful Scribe) either himſelf alone, or with the help of his colleagues, godly, and learned men like himſelf, inſpired by the holy Ghoſt, compiled and compoſed thoſe books of *Joſhua*, *Judges*, *Samuel* and *Kings*, out of divers Annals, preſerved by the Churches of thoſe Ages, wherein thoſe things were acted.

He ſhall be called a Nazaren] That great Notary whereof *Sampſon* and the reſt of his order were but types and ſhadows. The very name ſignifieth one *ſeparate* and ſet apart from others, as *Joſeph* was *ſeparate from his brethren*, Gen. 49. 26. And it is aſcribed to three ſorts of men, uſually ſet above others (as Divines have well obſerved.) 1. To ſuch as are ſet apart to ſingular ſanctimony, as the high Prieſt, whoſe crown is called *Nezer*, Exod. 29.6. 2. To ſuch as in dignity and authority are ſet above others, as Kings, whoſe diadem is called *Nezer*, 2 Sam 1.10. 3. To ſuch as were ſeparated by ſome religious vow, as to the order of the *Nazarites*, whoſe hair encreaſing on their heads, as an external ſign of their vow, was called *Nezer*, Numb. 6.18. As for our Saviour, it is not likely that he nouriſhed his hair; becauſe the Apoſtle ſaith (in that Age) it was uncomely for men to have long hair. It was enough for him, that he was a *Nazarite* in the truth and ſubſtance of that Law. and a ſingular comfort it is to us, that although we have broken our vows, and ſo deeply gaſhed our conſciences, as *Jacob* did, yet ſo long as it is of infirmity and forgetfulneſs, not of obſtinacy and maliciouſneſs, this famous *Nazarite*, this arch-votary, hath expiated our defaults in this kinde; and through him we are in Gods ſight, as *Jeruſalems Nazarites*, Lam. 4.7. *Purer then the ſnow, and whiter then the milk.* And therefore ſith God thinks not the worſe of us, let not us think the worſe of our ſelves, for the involuntary violation of our vows.

1 Cor. 11.14.

Gen. 28.20, &c. with ch p. 31.17.

CHAP. III.

Verſe 1. *In thoſe days came John the Baptiſt.*]

WHom *Chryſologus* fitly calleth *fibulam legis & gratiæ*, the bond or buckle of both Teſtaments. He ſtandeth as that Angel, with one foot on the ſea (the Law) and with the other foot on the Land (the Goſpel.)

Revel. 10 1.

Preaching in the Wilderneſs of Judea,] A place, wherein we finde ſix Cities with their villages, *Joſh.* 15.61. but called a wilderneſs, becauſe more thinly inhabited. In which ſenſe we may ſay of *Germany*, that *Acheldama* or field of blood, and many other once rich and fertile Countreys, that they are become a wilderneſs, war being a tragedy

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tragedy that alway deſtroyeth the ſtage wheron it is acted: But for the *wickedneſs of them that dwell therein* it is, that a *fruitfull Land is turned into a wilderneſs*, ſaith *David*. And the Heathen Hiſtorian ſaith little leſs, when he tells us, that the ruin and rubbiſh of *Troy* are ſet by God before the eyes of men, for an example of that rule, that, *Great ſins have great puniſhments*. Now *alterius perditio ſit tua cautio*, ſaith an Ancient; Not to be warned by others, is a ſure preſage of ruin. *Scipio* beheld and bewail'd the downfall of *Rome*, in the deſtruction of *Carthage*. And when *Hannibal* was beleaguering *Saguntum* in *Spain*, the *Romans* were as ſenſible thereof, as if he had been then beating upon the walls of their Capitol. A ſtorm oft-times begins in one place, and ends in another. When the ſword rides circuit (as a Judge) it is in commiſſion, *Ezek.* 14.17. *Jer.* 47. 6,7. And, *When I begin* (ſaith God) *I will make an end*, 1 *Sam.* 3.12. We cannot but foreſee a ſtorm, unleſs we be of thoſe in *Bernard*, who ſeek ſtraws to put out their eyes withal. If we break not off our ſins by repentance (that there may be *a lengthening of our tranquility*) a removal of our candleſtick may be as certainly foreſeen, and fore-told, as if viſions and letters were ſent us from heaven, as once to the Church of *Epheſus*. God may well ſay to us, as to them of old, *Have I been a wilderneſs unto Iſrael, a land of darkneſs?* or, as *Themiſtocles* to his *Athenians*, Are ye weary of receiving ſo many benefits by one man? *Bona à tergo formoſiſſima*. Our ſins have long ſince ſolicited an utter diſſolution and deſolation of all; and that we ſhould be made a heap and a hiſſing, a waſte and a wilderneſs: *Quod Deus avertat.*

Pſal. 107.34. *Jam ſeges eſt ubi Troia fuit.* Herodot.

Iſidor. *ſolitoq.*

Liv.

Qui feſtucam quærunt, unde oculos ſibi eruant. Bern.

Dan. 4 27.

Ier. 2.31.

Ier. 49.2. & 25.9.

Verſe 2. *And ſaying, Repent ye*] Change your minds now at the preaching of the Goſpel, as they changed their garments at the promulgation of the Law; *Rent your hearts, and not your garments*, plough up the fallows of your hearts; grieve for your ſins, even *to a tranſmentation*, as thoſe *Corinthians* did, and as *Simon Peter* counſelled *Simon Magus*, that ſnake that had caſt his coat, but kept his poyſon. For although he carried the matter ſo cleanly and cunningly, that *Philip* took him for a true convert, and baptized him; yet *Peter* ſoon ſaw that he was *in the gall* or *venome of bitterneſs* (for the word uſed, *Deut.* 29. 18. whereunto the Apoſtle alludes, ſignifieth both) and therefore preſcribes him an Antidote, the very ſame that *John* doth here this generation of vipers, *Repent, if perhaps the thoughts of thy heart may be forgiven thee*. His wicked thought is called ἐπίνοια the godly change of minde that the Apoſtle perſwadeth him unto, is called μετάνοια he that by ſome miſchance hath drunk poiſon, muſt caſt it up again as ſoon as he can, ere it get to the vitals. Repentance is the ſouls vomit, which is the hardeſt kinde of phyſick, but the wholſomeſt. Happy is he that by the *dung-port* of his mouth (in a ſorrowful confeſſion) can disburthen himſelf of the ſin that both clogs and hazards his ſoul to death eternal. We ran from God by ſin to death, and have no other way to return, but by death to ſin.

Ad mentem redite. Eraſm. As the Prodigal came to himſelf, who till converted, had been beſide himſelf. See a like phraſe, 2 *Chro.* 6.37.

Acts 8.22,23. ראש *Chald.*

Nehem. 3 14. Heb. 12.1.

For the Kingdom of heaven is at hand.] *q.d.* Ye have a price put into your hands, a fair opportunity of making your ſelves for ever. Will ye (like the vine and olive in *Jothams* parable) not leave your ſweetneſs and fatneſs, your *dilecta delicta*, beloved ſins, although it be to reign, yea, and that in Gods kingdom? Knoweſt thou not, that the goodneſs of God ſhould lead thee to repentance? Is there not mercy with God therefore that he may be feared? ſhould not men rent their hearts, becauſe God is gracious, and turn to the Lord, becauſe he will *multiply pardon*? To argue from mercy to liberty, is the Devils Logick, and makes God repent him of his favours to ſuch, as *David* did of his kindneſs to *Nabal*. Rather we ſhould argue from mercy to duty, as *Joſeph* did to his maſter in a temptation; from deliverance to obedience, with *David*, Pſal. 116. 8,9. And therefore return to our fathers houſe, with the Prodigal, becauſe there is *bread enough*; therefore repent, becauſe his *Kingdom is at hand*, and would be laid hold on. As *John Baptiſt* was Chriſts fore-runner into the world: ſo muſt repentance be his fore-runner into our hearts.

Iudg 9.9.

Rom. 2. 4. Pſal. 130.4. Ioel 2.12. Iſa. 55.7.

Verſe 3. *For this is he which was ſpoken of*] Whether theſe be the words of the Baptiſt, or of the Evangeliſt, it appears not, skils not. The moſt ſay, of the Evangeliſt concerning the Baptiſt.

By the Prophet Iſaias.] Thus one Taſtament infolds another, as thoſe wheels in *Ezekiel*; And the Law preacheth faith in Chriſt, as well as the Goſpel, *Rom.* 10.6,7.

The voyce of one crying] Loudly and luſtily; lifting up his voyce as a trumpet, or

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βοῶντος. *Boantis, Vociferantis.* κήρυξ. κράζει. Isa. 58. 1. *Clames etiam ut Stentora vincas.* Ephes. 5. 14. ἐκκλεῖν.

or as the sound of many waters. Semblably S. *Paul* was ordained to be *a Cryer*, 1 Tim. 1. 11. and so is every faithful Preacher, 2 *Tim.* 4. 2. He must cry, and be instant, stand to the work, and stand over it; *Sta cum diligentia*, saith the Syriack there, *clangite, clamate*, Jer. 4. 5. Ye have to do with deaf men, dead men, living carcases, walking sepulchres of themselves. Now therefore as our Saviour lifted up his voyce, when he said, *Lazarus, come forth*: so must Christs Ministers (when they speak to such as lie rotting and stinking in the graves of their corruptions) cry aloud, *Awake thou that sleepest, and stand up from the dead, that Christ may give thee light.* *Ecclesia* (the Church) is a word in use among the *Athenians*, and signifies an Assembly of Citizens, called out of the multitude (as it were) by name, or in their ranks, by the voyce of the publike Cryer, to hear some speech or sentence of the Senate. The Church in like sort is a company called out of the Kingdom of Satan, by the voyce of Gods Ministers, as it were Cryers, to hear the doctrine of the Gospel revealed from heaven. There are that observe, that *John Baptist* entred upon his calling in the year of Jubilee, which used to be proclaimed by a Cryer with the sound of a trumpet, and that in allusion thereunto, he is called, *The voyce of a Cryer.*

Rolloc. *in* Ioh. 1. 15.

Prepare ye the way of the Lord] Suffer the terrours of the Lord to seize upon your souls: take not up bucklers against the strokes of Gods Law, bring not your buckets to quench the motions of his Spirit, knocking at your hearts by the hammer of his Word; Make much of the least beginnings of grace, even those they call repressing; since they prepare the heart for conversion. *Open the everlasting doors, that the King of glory may come in, that Christ may dwell in your hearts by faith.* As *Esther* leaned upon her two maids, when she came before the King: So let the soul lean upon attrition of the Law, and contrition of the Gospel: so shall the King of glory stretch out the golden Scepter of his grace, and we shall live. As *John Baptist* was Christs fore-runner into the world; so must repentance be his fore-runner into our hearts: for he that repenteth not, the Kingdom of God is far from him: he cannot see it for his lusts that hang in his light.

ἑτοιμάσατε. Heb. פנו Isa. 40. *Viam apertam & oculis intuentium conspicuam facite. Obstant enim affectus mundani, &c.* Erasm. *in Annot.* Bradford. Ephes. 5. 15. Heb. 11. 37. *Sæpe sub attrita latitat sapientia veste.*

Make his pathes straight.] Walk exactly, precisely, accurately, by line and by rule; walk as in a frame, make straight steps to your feet, or else there is no passing the straight gate: so strait, that as few can walk in it, so none can halt in it, but must needs go upright. Plain things will joyn in every point one with another; not so round and rugged things. In like sort, plain spirits close with Gods truths, not those that are swoln, &c. The old heart will never hold out the hardship of holiness.

Verse 14. *And the same John had his raiment of Camels hair.*] Sutable to *Elias* (in whose spirit and power he came) who was thus habited. So those worthies, of whom the world was not worthy, wandred about in *Sheep-skins* and *Goat-skins*: but they were like the Ark, without covered with Goats-hair; within, all of pure gold. God cloathed our first parents in leather, when there was means of better cloathing; to humble them doubtless; and to shame all such as are proud of their cloathes, which are the ensigns of our shame, and came in with sin, as its cognizance.

Vestes sunt peccati testes. *Vestium curiositas deformitatis mentium & morum indicium est.* Bern.

And a leathern girdle about his loins.] So had *Elias*, and God takes notice of it, and records it, when the pomp and pride of many Monarchs lie hid in obscurity, buried in oblivion. Such love beareth the Lord to his people, that every thing in them is remarked and registred. He thinks the better of the very ground they go upon, *Psal.* 87. 2, 3, 4, 5, 6. their walls are ever in his sight, and he loveth to look upon the houses where they dwell, *Isa.* 40. 16.

ἀκρίδες. *Lib.* 11 *cap.* 29. Hieron. *in ep. Greenham.* Horat. *opponit panem libis & placentis lib.* 1. *epist.* 10.

And his meat was locusts] These creatures have their name in Greek from the top of the ears of corn, which as they fled, they fed upon. That they were mans meat in those Eastern Countreys, appears *Levit.* 11. 22. and *Pliny* testifieth as much. Course meat they were, but nature is content with little, grace with less. *Cibus & potus sunt divitiæ Christianorum*, saith the Father. Bread and water with the Gospel are good chear, saith another. Our Saviour hath taught us to pray for *bread*, not for Manchet or Junkets, but downright houshold bread: and himself gave thanks for barley bread and broyled fishes. A little of the creature will serve turn to carry thee thorow thy

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thy Pilgrimage. One told a Philoſopher, If you will be content to pleaſe *Dionyſius*, you need not feed upon green herbs. He replied, And if you can feed upon green herbs, you need not pleaſe *Dionyſius*; you need not flatter, comply, be baſe, &c. The Antients held green herbs to be good chear: and accounted it wealth enough. μὴ διψᾶν καὶ μὴ ῥιγοῦν, not to be thirſty, nor cold, ſaith *Galen*. But what miſcreants were thoſe Jews that for ἀκρίδας, locuſts, read ἐγκρίδας, ſweet-meats? as *Epiphanius* noteth againſt the *Ebionites*. The beſt, we ſee, are liable to be belyed.

Adulator eſt quiollum ſectatur. Beeman. *Holus ab holere. Priſci nihil obſoni ſibi deeſſe exiſtimabant, modo ne deeſſet holus.*

And wild honey,] Such as naturally diſtilled out of trees: as did that which *Jonathan* taſted with the tip of his rod, called honey of the wood. 1 *Sam.* 14. 27. God made *Jeſhurun* ſuck Honey out of the Rock, and Oyl out of the flinty Rock, *Deut.* 32. 13. Hence *Judea* was called, *Sumen totius Orbis*. And *Strabo*, that ſpitefully affirmeth it to be a dry, barren Country, had not ſo much ingenuity as that railing *Rabſhaketh*, 2 *Kings* 18. 32.

Heidfeldius. Lib. 16.

Verſe 5. *Then went out to him Jeruſalem*] Hitherto the Proſopography of the Baptiſt: Follows now the reſort that was made unto him; for by his Divine Doctrine and auſtere life, he had merited among many to be taken for the *Meſſiah*, Joh. 1.

And all Judea] That is, very many, as the word (*All*) is many times elſwhere taken in the new Teſtament.

See *Wilſons* Dictionary.

And all the Region round about Jordan.] Stirred up by the noiſe of that new Preacher. So ſundry amongſt us will be content to hear, if there go a great Report of the man; or if he deliver ſome new Doctrine, or deal in deep points, as *Herod*, *Luk.* 23 8. But theſe ſoon grow weary, and fall off, as thoſe Jews did from *John*, for the which they were juſtly taxed by our Saviour.

Joh. 5. 35. Math. 11.

Verſe 6. *And were baptized of him in Jordan*] Baptizing of Proſelytes was in uſe among the Jews before the days of *John Baptiſt*. From this cuſtom (ſaith *Broughton*) though without Commandment, and of ſmall Authority, Chriſt Authoriſeth a Seal of entring into his reſt, uſing the Jews weakneſs as an allurement thither. As from Bread and Wine, uſed with the Paſchal Lamb, being without all commandment of *Moſes*, but reſting upon the common reaſon given by the Creator, he Authoriſed a Seal of his fleſh and blood.

In *Daniel* 9.

In Jordan] At *Bethabara*, Joh. 1. 28. that is, at that very place, where the people of *Iſrael* paſſed over *Jordan*, and poſſeſſed the Land. Baptiſm then was there firſt adminiſtred, where it had been of old fore-ſhadowed. Here alſo we ſee, that the Acts of *Joſhua* and *Jeſus* took their happy beginning, at one and the ſame place. And like as the people, after they had paſſed over *Jordan*, were circumciſed, before they received the Land by lot of Inheritance: So, after we have been baptized, and thereby Enrolled among the Citizens of the new *Jeruſalem*, the Remnants of ſin, and *ſuperfluity of naughtineſs* muſt be daily pared off by the practice of Mortification, ere we can come to the Kingdom of Heaven.

Iam: 1. 21. ἡ περιτομὴ τῆς καρδίας. In alluſion to the garbage and excrements of the ſacrificed beaſt.

Confeſſing their ſins] In token of their true Repentance. For as only the man that is wakened out of his dream, can tell his dream; ſo only he that is wakened out of his ſins, can clearly confeſs them. And this confeſſion of ſin, joyned with confuſion of ſin (without the which, confeſſion is but wind, and the drops of contrition, water) is that which in baptiſm we reſtipulate. *Not the putting away of the filth of the fleſh, but the confident anſwer of a good conſcience toward God*, 1 Pet. 3. 21. A clearing, chearing conſcience, a heart waſht from wickedneſs in this Laver of Regeneration, the Baptiſm of Repentance, the waſhing of the new birth, the being baptized with the holy Ghoſt, and with fire, this *ſaveth*, ſaith St. *Peter*. Not as the efficient cauſe of Salvation, for that is Chriſt alone: nor yet as a neceſſary inſtrument, for that's faith alone: but only as a badge of the ſaved, and a pledge of their Salvation. As on the other ſide, God will not own a Viperous brood, though baptized, that bring not forth fruits meet for Repentance. To ſuch, baptiſm is not the mark of Gods child, but the brand of a fool, that maketh a vow, and then breaketh it, *Eccleſ.* 5. 3. For the font is *Beerſheba*, *The well of an Oath*: and there we ſwear (as *David* did) *to keep Gods righteous judgements*. Now, if *Zedechiah* and *Shimei* paid ſo dear for their perjury, for their faſt and looſe with men; how will God Revenge the *quarrel of his Covenant*? The Spaniſh Converts in *Mexico* remember not any thing of the promiſe and profeſſion they made in baptiſm, ſave only their name, which many times alſo they forget. In the Kingdom of *Congo* in *Africk*, the Portugals, at their firſt arrival, finding the people to be Heathens, without God, did enduce them to a profeſſion of

ἐξομολογεῖσθαι. Eſt aperta & clara voce confiteri. ἐπερώτημα.

Pſal. 119. 106. Iſa. 10.

Brierwoods enquiries ex Ben.

Archb. *Abbots Geog. p.* 179.

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of Christ, and to be baptized in great abundance, allowing of the Principles of Religion; till such time as the Priests prest them to lead their lives according to their profession: which the most part of them in no case enduring, returned again to their Gentilism.

Augustin. Such Renegadoes we have amongst us, not a few; that give themselves up to Christ. *Quoad Sacramenti perceptionem*, by external profession; but when it comes once *ad vitæ sanctificationem*, to holiness of life, there they leave him in the open field, forsaking their Colours, renouncing their Baptism, and running away to the enemy. Now for such

ὑποστείληται. Heb. 10.38. there is but one Law, and it is Martial Law, Heb. 10.39. *If any Withdraw*, or *steal from his Captain* (as the Military term there used importeth) he doth it to *perdition*; he is even

Mark. 14.21. a son of perdition, as *Judas*; who was circumcised indeed, as well as *Peter*, but better he had not. As it had been better for him, never to have been born, so being born, never to have been circumcised, and thereby bound to the Law. Unregenerate *Israel is as Ethiopia*, Amos 9.7. And it had been happy that Font-water had never been spilt on that face, that is afterwards hatcht with impudent impiety, *Jer.* 3.3,4,5.

De his lege Ioseph. *de bello. Iud. l.* 2. *c.* 13. *cap.* 17. Verse 7. *But when he saw many of the Pharisees and Sadduces.*] Two leading Sects among the Jew, but notable hypocrites, yet pressing to the Ordinances. A *Doeg* may set his foot as far within the Sanctuary as a *David*, and let him. He may be caught, as those catch-poles sent to apprehend our Saviour, as *Sauls* Messengers coming to *Naioth* were turned from Executioners to Prophets; Come (saith *Latimer*) to the holy Assemblies, though thou comest to sleep; for God, perhaps, may take thee napping.

He said unto them, O Generation of Vipers] Or adders, which are outwardly Specious, inwardly Poysonous: so are all Hypocrites a meer out-side: but God will wash off their paint with rivers of brimstone. Of the Viper it is said, that when he hath stung a man, he maks haste to the water, and drinks or dies for it. So did these Pharisees to baptism, hoping by the work done, to avoid the wrath to come; But a man may go to Hell with Font-water on his face, unless with the water of baptism he have Grace to quench the fiery darts of the Devil: as that holy Virgin, whereof *Luther* reports, that she beat back Satans Temptations with this only Argument, *I am a Christian.* The enemy quickly understood (saith he) the Vertue of baptism, and the Value of that vow, and fled from her. There are that boast and bear themselves bold on their *Christendom*; but hath not many a ship, that hath been named *Safe-guard* and *Good-speed*, miscarried at Sea, or fallen into the hands of Pirates? This Generation of Vipers conceited themselves to be *Abrahams* seed: So do many of the Serpents seed now adaies, because of their baptism; but all in vain, unless they walk in the steps of that faith of our father *Abraham.* The old Serpent hath stung them, neither is there any Antidote for such, but the flesh (not of the biting Viper, but) of the slain *Messiah*, fore-shadowed by the brazen Serpent. See *Isa.* 27.1. God hath promised to *break for us the Serpents head*, who hath so deeply set his limbs in us, yea, with his sore, and great and strong sword, to punish *Leviathan* that piercing *Serpent, and to slay the Dragon that is in the Sea.*

Legitur de quadam sancta virgine quæ quoties tentabatur, non nisi baptismo suo repugnabat, dicens brevissimè, Christiana sum. Intellexit enim hostis statim virtutem baptismi & fidei, & fugit ab ea. Luther.

Rom. 4. θηρεύειν derived of θήρ a Viper.

ὑπέδειξεν, *clanculum indicavit & admonuit.*

Who hath fore-warned you?] Who hath privily, and under-hand as it were shewed you, and set you in a course of avoyding the danger that hangs over your heads, as by a twined threed. The wrath of God is revealed from Heaven, and Hell hath enlarged her self, and even gapes for you: who gave an inkling thereof, and sent you hither for help? &c.

From the wrath to come] Called *the Damnation of Hell*, Chap. 23.33. which hath Torments without end, and past imagination. For, *Who knoweth the power of thine anger*, saith *David*? Even according *to thy fear, so is thy wrath.* That is, as I conceive it,

Psal. 90.11. Let a man fear thy wrath never so much, he is sure to feel a fair deal more thereof, then ever he could have feared. When but a drop of Gods displeasure lights upon a poor soul in this present world, what intolerable pain is it put to? *The spirit of a man may*

Prov. 18.14. *sustain his infirmity*, saith *Solomon, q.d.* some sorry shift a man may make to rub thorow an outward affliction, and to bear it off by head and shoulders, *But a wounded spirit who can bear? q.d.* the stoutest cannot possibly stand under it: there's no proportion between the back and the burden; its able to crush and crack the mightiest amongst us. *Judas* chose an halter rather then to endure it: and well he might, when as *Job* (with

Iob 7.15. whom God was but in jest, in comparison) preferred strangling, and any death before such a life. But all this (alas) is but present wrath, and nothing at all to the *wrath to come.* A phrase of speech that involves and carries in it stings and horrors, woe and alas, flames

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flames of wrath, and the worm that never dieth, trembling and gnashing of teeth, Seas of vengeance, Rivers of brimstone, unutterable and unsufferable tortures and torments. We read of Racking, Roasting, Hanging, Stoning, putting men under harrows of Iron, and Saws of Iron, Scratching off their flesh with thorns of the wilderness, pulling their skins over their ears, and other exquisite and unheard of miseries that men have here been put unto. But whats all this to the wrath to come? not so much as a flea-biting as a prick with a pin, or fillip with a finger: no, though a man should go thorow a thousand cruell deaths every hour, his whole life thorowout. Oh bless and kiss that blessed Son of God, that bore for us the brunt of this unsupportable wrath, even *Jesus that delivered us from the Wrath to come*, 1 Thes. 1. 10. And shun sin, that draws hell at the heels of it. Is it nothing to lose an immortal soul to purchase an ever-living death? ἐπεμπαίζοντο. Heb 11.

Verse 8. *Bring forth therefore fruits*] *q.d.* You cannot wash your hands in innocency, wash them therefore in tears: there's no way to quench hell flames, but by the tears of true Repentance; to prevent the wrath to come, but by bearing those fruits of righteousness that are by Christ Jesus to the glory and praise of God, *Phil.* 1. 11. *Optima & aptissima pœnitentia est nova vita*, saith *Luther*. Which saying, though condemned by Pope *Leo*, is certainly an excellent saying.

Meet for Repentance.] That weigh just as much as Repentance, that may parallel, and prove it to be right, evince and evidence it to be a *repentance never to be repented of*. There is no grace but hath a counterfeit. See therefore that your graces be of the right stamp, an effectual faith, laborous love, patient hope, &c. as the Apostle hath it. See that your performances and whole course be such as becomes Repentance, and may justifie it; as may bear weight in the balance of the sanctuary, and amount to as much as Repentance comes to. And albeit your righteousnesses be but as a menstruous clout, and your works at best (if tried by the fire of the Word) would burn (which made good *Nehemiah* to pray for pardon of his Reformations) yet upon your true Repentance for the evil that cleaves to your best works, your souls may be saved from the wrath to come; yea they are such *as accompany salvation*, and comprehend it, as the Greek Scholiast expounds that Text. Labour therefore to have a *heart full of goodness*, as those *Romans*, Chap. 15. 14. and a life *full of good Works*, as *Tabitha*, *Act.* 9. 33. such as may beseem amendment of life. 2 Cor. 7. 1 Thes. 1. 3. Ἄξια τῆς μετανοίας. Isa. 64 6. 1 Cor. 3. Neh. 13. 22. Heb. 6. 9. ἐχόμενα. i.e. κατεχόμενα σωτηρίας.

Verse 9. *And think not to say within your selves.*] Hypocrites are never without their starting-holes, out of which they must be ferreted. There are infinite turnings and windings in the heart of man, studious of deceiving it self by some Paralogism. Therefore the Apostle so oft premiseth, *Be not deceived*, when he reckons up Reprobates, 1 *Cor.* 6. 9. *Eph* 5. 6. &c. παραλογιζόμενοι ἑαυτούς. Iam. 1. 22.

We have Abraham to our Father] What of that? so had *Ishmael* an out-cast, *Esau* a castaway, &c. External priviledges profit not, where nothing better can be pleaded. *Nabal* the fool was of the Line of faithful *Caleb*, *Qui implevit post me*, *Followed me fully*, saith God, *Numb.* 14. 24. Vertue is not, as Lands, Inheritable. Why should these men brag they had *Abraham* to their father, when they might have observed, that God had raised up of this stone, a son to *Caleb*?

God is able] His power is, 1. Absolute whereby he can do more then he doth. 2. Actual whereby he doth that only that he willeth. Some things he can do, but will not, as here, and *Matth.* 26. 53. *Rom.* 9. 18. Some things he neither will nor can, as to lye, to dye, to deny himself. 2 *Tim.* 2. 13. *Tit.* 1. 3. *Heb.* 6. 17. for these things contradict his essence, and imply impotency. But whatsoever he willeth, without impediment he effecteth, *Isa.* 46. 10. *Psal.* 115. 3.

Of these stones to raise up children to Abraham] This he could do, though he will not. And yet he doth as much as this, when he takes the stone out of the heart: when of carnal he *makes us a people created again*, Psal. 102. 18. when out of a hollow person (one as empty and void of heart, as the hollow of a tree is of substance) is fetcht out heart of Oak, and of a wild asse-colt-born, is made a man: See both these similitudes, *Job* 11. 12. It was a strange change that Satan mentioned and motioned to our Saviour of turning stones into bread. But nothing so strange as turning stony hearts into hearts of flesh. This is a work of Gods Almighty power, the same that he put forth in raising Christ from the dead, *Ephes.* 1. 19. (where the Apostle, the better to set forth Iob 11. 12. expounded.

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the matter, uſeth a ſix-fold gradation in the Original) and in creating the world, *Pſal.* 51. 10. 2 *Cor.* 5. 17. the Prophet *Iſaiah* tells us, *That he plants the heavens, and lays the foundation of the earth, that he may ſay to Zion, Thou art my people.* And although mans heart be an *emptineſs*, as in the *Creation*, as *herbs in winter*, or as a *breathleſs clod of earth*, yet that hinders not, ſaith the Prophet.

Iſa. 51. 16

Iſa. 42. 5, 6.

Verſe 10. *And now alſo is the axe laid to the root of the tree.*] *q. d.* God is now taking aim where to hit, and how to fell you: as a man layeth his axe at that very place that he intends to ſmite at; he ſeeth well enough that all his patience and pains in digging, in dunging, and in dreſſing you, is to no purpoſe. He comes *ſeeking fruit from time to time, but findeth none*, Luke 13. 7. Now therefore he hath laid down his basket, and taken up his axe, as reſolved to ruine you, unleſs preſent courſe be taken. Neglect not the preſent *Now*, leſt ye be cut of for ever. God will not alway ſerve you for a *ſinning ſtock*. Since ye have a Preacher, repent or periſh. Let this ſpring diſtinguiſh between dead and living trees.

Luke 13. *Ultima deſperationis indiciũ eſt, quoties ſecuris admovetur radici.* Eraſ. *Annot.*

Every tree that bringeth not forth good fruit.] So God is graciouſly pleaſed to ſtile our poor performances; in every of which there is ſomething of his, as well as ſomething of our own. That which is his, he accepts, that which is *ours* he pardons. But good it muſt be, *quoad fontem*, the Spirit of God: and *quoad finem*, the glory of God. Negative goodneſs ſerves no mans turn, to ſave him from the axe. It is ſaid of *Ithacius*, that the hatred of the *Priſcillian* Hereſie, was all the Vertue that he had. The evil ſervant did not riot out his Talent: thoſe Reprobates, *Mat.* 25. robbed not the Saints, but relieved them not. *Moab* and *Ammon* were baſtardized and baniſhed the ſanctuary to the tenth Generation, for a meer omiſſion, becauſe they met not Gods *Iſrael* with bread and water in the wilderneſs: And *Edom* is ſore threatned, for not harbouring them when ſcattered by the *Chaldeans*. Take we heed that live in the laſt age of the world, leſt God haſten the calling of the Jews, and caſt us off for our unfruitfulneſs, *Rom.* 11.

Hieronym.

M. *Hooker ex Sulpitio.*

Deut. 23. 4.

Ob diab.

Verſe 11. *I indeed baptize you with water to Repentance.*] There is a twofold baptiſm, *Heb.* 6. 2. *the Doctrine of baptiſms*, viz. *Fluminis & flaminis*, external and internal, the putting away of the pollution of the fleſh, and the anſwer of a good conſcience (purged from dead works) to God-ward. When theſe two meet, when men are baptized with water to Repentance, then baptiſm ſaveth, 1 *Pet.* 3. 21. that is, it effectually aſſureth Salvation, whenſoever by the Spirit and faith, the baptized comes to be united to Chriſt, and to feel the love of God ſhed abroad in his ſoul, whereby is wrought in him a ſpirit of Repentance, a grief for ſin, as it is an offence againſt God. And hereupon St. *Peter* ſaith, *Baptiſm ſaveth*, in the preſent tenſe: implying that it is of permanent and perpetual uſe; effectual to ſave and ſeal up the promiſes, whenſoever we repent. From which happy time, baptiſm once received, remains *a fountain always open for ſin and for uncleanneſs*, to thoſe that mourn over him that bled over them; a Laver of Regeneration, a waſhing of the ſpirit, who *powreth clean water* upon them: ridding and rinſing them from all their ſins, paſt, preſent, and future. Provided, that they ſtand to the Covenant and order of baptiſm, in a continual renovation of faith and Repentance, as occaſion ſhall be offered. This Doctrine of baptiſms (now cleared by Divines) divers of the Ancient Doctors underſtood not: which diſheartned *Piſcator* from ſpending much time upon them.

Βαπτισμῶν. 1 Pet. 3. 21.

σώζει.

Zech. 12. 10. with 13 1. Ezek. 36. 25.

A patrum lectione, poſtquam non nullos evolviſſet D. Piſcator, ſibi temperavit: auſuſq; fuit dicere, Vix ullum patrum uſum & efficaciam baptiſmi recte intellexiſſe. Ie. Dieſtius de ratione ſtudii Theolog.

He that cometh after me.] Whoſe Harbinger and Herald I am, whoſe *Prodromus* and *Paranymph*, friend and fore-runner I am, as the morning-ſtar fore-runs the Sun, with whoſe light it ſhineth.

Non ſolum in aliis innumerabilibus rebus multa me latẽt, &c. Epiſt. 119. *cap.* 21.

Is mightier then I.] And will eaſily out-ſhine me: *He muſt encreaſe, but I muſt decreaſe*; and this is the complement of my joy, *Joh.* 3. 29, 30. To rejoyce in the good parts of others, though it Eclipſeth thy light, and that from the heart, this is indeed to be able to do more then others: this is to excell others in any excellency whatſoever, if this be wanting.

Ego in parvo tugurtiolo, cum monachis, i. e. cũ compeccatoribus meis, de magnis ſtatuere non audeo. Epiſt. ad Auguſt.

Whoſe ſhoes I am not worthy to bear.] Chriſt thought *John* worthy to lay his hand on his holy head in baptiſm, who thinks not himſelf worthy to lay his hand under Chriſts feet. The more fit any man is for whatſoever Vocation, the leſs he thinks himſelf. *Who am I?* ſaid *Moſes*, when he was to be ſent to *Egypt*: whereas none in all the world was comparably fit for that Embaſſage. Not only in innumerable other things am I utterly unskilfull, ſaith St. *Auguſtine*, but even in the holy Scriptures themſelves.

(my

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(my proper profeſſion) the greateſt part of my knowledge is the leaſt part of mine ignorance. I, in my little Cell, ſaith *Hierom*, with the reſt of the Monks my fellow-ſinners, dare not determine of great matters. This is all I know, that I know nothing, ſaid *Socrates*: and *Anaxarchus* went further, and ſaid, that he knew not that neither, that it was nothing that he knew. This is the utmoſt of my wiſdom (ſaid *David Chytraus*) that I ſee my ſelf to be without all wiſdom. And if I would at any time delight my ſelf in a fool, ſaith *Seneca*, I need not ſeek far, I have my ſelf to turn to. Thus the heavieſt ears of corn ſtoop moſt toward the ground: Boughs the more laden they are, the more low they hang: and the more direct the Sun is over us, the leſs is our ſhadow; So the more true worth is in any man, the leſs ſelf-conceitedneſs; and the lower a man is in his own eyes, the higher he is in Gods. Surely *John Baptiſt* loſt nothing by his humility and modeſty here: for our Saviour extols him to the multitude, *Math.* 11. and there are that doubt not to affirm (where they have it I know not) that for his humility on earth, he is dignified with that place in heaven, from whence *Lucifer* fell. Sure it is. *That he that humbleth himſelf ſhall be exalted.* If men reckon us as we ſet ſelves, God values us according to our abaſements. The Church was black in her own eyes, fair in Chriſts, *Cant.* 1. 5---15.

Anaxarchus prædicabat ſe nihil ſcire, quod eſſet ſcire, quod nihil eſſet. Tuſc. 3. *Melch. Adam.* 694.

Si quando fatuo decidit voluptas, non longe mihi quærendus eſt, me video. Sen. *Quod ſi experiri aliquid diſcere, tamen in comparatione latitudinis infinitæ, profecto nihil me intellexiſſe intelligo.* Baldus *Juriſperitus. Tanti eris aliis, quanti tibi fueris* ἐν δὲ σοὶ δ' ἐν.

With the holy Ghoſt, and with fire.] That is, with that fiery holy Ghoſt, that ſpirit of judgement and of burning, wherewith the *filth of the daughters of Zion is waſhed away*, Iſa. 4. 4. that they may eſcape that *unquenchable fire*, mentioned in the verſe next following. This fire of the ſpirit muſt be fetcht from heaven, *Lumen de lumine*, from the *father of lights*, who giveth his ſpirit to them that ask it. It muſt be a coal from his Altar, which when you have once gotten, your heart muſt be the hearth to uphold it; your hands, the tongs to build it; Gods Ordinances, the fuell to feed it; the Prieſts lips, the bellows to blow it up into a flame: So ſhall we find it (according to the nature of fire) 1. To illighten us; as the leaſt ſpark of fire lightens it ſelf at leaſt, and may be ſeen in the greateſt darkneſs. 2. To enliven and revive us; for *whatſoever is of the ſpirit is ſpirit*, that is, nimble and active, full of life and motion. A bladder is a dull lumpiſh thing, ſo is a bullet: but put wind into the one, and fire to the other in a Gun, and they will flee far. Fire is the moſt active of all other Elements, as having much form, little matter; and therefore the Latines call a dull droniſh man, a fireleſs man, which God cannot away with. *What thou doeſt, do quickly*, ſaid our Saviour to *Judas*: So odious to him is dulneſs in any buſineſs. *Baruch*, full of the ſpirit, repaired the wall of *Jeruſalem* earneſtly, *Nehem.* 3. 20. *Se accendit*, he burſt out into heat, and ſo finiſhed his part in ſhorter time. *I preſs toward the mark*, ſaith *Paul*, διώκω, I perſecute it, *Phil.* 3. 14. Never was he ſo mad in perſecuting the Saints, *Act.* 26. 11. as after his converſion, he was judged to be, the other way, 2 *Cor.* 5. 13.

Hinc baptiſmus dicitur gemmeus.

1.
2.
Ioh 3.

Segnis quaſi ſegnis, ideſt, frigidus, ignavus, Tardis mentibus virtus non facile communicatur. Cic.

——*Paulus in omnia præceps,*
Nil actum credens, cum quid ſupereſſet agendum.

De Cæſare Luca. 2. Pharſ.

3. To aſſimilate: As fire turns fuell into the ſame property with it ſelf; ſo doth the ſpirit inform the mind, conform the will, reform the life, transform the whole man more and more, into the likeneſs of the heavenly Patern, it ſpiritualizeth and tranſubſtantiateth us, as it were, *into the ſame image from glory to glory*, as the Sun (that fire of the world) by often beating with its beams, upon the Pearl, makes it Radiant and Orient, bright and beautifull like it ſelf. 4. To Elevate and carry the heart heaven-ward, as fire naturally aſpireth, and the ſpark fleeth upwards, to kindle our Sacrifices, and make us heavenly-minded; to break out at length, though for a while it lie under the weight of ſin, that doth ſo eaſily beſet us: as fire may lie puffing and blowing under green wood, as almoſt ſmothered. 5. To purifie us (as fire doth Metals) from *our droſs, and to take away all our tinn.* Iſa. 1. 25. 1 Cor. 9 11. For he is *like a Refiners fire, and like fullers ſope*, Mal. 3. 2. whereby we are purified, *by obeying the truth, unto unfeigned love of the brethren*, 1 Pet 1. 22. 6. And that's the laſt property of the *holy Ghoſt and of fire* (that I now inſiſt upon) *Congregat homogenea, ſegregat heterogenea*; it unites them to Saints, and ſeparates them from ſinners: for *what communion*

3.

2 Cor. 3. ult.

4.
Iob 6.
Heb 12 1.
The leaſt ſpark of fire will endeavor to riſe above the air: ſo the Spirit.

5.
6.
2 Cor. 6.

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hath light with darkneſs? It maketh diviſion from thoſe of a mans houſe, if not of his heart; and yet cauſeth Union with *Gentile, Barbarian, Scythian*, if truly Chriſtian, *Coloſſ.* 3. 11. Oh get this fire from heaven: So ſhall you glorifie God, *Matth.* 5. 16. and
Zech. 2. 5. be able *to dwell with devouring fire* (which hypocrites cannot do, *Iſa.* 33. 14) get warmth of life and comfort to your ſelves, give light and heat to others, walk ſurely as
Revel. 11. 5. *Iſrael* did by the conduct of the pillar of fire, and ſafely, as walled with a defence of fire. And if any man ſhall hurt ſuch, *fire ſhall proceed out of their mouths to devour them.* So that a man were better anger all the witches in the world, then one of thoſe that are *baptized with the holy Ghoſt and with fire*, &c. eſpecially if they be much mortified Chriſtians, ſuch as in whom this fiery ſpirit hath done with the body of ſin, as the King of *Moab* did with the King of *Edom*, Am. 2. 1. burnt its bones into lime.

Verſe 12. *Whoſe fan is in his hand*] Though the Devil and wicked men mightily ſtrive to wring it out of his hand; for what, ſay they, need this ſhedding and this
Numb. 16. 3. ſhoaling? This diſtinguiſhing and differencing of men into Saints and ſinners? *Are not all the Lords people holy*? Is there any man lives and ſinneth not? but yet there
Luke 16. 26. is as wide a difference between ſinner and ſinner, as is betwixt the boſom of *Abraham*, and the belly of Hell. 1. The godly man projects not ſin as the wicked doth; but is preoccupated by it, againſt his general purpoſe. 2. He acts not the ſin that he
Gal. 7. 1. ὃ ποιεῖ ἁμαρτίαν. 1 Joh. 3. Acts: he ſins not *ſinningly*; he is not transformed into ſins Image, as the wicked are, *Mica.* 1. 5. *His ſcum reſts not in him*; he works that out by repentance, that he
Ezek. 24. 11. committed with reluctance. 3. He is the better for it afterwards. His very ſin (when bewailed and diſclaimed) maketh him more heedfull of his ways, more
παρέδοξον ἀλλ' ὑ παράλογον. *Capell* of temptations. thankfull for a Saviour, more mercifull to others, more deſirefull after the ſtate of perfection, &c. Whence grew that Paradox of Mr. *John Fox*, *That his graces did him moſt hurt, and his ſins moſt good*. Whereas wicked men grow worſe and worſe, *Deceiving and being deceived*, till at length by long trading in ſin, being hardned by the deceitfulneſs thereof, they are utterly deprived of all (even paſſive) power of recovering themſelves out of the Devils Snare; which is a conformity to the Devils condition.
2 Tim. 3. 13. Heb. 3. 13. 2 Tim. 2. 23. This their covering therefore is too ſhort. Chriſts fan is in his hand to *take out the precious from the vile*; and the Miniſters of Chriſt muſt ſeparate (as the Prieſts of old did)
Ier. 15. the clean from the unclean, drive the chaff one way, and the wheat another: *For what*
Ier. 23. 28. *is the chaff to the wheat, ſaith the Lord*? See this enjoyned them, *Iſa.* 3. 10, 11. *Zuinglius*, as in his publike lectures, he would very ſharply rebuke ſin; ſo ever and anon
Scultet. *annal.* he would come in with this Proviſo, *Probe vir, hæc nihil ad te*; This is nothing to thee, thou godly man. He knew that he could not beat the dogs, but the children would be ready to cry, whom thefore he comforted.

Iſa. 21. 10. *And he will thorowly purge his floor*] That is, his Church, called Gods *threſhing floor* in *Iſaias* becauſe uſually threſht by God with the flail of affliction. That is one way whereby the Lord Chriſt doth purge his people, and ſeparate between the Son
1 Cor. 6. 11. that he loves, and the ſin that he hates. This he doth alſo by his Word and Spirit: *Sanctifying them by his truth, his Word is truth*, Joh. 17. *And ſuch were ſome of you, but ye are waſhed, but ye are juſtified, but ye are ſanctified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.* Thus Chriſt *purgeth his floor*, here inchoatively and in part, hereafter thorowly and in all perfection. In all which we may obſerve (ſaith a Divine) this difference between Chriſt and the tempter. Chriſt hath his fan in his hand, and he fanneth us; the Devil hath a ſive in his hand, and he ſifteth us. Now a fan caſteth out
Luke 22. 31. *cribrare, Conceſſionem notat vehementiſſimam, quæ manibus & genibus fit, nunc in altum efferendo, nunc ab uno latere ad alterum agitando.* Auguſt. the worſt, and keepeth in the beſt: a ſive keepeth in the worſt, and caſteth out the beſt. Right ſo Chriſt (and his trials) purgeth chaff and corruption out of us, and nouriſheth and increaſeth his graces in us. Contrariwiſe, the Devil, what evil ſoever is in us, he confirmeth it; what faith or other good thing ſoever, he weakneth it. But Chriſt hath prayed for his (though never ſo hard laid at) that their faith fail not, and giveth them in time of fanning, to fall low at his feet, as wheat, when the wicked, as light chaff, are ready to flee in his face, as murmuring at their hard meaſure, with thoſe miſcreants in the wilderneſs.

And gather his wheat into the garner.] *Mali in area nobiſcum eſſe poſſunt, in horreo non poſſunt.* The wicked may be with us in the floor, they ſhall not in the garner: for there ſhall in no wiſe enter into the City of the Lamb, *any thing that defileth, or that worketh abomination*; Heaven ſpewed out the Angels in the firſt act of their Apoſtacy;
Rev. 22. 27. βδέλυγμα of βδέω. Pedo.

and

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and, albeit the Devil could ſcrue himſelf into Paradiſe, yet no unclean perſon ſhall ever enter into the Kingdom of Heaven. Without ſhall be doggs, and evil-doers; no dirty dogg doth trample on that golden pavement, no droſs is with that Gold, no chaff with that wheat; but the ſpirits of *juſt men made perfect*, amidſt a *Panegyris* of Angels, and that glorious *Amphitheatre*, Heb. 12. 22. In the mean while, *Dei frumentum ego ſum* (may every good ſoul ſay, with that Father) *I am Gods wheat*: And although the wheat be as yet but in the ear, or but in the blade, yet when the fruit is ripe, he will put in the ſickle (becauſe *the harveſt is come*,) and gather his wheat into his barn, into his garner. It doth the husbandman good at heart to ſee his corn come forward, though the harveſt be not yet.

Rev. 21. 8.

Ignatius.

Mark 4. 28, 29.

Spes alit agricolas, ſed adhuc mea meſſis in herba eſt.

But will burn up the chaff with unquenchable fire.] In reference to the cuſtom of thoſe Countries, which was, to caſt *their chaff into the fire*. But this (alas) is another manner of fire then that. A Metaphorical fire doubtleſs, and differs from material fire. 1. In reſpect of the violence, for it is unſpeakable. 2. Of the durance, for it is unquenchable; 3. Of illumination, for though it burn violently to their vexation, yet it ſhines not to their comfort. 4. Of operation, for it conſumes not what it burneth; they ever fry, but never die; *vivere nolunt, mori neſciunt*; they *ſeek death, but find it not*, as thoſe *Rev.* 9. 6. A juſt hand of God upon them; that they that once might have had life, and would not, now would have death, and cannot.

Verſe 13. *Then cometh Jeſus from Galilee*] Our Saviour came far to ſeek his baptiſm. Let not us think much of any pains taken, that we may partake of the Ordinances. the Shunamite went (ordinarily) every Sabbath and new-moon, on horsback, to hear the Prophet: The good people in *Davids* time, *paſſed thorow the Valley of Baca*, from ſtrength to ſtrength, to ſee the face of God in *Sion*, though but in that dark glaſs of the Ceremonies. And in *Daniels* time, they ran to and fro *to increaſe knowledge*. In *Zacharies* days, the inhabitants of one City went to another, ſaying, *Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo.* Our Saviour took it ill, that men came not as far to hear him, as the Queen of *Sheba* did, to hear *Solomon*. The Eunuch came as far to worſhip in the Temple. And of our fore-fathers in King *Henry* the eights time, Mr. *Fox* ſaith thus: To ſee their travels, earneſt ſeeking, burnin zeal, readings, watchings, ſweet aſſemblies, love, concord, godly living, faithfull marrying with the faithfull, may make us now in theſe our dayes of free profeſſion to bluſh for ſhame. *George Eagles*, Martyr in Queen *Maries* dayes, for his great pains in travelling from place to place to confirm the brethren, was ſirnamed, *Trudge over the World.*

2 King. 4 23.

Pſal. 84. 6.

Dan. 12. 4.

Zech. 8. 21.

Mat. 12.

Acts 8.

Act and Mon. fol. 750.

Ibid. 1823.

To be baptized of him] Not for any need he had (for he was a Lamb *without blemiſh* of natural corruption, and *without ſpot* of actual tranſgreſſion, 1 *Pet.* 1. 19) but meerly for our benefit, to ſanctifie baptiſm to us, and to grace his own Ordinance for us.

Διεκώλυεν οὐ νικὰ prohibebat, ad vim præpoſitionis ſuæ exprimendam

Verſe 14. *But John forbade him*] Flatly forbade him, and kept him out of the water, with both hands earneſtly; not out of diſobedience, but reverence; though faulty and erroneous. The very beſt have their blemiſhes. *Omnibus malis Punicis ineſt granum putre, dixit Crates:* And the faireſt Apple-tree may have a fit of barrenneſs. But for involuntary infirmities, and thoſe of daily incurſion, there is a pardon of courſe, if ſued out. And although Satan ſtood at the right hand of *Iehoſhuah* the high Prieſt, becauſe (as ſome will have it) his accuſation was as true as vehement, and ſo Satan ſeemed to have the upper hand of him: yea although he was ſo ill clothed, yet he ſtood before the Angel. Chriſt did not abhor his preſence, nor reject his ſervice.

Zech. 3. 2.

I have need to be baptized of thee] There can be no fleſh without filthineſs, as a grave Divine noteth upon this Text. Neither the ſupernatural conception, nor auſtere life of *John* could exempt him from need of baptiſm.

Dr. *Hall.*

And comeſt thou to me?] *Amica* οὐ ῥᾳξις, a friendly falling out, but quickly made up. Moſt of our jarrings grow from miſtakes. *Be ſwift to hear, ſlow to wrath*; eaſily ſatisfied. Not like glaſſes, which being once broken, cannot be pieced again.

Quæ modò pugnârant jungunt ſua roſtra columbæ.

Ovid.

Verſe 15. *Suffer it to be ſo now*] Or, Let be, now: for the Baptiſt ſeems to have laid hands upon Chriſt, to keep him off. Our Saviour aſſents to that *John* had ſaid, but yet ſhews cauſe, why he ſhould ſuffer it ſo to be, for preſent.

Conſentaneum eſt, injectâ manu Ioannem conatum vetare Ieſum. Eraſm.

To fulfill all righteouſneſs] Not legal only, and of *equality*, but that of his preſent condition

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condition alſo, and of *equity*; to the end, that all kind of ſinners might have all kind of comfort in Chriſt, an abſolute and all-ſufficient Saviour.

εὐπειθὴς. Jam. 3 17. *Then he ſuffered him*] *The Wiſdom from above is gentle, and eaſie to be perſwaded,* when better reaſon is alledged: as in *Peter*, *Joh.* 13. 8. firſt preremptory, but after conviction pliable. An humble man will never be an heretick: ſhew him his error, and he will ſoon retract it. *Joannes Bugenhagius* (a Reverend Dutch Divine) lighting upon *Luthers* book *de captivitate Babylonica*, and reading ſome few pages of it, as he ſate at ſupper, raſhly pronounced him the moſt peſtilent and pernicious Heretick, that ever the Church had been troubled with, ſince the times of Chriſt. But a few days after, having ſeriouſly read over the book, and well weighed the buſineſs, he returned to his Collegi-

Scultet. Annal. oners, and recanted what he had ſaid amongſt them; affirming and proving, that *Luther* only was in the light, and all the world beſides in groſs darkneſs, ſo that many of them were converted by him to the truth. *Joannes Denckius* (a learned *Bavarian*) held this hereſie, That no man or Devil ſhould be damned eternally, becauſe God willeth

Ibidem. that all ſhould be ſaved: and Chriſt ſaith, *There ſhall be one ſhepherd, and one ſheep-fold.* But being an humble-minded man, he was convinced and converted by *Oecolampadius*,

Non defuiſſe Swenckfeldio cor bonum ſed caput regulatum. and died of the plague (but piouſly) at *Baſil*, *An.* 1528. Of *Swenckfeldius* the heretick, becauſe he prayed ardently, and lived unblameably, *Bucholcerus* the Chronologer was wont to ſay, that his heart was good, but his head not well regulated. But how that could be, I ſee not, ſo long as he lived and died in his deteſtable opinions, aud would not forgo them. If the Leproſie were gotten into the head, the Prieſt was to pronounce ſuch utterly

Habak. 2. 4. unclean, *Levit.* 13. 44. And the Prophet pronounceth his ſoul that is lifted up with pride and pertinacy, not to be upright in him.

Verſe 16. *And Jeſus when he was baptized.*] Many of the Antients held, that the day of Epiphany, was the day of our Saviours baptiſm. But that I think is but a con-

Precrwoods Enquiries. jecture. The Habaſſines, a kind of mongrel Chriſtians in *Afrique*, baptize themſelves every year on that day in Lakes or Ponds; thereby to keep a memorial of our Saviours baptiſm in *Jordan*. This is (as *Tindal* was wont to ſay of a like matter) to paſs by the proviſion, and lick the ſign-poſt.

Went up ſtraight way out of the water] And ſtood upon the ſhore, apart from the

Luk. 3. 21. company, that all might ſee and hear what was now to be done. St. *Luke* addeth, that he fell there upon his knees and prayed; thereby teaching us, with what deep devotion, we are to receive the Sacraments: Which are given us of God, to ſignifie, as by ſign, to aſſure, as by ſeal, and to convey, as by inſtrument, Jeſus Chriſt and all his benefits: the Father, Son and holy Ghoſt are there one in covenanting and working thy Salvation Stir up thy ſelf therefore to hope and faith at the Sacrament: ſpeak to thy faith, as *De-*

Judge 5. 12. *borah* did to her ſelf, *Awake, awake, Deborah, utter a ſong*: Give glory to God, lay claim to the Covenant: lean on Chriſts boſom at that ſupper, and bethink thy ſelf with *Heſter* at the feaſt, what ſuit thou haſt to commence, what *Haman* to hang up, what luſt to ſub-

1 Sam. 17. 39. due, what grace (chiefly) to get growth in, *&c.* But for moſt Communicants, urge them to prayer afore, in, and after Sacrament, and they muſt ſay (if they ſay truly,) as *David* did of *Sauls* armor, *I cannot go with theſe, for I have not been accuſtomed to them.*

And, lo, the heavens were opened unto him] As he was praying; for prayer is the *key of heaven*, wherewith we may take out of Gods Treaſury plentifull mercy for our ſelves and others. He cannot poſſibly be poor, that can pray, *Rom.* 10. 12. One ſaid of the Pope, that he could never want money, ſo long as he could hold a pen in his hand; of the faithfull Chriſtian it may ſafely be affirmed, He cannot want any good thing, while he can call to God for it. If he can find a praying heart, God will find a pitying heart, and a ſupplying hand. Now he is worthily miſerable that will not make himſelf happy by asking. The Ark and the Mercy-ſeat were never ſeparated. God never ſaid to *Iſrael*,

Iſa. 45. 19. *Seek ye me in vain*: The hand of faith never knockt at Heaven gates, but they were opened, and the Spirit deſcended, though not ſo viſibly as here, at the baptiſm of our Saviour, nor a voice heard ſo audibly from Heaven as then, yet, as truly and effectually to the ſupport of the poor ſuppliant: who while he *prayeth in the holy Ghoſt*, Jude 20. receiveth

ἐπιχορηγία. Epheſ. 1. 13. new *ſupplies of the Spirit*, Phil. 1. 19. and is ſweetly, but ſecretly, ſealed up thereby to the day of Redemption.

2 Pet. 1. 16. *And he ſaw the Spirit of God deſcending*] From the Father, (who ſpake from the *moſt excellent glory*) upon the Son, who ſtood upon the ſhore, ſo that here was *concilium auguſtiſſimum*,

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augustissimum, a most majestical meeting of the three Persons in Trinity, about the work of mans redemption, as once about his creation, *Gen.*1. 26. *Let us make man*: The Hebrews interpret it, *I and my judgement-hall*; by which phrase, the Trinity of old, was implied. For a *Judgement-Hall* in *Israel* consisted of three at least; which in their close manner of speech, they applyed to God; but their posterity understood it not. And as in the matter of mans creation and redemption, so likewise of his sanctification; remarkable is that of the Apostle, 1 *Cor.* 12.4,5,6,7. where the diversities of gifts are said to be *of the Spirit*: The diversities of ministeries (whereby these gifts are administred) *of the Lord*, that is, of Christ, and the diversities of operations (effected by the gifts and ministeries) to be *of God* the Father. *Jarch.* 1 Cor. 12. 4, 5, 6. exp.

Like a dove, and lighting upon him] This was shadowed of old, by *Noahs* dove lighting upon the Ark: and serveth to denote Christs innocency, purity, love to his little ones, νῆσσα γὰρ ἀλληλάς, saith *Aristotle*; And another thus: περιστερὰ, ὅτι τὰ περίωνα ἐσθίει. Herdfield.

Felle columba caret, rostro non cædit, & ungues
Possidet innocuos, puraq; grana legit.

That was more then ridiculous (nay it was blasphemous) that those Pilgrims, that went to *Jerusalem* to fight in the Holy war (as they called it) did carry a goose before them, pretending it to be the holy Ghost. These were drunk with the wine of the whore of *Babylons* abominations; and not filled with the Spirit, as St. *Stephen* was, and *Barnabas*, and others of old; as of late, among many, that famous *Beza*, *De quo collega sæpe dicebant, eum sine felle vivere.* And himself reports of himself, and his colleagues, in an Epistle to *Calvin*, that, disputing with a Spanish Jesuit about the Eucharist, the Jesuit (saith he) called us *Vulpes, & simias, & serpentes*, foxes, apes, serpents, My answer was this, *Non magis nos credere, quam transubstantiationem.* So that Angel *John Bradford* (as one calleth him) when he reasoned with *Alphonsus a Castro*; The Fryer was in a wonderful rage, and spake so high, that the whole house rang again, chafing with om and cho, saith Mr. *Fox*. But *Bradford* answered him with meekness of wisdom, and, like the waters of *Siloe* at the foot of *Sion*, ran softly. He had been baptized with that holy Ghost that descended upon our Saviour, who received not the spirit by measure, but had a fulness, not of abundance only, but also of redundancy, *John* 1.14. *Aventin. lib.* 5. *Annal. Melch. Adam. in vita.* *Act. and Mon.* Isa. 8. 6.

Verse 17. *And lo, a voyce from Heaven*] Whereupon St. *Peter* foundeth the certainty of Christian Faith and Doctrine, 2 *Ep.* 1 17. especially since we have a more sure word of prophecie; for that former might have been slandered, or suspected for an imposture.

Saying, this is my beloved] My darling, he on whom my love resteth; so that I will seek no further. *Zeph.* 3.17. when the earth was founded, Christ was with his Father as his daily delight, sporting or laughing, always before him, *risum captans ac consilium*, Prov. 8. 30. ἀγαπᾶν, quasi ἄγαν πάντων Ἀγαπητόν. *Visinus.* Hieron.

In whom I am well pleased] The *beloved, in whom he hath made us accepted*, Eph. 1. 6. Gods *Hephthsibah*, so the Church is called, *Isa.* 62. 4. *The dearly beloved of his soul*, Jer. 12. 7. Or (as the Septuagint render it) *His beloved soul*, over whom he rejoyceth, as the Bridegroom over his Bride, *Isa*, 62. 5. Yea, *he will rest in his love*, as abundantly well pleased, *he will joy therein with singing*. So well thinketh God of his Son Christ, and of us thorow him; as some of the Ancients rendered this word, εὐδόκησα, *In quo bene sensi.* So (after *Irenæus*) *Tertullian*, *Cyprian* and *Augustine* interpret it. And yet, as well as he thought of his only Son, he spared him not, but delivered him up for us all, *Rom.* 8. 32. whereupon St. *Bernard* thus cryes out, *O quantum dilecti, pro quo filius ipse aut non dilectus, aut saltem neglectus?* God so loved his Son, that he gave him all the world for his possession, *Psal.* 2. but he so loved the world, as he gave Son, and all for its redemption. One calls this an *hyperbole*, an excess of love, a miracle of mercy, a *sic* without a *sicut*. *God so loved the loved*, so infinitely, so incomparably, so incomprehensibly, as that there is no similitude in nature, whereby to express it. *Abraham* (Gods friend) shewed his love to him, in not withholding his only Son *Isaac*: But what was *Isaac* to Christ? or what was *Abrahams* love to Gods? He did that freely and voluntary, that *Abraham* would never have done, but upon a command: Besides, *Isaac* was to be offered up after the manner of holy Sacrifices, but Christ suffered after the manner of Malefactours. And yet further, *Isaac* was in the hand of a tender ἐδώκα τὴν ἀγαπητήν μου ἐχθρῶν ψυχὴν μου Dedi dilectam animam meam. Vul. 1. Zeph 3.17. εὐδόκιμοι Græcis dicuntur celebres, & de quibus magnifica est opinio. Erasm. *De tempt.* Iohn 3.16. Ephe. 3.18,19.

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tender and compassionate father; but Christ dyed by the wicked hands of barbarous and blood-thirsty enemies, that thereby he might *slay the enmity, and reconcile us to God*: so making peace, and paving us *a new and living way*, with his blood, to the throne of grace, *wherein he hath made us accepted in the beloved*, Ephes.1.16. *David* saw the features of his friend *Jonathan*, in lame *Mephibosheth*, and therefore loved him. He forgave *Nabal* at *Abigals* intercession; and was pacified toward *Absolom*, at *Joabs*. *Pharaoh* favoured *Jacobs* house, for *Josephs* sake. Shall not God do us much more for Jesus sake? *Joseph* was well pleased with his brethren, when they brought *Benjamin*: Bring but the childe Jesus in our arms (as *Simeon* did, and as *Themistocles* did the King of *Persia's* child) and he cannot but smile upon us. Were he never so much displeased before, yet upon the sight of this his well-beloved Son, in whom he is well pleased, all shall be calm and quiet, as the sea was, when once *Jonas* was cast into it.

Ephes.2. 15, 16. εἰρήνην ἀπὸ τῶ εἰς ἓν εἰρεν.

Chap. IV.

Verse 1. *Then was Jesus led up*]

LEst haply the people, hearing that testimony from Heaven, should come and take him by force to make him a King; as *John* 6.15. to try their love also to him, who was thus overclouded, as the Sun in his first rising.

Led up of the Spirit] The better to fit him thereby for the Ministry. *Luther* observed of himself, that when God was about to set him upon any special service, he either laid some fit of sickness upon him beforehand, or turned Satan loose upon him; who so buffeted him (eft-soons) by his temptations, *ut nec calor, nec sanguis, nec sensus, nec vox supereſſet*, that neither heat, nor blood, nor sense, nor voyce remained: The very venome of the temptations drank up his spirit, and his body seemed dead, as *Justus Jonas*, that was by, and saw it, reported of him in his Epistle to *Melanchton*. Hence also it was, that in his Sermons, God gave him such a grace (saith Mr. *Fox*) that when he preached, they that heard him thought, every one, his own temptations to be severally touched and noted. Whereof when signification was given unto him by his friends, and he demanded how that could be? *Mine own manifold temptations* (saith he) *and experiences are the cause thereof*: For from his tender years he was much beaten and exercised with spiritual conflicts, as *Melanchton* in his life testifieth. Also *Hieronymus Wellerus*, schollar to the said *M. Luther* recordeth, that he oftentimes heard *Luther* his Master report of himself, that he had been assaulted and vexed with all kinde of temptations (saving only with that of Covetousness) and was thereby fitted for the work of the Lord. Whence also he was wont to say, that three things make a Preacher, *Meditation*, *Prayer*, and *Temptation*.

Lutherus in oppidum Islebium honorificè introductus est, valetudine admodum imbecillâ, & tantùm non desperatâ: quod sibi accidere semper cum magni quippiam egregi deceretur, dixit. Melchior Adam *de Ger. Theol pag.* 154 *Act. and Mon. fol.*789.

Into the wilderness] Likely the wilderness of *Sinai*, where *Moses* and *Elias* had fasted before. These three great fasters, met afterwards, in Mount *Tabor*: God promiseth to turn his peoples *fasting into feasting*, Zech.8.19, The Devil took advantage of the place here, to assault our Saviour in the desart, but was beaten on his own dunghil, that we might overcome through him that loved us, *Rom.*8. the fiend being already foiled by Christ.

It appeareth by S. *Mark*, that no men were in this wilderness, but wilde beasts. *Mark.* 1.13. Mat.17.2.

To be tempted of the Devil] No sooner was Christ out of the water of *Baptism*, then in the fire of *Temptation*. So *David*, after his anointing, was hunted *as a Partridge upon the mountains*. *Israel* is no sooner out of *Egypt*, then *Pharoah* pursues them: *Hezekiah* no sooner had kept that solemn Passover, then *Sennacherib* comes up against him. St. *Paul* is assaulted with vile temptations, after the *abundance of his revelations*; and Christ teacheth us, after forgiveness of sins obtained, to look for temptations, and to pray against them. Whiles *Jacob* would be *Labans* drudge and packhorse, all was wel; but when once he began to flee, he makes after him with all his might. All was jolly quiet at *Ephesus* before S. *Paul* came thither; but then, *there arose no smal stir about that way*. All the while our Saviour lay in his fathers shop, and medled only with Carpenters chips, the

2 Cor,1.12. Mat.6.13. Acts 19. 23.

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the Devil troubled him not. But now, that he is to enter more publikely upon his office of Mediatorship, the Tempter pierceth his tender soul with many sorrows, by solicitation to sin. And dealt he so with the green tree? *what will he do with dry?* Temptations (besides those that come from God, which are only *probationis*, not *perditionis* as the other) are of two sorts: for either they are of seducement, *Jam.* 1. 15. or of buffeting and grievance, 2 *Cor.* 12. 7. either of allurement or affrightment. In the former we are pressed with some darling corruption, whereto our appetites by nature are most propense: In the later, we are dogged with foulest lusts of Atheism, Idolatry, Blasphemy, Murther, &c. that Nature startles at: In these the Devil tempts alone, and that so grosly, that the very flesh is ashamed of it. But in the former, that come more immediately from the flesh, the Devil only interposeth himself, and speaks his good word for them; whence they are called *Messengers of Satan*, 2 Cor. 12. and Eph. 4. 26. we are said in anger *to give place to the Devil*; and in resisting of lusts, *we resist the Devil*, Jam. 4. 7.

πειράζω of πείρω, to pierce thorow. *Irritamenta, vel Terriculamenta*

Verse 2. *And when he had fasted forty days, &c.* All Christs actions are for our instruction, not all for our imitation. We may not imitate the works miraculous of Christ, and proper to him as Mediator. The ignorance of this caused some to counterfeit themselves Christs: As one *Moor* in K. *Edward* the sixths time, and one *Hacket* in Q. *Elizabeths* time, *David George*, and sundry others, according to *Mat.* 24. 24. Neither need we seek to imitate him in his infirmities, which (though they were not sinful, but only natural, and therefore unblameable) yet import a weakness (as that he was hungry, weary, sleepy, &c.) and so, though they be in us, yet we need not strive the attaintment of them. But we must imitate the Lord Christ in all his imitable graces and actions: *shewing forth the praises*, or vertues *of him that hath called us out of darkness into his marvellous light.* The word signifies *to preach them abroad*; for we should practise those vertues so clearly, that our Lives may be as so many Sermons upon the life of Christ. It is a dishonour to a dear friend, to hang his picture in a dark hole, and not in a conspicuous place, that it may appear we rejoyce in it as an ornament to us: Think the same of Christs image and *graces*, shew them forth we must, and express them to the world; *walking in Christ*, Col. 2. 6. yea, *as Christ*, 1 John 2. 6. who therefore left us a *copy* that we might write after it, a sampler that we might work by it, a patern that we should follow his steps, 1 *Pet.* 2. 21. And although we cannot follow him *passibus aequis*, yet we must shew our good-wills, *stretching* and *straining* our utmost, as St. *Paul* did: striving what we can to resemble him, not as a picture doth a man in outward lineaments only; but as a son doth his father (for he is the *father of eternity*, Isa 9. 6.) in nature and disposition; and as servants, labouring to do as our Lord *John* 13. 15. who therefore washed his Disciples feet, to give us an example of humility; as he did likewise of meekness, *Matth.* 11. 29. patience, 1 *Pet.* 2. 21. obedience, *Heb.* 12. 2 diligence and fidelity in his function, *Heb.* 3. 1, 2. fewness of words, yet boldness of speech, *going about, and doing all possible good*, beneficence to the poor Saints, 2 *Cor.* 8, 9. constancy in profession, 1 *Tim.* 6. 13. forgiveness of others, and love to the brethren, *Eph.* 5. 2. *Be ye therefore followers* herein *of Christ, as dear children, not fashioning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 14, 15.

τὰς ἀρετὰς 1 Pet. 1 9. ἐξαγγείλῃς. *Vatablus.* *Exemplar quod oculo conspicitur.* ἐπιτεινόμενος Phil. 3. 14.

He was afterward ahungred.] Our Saviour was tempted all that forty days space, saith St *Luke*: but these three worst assaults were reserved to the last. So deals the Devil with the Church (which is Christ mystical:) He never ceaseth tempting, though never so often repulsed; and is therefore called *Beelzebub* as some will have it, *The Lord of flyes*, because the fly is noted for an impudent creature, that will soon return to the bait, though beaten away but erewhile. Hence those many bickerings and buffetings we meet with all our life long: And hence those sharpest encounters and terrible conflicts many times at the hour of death. The *Israelites* met with many tryals and troubles in the wilderness: *Amalek* and the *Amorites*, sore thirst, , and fiery serpents, &c. but were never so put to't, as when they came to take possession of the promised Land; for then all the Kings of *Canaan* combined to keep them out. So the devil, furious enough at all times, most of all bestirs him at last cast, because he knows his time is but short, *Apoc.* 12. 12. For death sets a Saint out of his gun-shot. Satan may compass the earth, but not enter the lists of Heaven. He tempted *Adam* in the earthly Paradise, he cannot tempt in the heavenly: Hence his malice,

Luke 4. 2.

1 Cor. 12. 12.

κυνομυῖα ponitur apud Homerum pro vate de impudente; quia muscae pervicaces sunt, &c. *Coel. lib. 9. c. 52.* a Gelus.

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malice whiles he may. *Morientum nempè bestiarum violentiores sunt morsus (ut ille olim de semidirutâ Carthagine:)* Beasts that have their deaths-wound, bite cruelly, spurn exceedingly.

ὁ πειράζων. Verse 3. *Then came unto him the Tempter*] So called, because he politikely feels our pulses which way they beat, and accordingly fits us a penny-worth. He sets a wedge of gold before covetous *Achan*, a Courtezan *Cozbi*, before a voluptuous *Zimri*, a fair preferment before an ambitious *Absolom*: and finds well that a fit object is half a victory. So dealt his agents with those ancient Christians, ἐπρίσθησαν, ἐπειράσθησαν, they *were* Heb. 11.37. *sawn asunder, they were tempted*, saith the Apostle; to wit, with the proffers of preferment, would they but have renounced their Religion, and done sacrifice to an Idol. So the Pope tempted *Luther* with wealth and honour. But all in vain; he turned him to God, *Et valde protestatus sum*, saith he, *me nolle sic satiari ab eo*, he said flat, that Melch. Adam. God should not put him off with these low things. Here was a man full of the Spirit of Christ. The Tempter came to Christ, but found nothing in him; that matter was not malleable. In vain shall the Devil strike fire, if we finde not tinder: In vain shall he knock at the door, if we look not out to him at the window. Let us but divorce the flesh from the world, and the Devil can do us no hurt. *Ita cave tibi, ut caveas teipsum.* From that naughty man my self, good Lord deliver me, said one.

If thou be the Son of God] As the Devil quarrel'd and questioned the Law given in Paradise, as nought, or naught: so doth he here the voyce from heaven, as a meer imposture. And this he did out of deep and desperate malice; for he could not be ignorant nor doubtful. Neither is his dealing otherwise with us (many times) who are too ready (at his instigation) to doubt of our spiritual Sonship. We need not help the Tempter, by holding it a duty to doubt; this is to light a candle before the Devil, as we use to speak. Rather let us settle and secure this, that we are indeed the Sons of God, and heirs of heaven, by passing thorow the narrow womb of repentance, that we may be born again, and by getting an effectual faith; the property whereof is to adopt as well as to justifie; *viz. ratione objecti*, by means of Christ the object upon whom faith layeth hold, and into whom it engraffs the Believer, after an unspeakable manner. Now ye are all the children of God by faith in Christ Jesus, *Gal.* 3.26. *John* 1. 12. who hath both laid down the price of this greatest Priviledge, *Heb.* 9. 15. *Gal.* 4.5. and sealed it up to us by his Spirit, *crying Abba Father in our hearts*, whatever Satan or our own misgiving hearts object to the contrary, *Gal.* 4.6. *Rom.* 8.15. *Ephes.* 1.13.

Command that these stones be made bread.] And so distrust the Providence of God for relieving thy body in this hunger; help thy self by working a preposterous miracle, in this point of Gods providence for this present life. Satan troubled *David* and *Jeremiah*, and so he doth many good souls at this day, who can sooner trust God with their souls then with their bodies: and for a crown, then for a crust, as those Disciples, *Matth.* 16.8.

Verse 4. *But he answered and said, It is written*] With this *his sore, and great, and strong sword of the Spirit*, doth the Lord here punish *Leviathan that crooked piercing serpent*, Isa. 27.1. With these shafts out of Gods Quiver, with these Pibbles chosen out of the silver streams of the Scriptures, doth he prostrate the *Goliah* of hell. The word of God hath a power in it to quail and to quash Satans temptations, far better then that wooden dagger, that leaden sword of the Papists, their holy water, crossings, grains, dirty reliques, &c. It is not the sign of the cross, but the word of the cross that overthrows Satan. He can no more abide by it, then an Owl by the shining of the Sun. Set therefore the Word against the temptation, and the sin is laid. Say, I must not do it, I may not, I dare not: For it is forbidden in such a place, and again in such a place. And be sure to have places of Scripture ready at hand (as *Saul* had his spear and pitcher ready at his head, even while he slept) that ye may *resist the Devil, stedfast in the faith*, grounded on the Word. *Joseph* overcame him by remembring the seventh Motive. 48. Commandment: And *David*, by hiding this Word in his heart, *Psal.* 119.11. Wicked therefore was that advice of D. *Bristow* to his Agents, to labour still *to get hereticks out of their weak and false Castle of holy Scriptures, into the plain fields of Councels and* Cant. 4.4. *Fathers*. The Scriptures are our Armoury (far beyond that of *Solomon*) whether we must resort and furnish our selves. One savoury setence thereof shall do us more service, then all the pretty, witty sayings and sentences of Fathers and Philosophers, or constitutions of Councels.

Man

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Man liveth not by bread alone] Though ordinarily, as having a nouriſhing property inherent in it for ſuch a purpoſe: yet ſo, as that the operation and ſucceſs is guided by Gods power and goodneſs; whereon (as on a ſtaff) this ſtaff of life leaneth. *A wiſe woman builds her houſe*, Prov. 14.1. As the Carpenter laies the plot of the houſe in his head firſt, and contrives it; ſo doth ſhe forecaſt, and further the well doing of her family: and yet, except the Lord alſo build the houſe, they labour in vain that build it, *Pſal.* 127.1. So, the diligent hand, and the bleſſing of God (meeting) make rich, *Prov.* 10.4. and 22. Ezek. 4.16.

But by every word, &c.] That is, by any thing elſe beſides bread, whatſoever God ſhall think good, whatſoever he ſhall appoint and give power unto, to be nouriſhment. Therefore if bread fail, *feed on faith*, Pſal. 37. 3. So *Junius* reads that Text. *Jehoſhaphat* found it ſoveraign, when all other help failed him. And the captive Jews *lived by faith*, when they had little elſe to live upon, and made a good living of it, *Habak.* 2. 4. To this Text the Jews ſeem to allude in that fiction of theirs, that *Habakkuk* was carried by the hair of the head, by an Angel into *Babylon*, to carry a dinner to *Daniel* in the den; It was by faith that he *ſtopped the mouthes of Lyons, and obtained promiſes*, Heb. 11.33. And by faith that ſhe anſwered the perſecutors, *If you take away my meat, I truſt God will take away my ſtomack*. God made the Ravens feed *Elias*, that were more likely (in that famine) to have fed upon his dead carcaſe; and, another time cauſed him to go forty days in the ſtrength of one meal. *Merlyn* was nouriſhed a fortnight together with one egg a day, laid by a hen that came conſtantly to that hay mow, where he lay hid, during the maſſacre of *Paris*. And who hath not read or heard, how by a miracle of his mercy, God relieved *Rochel* in a ſtrait ſiege, by an innumerable company of fiſhes caſt in upon them? Faith fears no famine, and although it be but ſmall in ſubſtance and in ſhew (as the Manna was) yet is it great in vertue and operation. The Rabbins ſay, that Manna had all manner of good taſtes in it: ſo hath faith. It drinks to a man in a cup of *Nepenthes*, and bids him be of good chear, God will provide for him. The Biſhop of *Norwich* kept *Robert Samuel*, Martyr, without meat and drink, whereby he was unmercifully vext, ſaving that he had every day allowed him two or three morſels of bread, and three ſpoonfuls of water, to the end he might be reſerved to further torment. How oft would he have drunk his own water? But his body was ſo dryed up with long emptineſs, that he was not able to make one drop of water. After he had been famiſhed with hunger two or three days together, he fell into a ſleep, as it were one half in a ſlumber; At which time one cloathed in white, ſeemed to ſtand before him, which miniſtred comfort unto him by theſe words, *Samuel, Samuel, be of good chear, and take a good heart unto thee; for after this day thou ſhalt never be either hungry or thirſty*: for ſpeedily after this, he was burned, and from that time, till he ſhould ſuffer, he felt neither hunger nor thirſt. And this declared he, to the end, as he ſaid, that all men might behold the wonderful work of God. He likes not to be tyed to the ſecond ordinary cauſes, nor that (in defect of the means) we ſhould doubt of his Providence. Its true, he commonly worketh by them, when he could do without, that we may not neglect the means, as being ordained of him. (*David* ſhall have victory, but by an ambuſh, 2 *Sam.* 5.19 —— 24. Men ſhall be nouriſhed, but by their labour, *Pſal.* 128.2.) But yet ſo, as that he doth all in all by thoſe means (he made graſs, corn and trees, before he made the Sun, Moon and Stars, by the influence whereof they are and grow.) Yea to ſhew himſelf chief, he can and doth work (other whiles) without means, 2 *Chron.* 14. 11: and againſt means, ſuſpending the power and operation of the natural cauſes; as, when the fire burnt not, the water drowned not, the Sun went back ten degrees, the rock gave water, the iron ſwam, &c. And then when he works by means, he can make them produce an effect diverſe from their nature and diſpoſition, or can hinder, change or mitigate their proper effect: as when at the prayer of *Elias* it rained not for three years and a half: And he prayed again, and the heaven gave rain, and the earth brought forth her fruits. A man would have thought that after ſo long drought, the roots of trees and herbs ſhould have been utterly dryed up, and the Land paſt recovery: But *God heard the heavens* (petitioning to him, that they might exerciſe their influence for the fructifying of the earth) and the *heavens heard the earth, and the earth heard the corn, the wine and the oyl, and they heard Jezreel*. Let all this keep us, as it did our Saviour here, from diffidence in Gods providence;

Paſcere fide. 2 Chro. 20.6.

Hiſtory of Bel and the Dragon, Jer. 33. *Eliz. Young. Act. and Mon.* 1 King. 19.8. French Chronicle.

Chariſsima ſemper Munera ſunt author quæ precioſa facit. Fides famem non formidat.

Acts and Mon. fol. 1547.

Iam. 5.17,18.

Hoſ. 2.21.

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vidence; and make us *poſſeſs our ſouls in patience*, Luke 21. Hang upon the promiſe, and account it as good as preſent pay, though we ſee not how it can be effected. God loves to go a way by himſelf; *He knows how to deliver his*, ſaith S. *Peter*, 2 Epiſt. 2. 9. and he might ſpeak it by experience, *Act.* 12. 9. if ever any man might. *The King ſhall rejoyce in God*, ſaith *David* of himſelf, when he was a poor exile in the wilderneſs of *Judah*, Pſal. 63. 11. But he had Gods word for the Kingdom, and therefore he was confident, ſeemed the thing never ſo improbable or impoſſible. We truſt a skilfull workman to go his own way to work: ſhall we not God? In the ſixth year of the reign of *Darius Nothus* was the Temple fully finiſhed. That ſacred work which the husband and ſon of an *Eſther* croſſed, ſhall be happily accompliſhed by a baſtard. The *Iſraelites* thought that *Moſes* ſhould preſently have delivered them, and he himſelf thought as much, and therefore began before his time, to do juſtice upon the *Egyptian*, whom he ſlew and hid in the ſand. But we ſee, God went another way to work: He ſent *Moſes* into a far Country, and the bondage was for forty years after exceedingly encreaſed upon them; yet all this to *humble and try them, and to do them good in their latter end.* He croſſeth many times our likelieſt project, and gives a bleſſing to thoſe times and means whereof we deſpair. He breaks in pieces the ſhip that we think ſhould bring us to ſhore, but caſts us upon ſuch boards as we did not expect. Loſe we then any particular means? (ſaith one) it is but the ſcattering of a beam, the breaking of a bucket, when the Sun and the fountain is the ſame. But we for the moſt part do as *Hagar* did: when the bottle was ſpent, ſhe falls a crying, ſhe was undone, ſhe and her child ſhould die: till the Lord opened her eyes to ſee the fountain. It was nere her, but ſhe ſaw it not: when ſhe ſaw it, ſhe was well enough. *If thou hadſt been here* (ſaid *Martha*) *my brother Lazarus had not died.* As if Chriſt could not have kept him alive, unleſs he had been preſent. So if Chriſt will come and lay his hands on *Jairus* his daughter, and *Eliſha* ſtroke his hand over *Naamans* Leproſie, they ſhall be cured. So the Diſciples believed that Chriſt could feed ſo many thouſands in the wilderneſs, but then he muſt have two hundred peny worth of bread. But our Saviour gave them, ſoon after, an ocular Demonſtration of this truth, *That man liveth not by bread alone*, &c. Dan. 11. 34. *They ſhall be holpen with a little help.* Why a little? that through weaker means we may ſee Gods greater ſtrength.

Deut. 8. 2.

D. *Preſton.*

Mar. 5. 22. 1 King 5. 11. Mar. 6. 37.

Verſe 5. *Then the Devil taketh him*] Not in viſion only or imagination, but really and indeed: as he was afterwards apprehended, bound and crucified by that curſed crue. Spiritual aſſaults may be beaten back by the ſhield of faith: Bodily admit of no ſuch repulſe. A daughter of *Abraham* may be bound by Satan, A *Mary Magdalen* poſſeſt, a *Job* vexed, a *Paul* boxed, &c. As for the ſouls of the Saints, they are ſet ſafe out of Satans ſcrape; Shake his chain at them he may, muſter his forces, *Revel.* 12. 7. which may band themſelves, and bend their ſtrength againſt *Michael* and his Angels, Chriſt and his Members: but they are bounded by God, who hath ſet his on a *Rock that is higher then they*: So that the flouds of temptation (that the Serpent caſts out of his mouth after them) cannot come ſo much as to their feet. Or if it touch *their heel*, yet it can come no higher. *There is no ſorcery againſt Jacob*, becauſe *God was a Unicorn*, to take away the venom (ſaith *Balaam* the Sorcerer) as waters, when the Unicorns horn hath been in them, are no longer poyſonable, but healthfull.

Luke 13. 16. κολαφίζη. 2 Cor. 12. 7. Pſal. 61. 2. Pſal. 31. 6. Gen. 3. 15. Numb. 23. 22, 23.

Into the holy City.] Things are called holy, either by nature, as God, who is truly, alway, and only of himſelf holy: or by ſeparation, or being ſet apart to a holy uſe or end; which *Origen* calleth *ſancta ſanctificata*, by acceſſion of external holineſs from without: So *Jeruſalem* is here called *holy*, becauſe *the City of God*, where he was daily worſhipped. And for the ſame cauſe was the ground, whereon *Moſes* and *Joſhua* trod, called *holy ground*, and *Tabor*, the *holy Mount*. And when we ſtand in our Churches, ſaith *Chryſoſtom*, we ſtand in a place of Angels and Arch-angels, in the Kingdom of God and heaven it ſelf; which they that profane, may juſtly fear to be whipt, like dogs, out of the heavenly Temple, and City too. And ſurely it were to be wiſhed, that ſuch profane *Eſaws* now adaies, as dare prate or ſleep, or laugh and play the parts of jeſters, or do any thing elſe unbeſeeming the ſervice of God, would keep themſelves from Gods Sanctuary: or that we had ſuch Porters to keep them out, as they had under the Law, 2 *Chron.* 23. 19.

In Numeros, Homil. 11. 2 Pet. 1. 18. αὐτὸς ὑεγὰς. Homil. 36. *ad* 1 Cor. 14.

And

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And setteth him upon a pinacle of the Temple.] Height of place giveth opportunity of temptation. The longest robe contracts the greatest soil: neither are any in so great danger, as those that walk on the tops of pinacles. Even heigth it self makes mens brains to swim: As in *Diocletian*, who not content to be Emperour, would needs be adored as a god: and *Caligula*, of whom it was said, *That there was never any better servant then he, nor worse Lord.* *Vespasian* is reported to have been the only man that ever became better by the Empire conferred upon him. It is both hard and happy, not to be made worse by advancement. Τιμὴ signifies both honour and loss; *Chabad*, heavinesse and honour; *Honoro* and *onero* shew, that honour goeth not without a burthen. *Fructus honos oneris, fructus honoris onus.* Pope *Pius Quintus* said thus of himself, *Cum essem religiosus, sperabam benè de salute animæ meæ: Cardinalis factus extimui. Pontifex creatus, pænè despero.* When I was first in orders, without any further Ecclesiastical dignity, I had some good hopes of my salvation: When I became a Cardinal, I had less; since I was made Pope, least of all: The same thoughts of himself had *Clement* the eighth his immediate successour, saith the same Authour. *Non insulsè Autor ocul. moral. cap 12. Præpositioni quot accidunt? Unum. Quid? Casus tantùm. Quot casus? Duo. Qui? Accusativus, & Ablativus. Hæc enim Prælatum oportet timere, accusari à crimine, & auferri à regimine, & sic ignominiosè cadere.*

Eutrop. Calvis. *Chron.* Vespasianus *accepto imperio melior factus est.*

Cornel. *à Lapide in* Numb. 11.11.

Verse 6. *And he saith unto him.*] The Devil usually tempteth by speech, inward or outward. *Senarclaus* telleth of a plain Countrey-man at *Fribugh* in *Gremany*, that lying on his death bed, the Devil came to him in the shape of a tall terrible man, and claimed his soul, saying, Thou hast been a notorious sinner, and I am come to set down all thy sins; And therewith he drew out paper and ink, and sate down at a Table that stood by, and began to write. The sick man answered, My soul is Gods, and all my sins are nailed to the cross of Christ. But if thou desire to set down my sins, write thus, *All our righteousnesses are as a filthy rag, &c.* The Devil set down that, and bid him say on: He did; but thou, Lord, hast promised, for thine own sake to blot out our iniquities, and to make our scarlet sins white as snow. The Devil passed by those words, and was earnest with him to go on in his former argument. The sick man said with great chearfulness, The Son of God appeared to destroy the works of the Devil. With that the Devil vanished, and the sick man departed.

Claudius Senarcleus *in epist. ad* Mart. Bucerum, *præfixâ historiæ suæ, de morte* Iohannis Diazii, *à fratre* Alphonso *trudati.*

If thou be the Son of God, cast thy self, &c.] This is the Devils Logick, to argue from mercy to liberty, to do wickedly with both hands earnestly. Whereas the Heathen could say, *In maxima libertate minima licentia.* And the Father, *Ideò deteriores sumus, quia meliores esse debemus*: Therefore are we worse, because we ought to be better. Remember but this, that thou art son to a King (said one to *Antigonus*) and that will keep thee from base courses. Take thou those spoils to thy self (said *Themistocles* to his friend that followed him) οὐ γὰρ εἰ Θεμιστοκλῆς, for *thou art not Themistocles, as I am*: they are poor things, far below me. *Shall such a man as I flee?* Shall I do any thing to the dishonour of my heavenly Father? and therefore sin, because grace hath abounded? That is not the guise of any of Gods children. They walk *honestly, bravely, gallantly, worthy of God*, who hath done so great things for them. The more priviledges, the more engagements. *Scipio*, when a harlot was offered unto him, said, *Vellem, si non essem Imperator.* It was an aggravation of the fall of *Solomon*, that *God had appeared unto him twice*; and of *Saul*, *That he fell, as if he had not been anointed*: So it is of any of Gods Saints to sin, as if they had not been adopted.

Mica. 7.3.

Salvian.

Ἀρεσᾷ σωτῆρι. *Plat.*

Nehem. 6. 11. Rom. 6. 1.

καλῶς, εὐσχημόνως, ἀξίως τοῦ Θεοῦ, &c.

1 Kings 11.9. 2 Sam. 1.21.

Cast thy self down.] Here our Saviour is tempted to self-murther, by an old Manslayer. And when *Moses*, *Elias*, *Jonas*, and others of the best sort of Saints were in a fit of discontent, and grew weary of their lives, wishing for death, Divines doubt not but Satan gave a push at them with his ten horns, to dispatch, and ease themselves of the present trouble, by cutting off their own days. A dangerous and hideous temptation; yet such as may befal the best, and few scape it that live out their time. But in all the Book of God, we read not of any of *the generation of the just*, that ever did it. That God who kept them, will (if we look up to him) do as much for us. Only we must set against this bloody temptation with Gods arm, and with Gods armour. The Word and Prayer are the Ordinances and Power of God, and (by his might) do extinguish all the fiery darts of the Devil. Oppose the commination to the temptation. Herein *Eve* faultred (in her *lest ye dye*, though she held the Precept) and so fell.

Psalm 37.

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2 Tim. 3. 8. *De præscript. adverſ. hæret.* In my treatiſe of the divinity of the Scriptures, called *The true Treaſure.* *Bucholcer.*

For it is written.] A vile abuſe of ſacred Scripture, to perſwade thereby to ſin, or plead for it: yet what more ordinary with men of *corrupt minds, and reprobate concerning the faith, Qui eadem Scripturarum faciunt ad materiam ſuam*, as *Tertullian* ſpeaketh; who murther the Scriptures to ſerve their own purpoſes? But of this more elſewhere.

In viis noſtris, non in præcipitiis. Bern. Prov. 27. 8. Deut. 22. 6.

He ſhall give his Angels charge over thee.] Hitherto the old lyar ſpeaketh truth. But, *Satan etſi ſemel videatur verax, millies eſt mendax, & ſemper fallax*, ſaith one. Satan though he may ſometimes ſeem a true ſpeaker, yet he is a thouſand times for it a lyar, and alwayes a deceiver. Becauſe our Saviour had alledged Scripture, he alſo would do the like, in a perverſe, apiſh imitation, but marres the maſculine ſenſe, by clipping off that clauſe, *They ſhall keep thee in all thy wayes*; that is, in thoſe courſes that are appointed thee by God. But as the Iſraelites in the wilderneſs, when they went out of Gods Precincts, were out of his Protection: ſo are all others. *As a bird that wandereth from the neſt: ſo is a man that wandereth from his own place*, ſaith *Solomon.* God made a Law that none ſhould moleſt a bird upon her neſt. Doth God take care of birds? A King undertaketh the ſafety of his Subjects, whileſt they travel within due hours, and keep the Kings high-way; elſe not: So doth God. He hath given his Angels charge over us, whiles we hold his way, which is like *Jacobs* Ladder, where the Angels were aſcending and deſcending. Oh the dignity and ſafety of a Saint, in a guard ſo full of ſtate and ſtrength! Well might *David* (after he had ſaid, *The Angel of the Lord pitcheth his tent round about them that fear him*) preſently ſubjoyn, *Taſte and ſee how gracious the Lord is*, in allowing his children ſo glorious an attendance.

Pſal. 34. 7, 8.

ἐπὶ χειρῶν, *In manus: ducta ab iis, ſignificationis origine, qui onus aliquod geſtaturi attollunt in humeros.* Beza.

Luke 16. 22.

And with their hands they ſhall lift thee up, leſt, &c.] As Parents uſe to lift their little ones over rough and foul ways: Or, as ſervants in an houſe love to get up into their arms their young maſter. In Chriſt and for Chriſt, they count it their greateſt glory, to do us any good office for ſoul or body; they ſave us from the foul fiends, that elſe would worry us. Theſe walk about as Lyons to devour us, whiles alive, and to hinder our paſſage to heaven, when we dye: the other, as Guardians, to keep us here, and to convey and conduct us thorow the Devils Territories (who is Prince of the ayr) when we go hence to heaven, in deſpight of the evil Angels that would intercept us, *Dan.* 10. 21.

Pſal. 121 6. Cant. 4. 16.

Leſt thou daſh thy foot againſt a ſtone] Oh the tender care of our heavenly father! He is ſo kinde, and (in the beſt ſenſe) fond over his little ones, that he cannot abide the cold wind ſhould blow upon them (as we ſay) and hath therefore commanded, *That the Sun ſhall not ſmite them by day, nor the Moon by night*; yea, which way ſoever the wind ſit, it muſt blow good to his; *Ariſe, O North, and blow, O South, upon my Beloved, that her ſpices may flow forth.* What ſo contrary as North and South wind, cold and hot, moiſt and dry, &c? Yet both muſt blow good to Gods beloved. Well might God exalt his love above that of natural Parents, which yet is wonderous great, ſaith the Pſalmiſt, *Pſal.* 103. 12.

Nehem. 8. 7. *Vide* Iunium *Acts* 9. συμβιβάζων. *Collatis teſtimoniis demonſtrans.*

Verſe 7. *Jeſus anſwered and ſaid, It is written again*] Chriſt rejects not the Holy Scriptures (although perverſely alledged and abuſed by Satan) but openeth them, by laying one place to another. So did thoſe holy Levites in *Nehemiah*, and S. *Paul* in the *Acts*: Parallel Texts (like glaſſes) ſet one againſt another, caſt a mutual light. And as the Lapidary brightneth his hard diamond with the duſt ſhaved from it ſelf: So muſt we clear hard Scriptures, by others that are more plain and perſpicuous.

Iſa. 7 12.

Thou ſhalt not tempt the Lord thy God] Truſt him we muſt, tempt him we may not. Now God is tempted, either when men are too much addicted to the means, as *Thomas*: Or, when they reject them, as *Ahaz*, who refuſed a ſign, and ran to unlawful means, hiding all under this, *I will not tempt God.* Heathens could ſay, *Admotâ manus invocanda eſt Minerva*; and they noted him for a fooliſh Carter, that when his Cart ſtuck faſt, cryed to his god, and moved his lips, but not his hands to help himſelf. *If thou calleſt for knowledge* (ſaith *Solomon*) *and cryeſt for underſtanding*: There's prayer to God. *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures*: There's mans endeavour in the diligent uſe of the means. *Then ſhalt*

thou

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thou understand the fear of the Lord, and find the knowledge of God: Ther's the happy succeſs. *Ora & labora* was an Emperors Motto. St. *Auguſtine* ſets it down as a vanity of his youth, that he prayed God to help him againſt ſome ſpecial ſins, whereunto he was ſtrongly addicted, but ſhould have been full ſorry, that God ſhould have heard him, becauſe he was loth to part with them. How much better was that prayer of Sr. *Thomas Moor*, *Domine Deus, fac me in iis conſequendis operam collocare, pro quibus obtinendis ſoleo ad te orare*; Lord God, make me to beſtow pains in getting thoſe things, for obtaining whereof I uſe to pray unto thee. Prov. 2.3,4,5. *Reuſneri Symb.*

Verſe 8. *Again the Devil taketh him.*] This Maſter-fly *Beelzebub*, though beaten away once and again, yet returns to the ſame place. See how ſhameleſs he is in renewing his temptations after a flat repulſe. He ſollicites and ſets upon our Saviour again (as *Potiphars* wife did upon *Joſeph*, for all his many denials) and is not only importunate, but impudent. Stand we therefore ſtill upon our guard, and look for no eaſe here. The Roman Captains, when they had once triumphed, took their eaſe ever after. So did not *Cato*, and is therefore highly commended. So may not we, if ever we will be approved, as *good ſouldiers of Jeſus Chriſt*. Our whole life is a continual warfare, and we muſt look for the continual hail-ſhot, hell-ſhot of Satanical aſſaults and ſuggeſtions. When *Xerxes* fought againſt the Greeks, *The Sea was full of ſhips* (ſaith the Orator) *the Earth of Souldiers, the Air of Arrows*. So fares it with the Saints under Satans Batteries: no truce, but continual conflict. Ever ſince theſe two ſtrong men fought, there is no more peace. St. *Paul* ſounds the Alarm, *Arm, Arm, take the whole Armour of God*, and be ever in your harneſs. And St. *Peter* gives the reaſon, *Becauſe your adverſary the Devil, as a roaring Lion, walketh*, and watcheth, *night and day, ſeeking whom he may devour*. For our encouragement, as the Devil is *Leo ὠρυόμενος*, a roaring Lion; ſo is Chriſt, *Leo de tribu Iuda, ὁ ῥυόμενος*, the Lion of the Tribe of *Iudah*, that delivereth us, and maketh us more then Conquerors; holding the Crown of glory over our heads (as we are fighting) with this inſcription, *Vincenti dabo, To him that overcometh will I give*, &c. Fight therefore and faint not; your reward is ſure, your Armor is of proof. Get on both thoſe pieces of defence (as the girdle of truth, breſt-plate of righteouſneſs, ſhoes of peace and patience, ſhield of faith, helmet of hope) and thoſe alſo of offence; as the ſword of the Spirit, and darts of prayer. And then reſolve, with that aged Citizen of *Exeter* in King *Edward* the ſixths time; who when the Town was beſieged, ſaid, *That he would feed on the one arm, and fight with the other, before he would conſent to yeeld the City to the ſeditious*. It is ſaid of *Sceva* at the ſiege of *Dyrrachium*, that he ſo long reſiſted *Pompeys* Army, that he had 220. darts ſticking in his ſhield, and loſt one of his eyes, and yet gave not over, till *Ceſar* came to his reſcue: And of Sr. *Thomas Challoner* (who died, *Anno 1566.*) that he ſerved in his younger time under *Charls* the fifth, in the expedition of *Algier*; where being ſhipwrackt, after he had ſwum till his ſtrength and his arms failed him, at the length catching hold of a Cable with his teeth, he eſcaped, not without the loſs of ſome of his teeth. The like (and ſomewhat more) is reported of *Cynegirus* the *Athenian* in the *Perſian* Warrs. Theſe did thus for a corruptible Crown, or temporary honor; what ſhould not we do for an eternal? 1 *Cor.* 9.25. Hold out, and hold faſt that thou haſt, that no man take thy Crown from thee. Be of Queen *Elizabeths* diſpoſition, who provided for War, even when ſhe had moſt perfect peace with all men. Gods *Spirit ſets up a ſtandard in the Saints*, Iſa. 59 19. *And ſtronger is he that is in you, then he that is in the world*. That old ſerpent hath his head ſo bruiſed and cruſht by Chriſt, that he cannot now ſo eaſily thruſt in his mortal ſting, though he affay it never ſo often, unleſs we dally with him, and lay our ſelves open, unleſs we tempt Satan to tempt us, by inconſideration, ſecurity, or venturing on the occaſion. *Vitanda eſt glacies, ſi nolis cadere*. He that taſtes of the broth, will have a mind to the meat. The *Nazarites* might not only not drink Wine, but forbear to eat of the Grape, whether moiſt or dried. The men of *Elis* ſacrificed to *Jupiter*. *Macrobius Pomp. Letus Comp. Rom. hiſt. lib. 2.* 2 Tim. 2.3. *Hanni al vitlor vel victus nunquam quieſcebat. Ita nec diabolus.* *Numb. 6.3.*

Into an exceeding high mountain.] Whether mountains were made at firſt, or caſt up by the flood, there are that diſpute. I think, made at firſt. Yet is the earth round (as an apple is, notwithſtanding ſome knots and bunches in it.) And that being round, and ſo, naturally apt for motion (as the heavens are) it ſtands firm and unmoveable, *Eccleſ.* 1. 3. this is admirable. God hath hanged it upon nothing, ſaith *Iob*, in the midſt of the heaven; like *Archimedes* his pigeon, equally poiſed with its own weight. *Pſal.* 90. 2. *Iob* 26. 7.

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weight. But why took he our Saviour into so high a Mountain? That he might thence have the fairer prospect: And perhaps in imitation of God taking up *Moses* into the Mount. The Devil delights to be Gods Ape, that he may, by counterfeiting the like to God, bring his holy Ordinances into disgrace. Thus the Heathens had their Sacrifices, Washings Tithes, Oracles, &c. *Vitruvius* and others tell us, that the Temple of *Diana* at *Ephesus*, and her image therein, were made of Cedar. So for Christ bruising the Serpents head, Satan hath set up *Hercules* killing the *Lernæan Hydra*. Which fable who seeth not plainly to have been hatcht in Hell, and suggested to the Poets, in an Apish imitation of God, meerly to elude his Oracle? The like may be said of the fable of *Orpheus* his wife, suddenly snatcht from him, for looking back upon her: which was made out of the story of *Lots* wife: So their *Hercules* with his ten labours, was the Scripture *Sampson*. And their *Sethon* King of *Egypt*, and Priest of *Vulcan* (who was helped from Heaven by his God against *Senacherib* King of *Assyria* that invaded him) who could it be else but *Hezekiah* King of *Judah*? *Ita diabolus (operum Dei Momus) per Egyptios hoc egit, ut divinum Miraculum in Judæa editum vilescereet, fidem & authritatem amitteret, & tanti operis gloria ad turpissima idola rediret.* Thus the Devil attempted by his *Egyptians* to transfer the Glory of a Divine Miracle upon himself.

Herodot. l. 2.

Bucholcer.

This world at the last day shall be burnt for a witch.

And sheweth him all the Kingdoms of the earth] In their beauty and bravery. A bewitching sight, doubtless, and would have moved much with a carnal heart. But here the Devils fire fell upon wet tinder, and therefore took not. Gain and Glory? Rule and Riches? *Quis nisi mentis inops, &c.* Set but a wedge of Gold in sight, and *Joshua* (that could stay the course of the Sun) cannot stay *Achan* from lusting aud laying hold on it. *Balaams* Ass never gallops fast enough after preferment. And *Zimri* will have his *Cozbi*, though he die for it. These three Enchantresses, *The lust of the flesh, the lust of the eye, and the pride of life*; Pleasure, Profit and Preferment (the worldly mans Trinity) whom have they not bewitched, befooled, bebeasted? St. *John* sheweth that a man may be very mortified, a father, and yet wondrous subject to dote on the world. Of the which, nevertheless, we may say (as *Aaron* of the people) tis wholly set upon wickedness: Or as another sometimes said of an Historian, *Both the Words and shews of it are full of fraud.* It promiseth (as the Devil here) great matters, but payeth, *pro thesauro carbones*, instead of Mines, cole-pits. Captain *Forbisher*, in his Voiage to discover the Straits, being tossed up and down with foul weather, snows and unconstant winds, returned home, having gathered a great quantity of stones, which he thought to be minerals: from which, when there could be drawn neither Gold not Silver, nor any other metal, we have seen them cast forth (saith Mr. *Camden*) to mend the high-ways. How oft do the Devil and the world give men stones and Serpents in stead of fish and bread, even *the bread of deceit*, that proves gravel in the teeth? How oft are they disappointed that hunt after *lying vanities, and so forsake their own mercies*? as *Jonas* freely acknowledged, for it had like to have cost him a choaking. What got *Balaam* by running after his wages of wickedness, but a sword in his ribs? *Achan* by his wedge, but the stones about his ears? *Judas* by his thirty pieces, but the halter about his neck? *Cranmer* by his subscription, but such a wretched condition, as that *there was left him neither hope of better, nor place of worse*, as *Cole* could say in a Sermon at his Recantation? Many of the *Romish* runnagates, that run thither for preferment, what little respect have they often times, and as little content in their change? *Roffensis* had a Cardinals hat sent him, but his head was cut off, before it came. *Allin* had a Cardinals hat, but with so thin lining (means I mean to support his state) that he was commonly called the starving Cardinal. *Stapleton* was made Professor of a petty University, scarce so good as one of our freeschools in *England*. *Saunders* was starved. *William Rainolds* was nominated to a poor Vicarage under value. On *Harding* his holiness bestowed a Prebend of *Gaunt*, or to speak more properly, a *Gaunt* Prebend. Many others get not any thing, so that they wish themselves at home again; and sometimes return in the same discontent in which they went.

1 Ioh. 2.15.
1 Ioh. 2.14,15
Exod. 32.22.
Δολερὸ μὲν τὰ ῥήματα δολερὸ δὲ τὰ ῥήματα.
Plutar. *de* Herodot.

Camd. Elisab. *fol.* 189.

Prov. 20 17.
Ion. 2.8.
Numb. 31.8.

Adeo ut neq; sperm meliori, nec locum pejori fortunæ reliquerit. Ut jam nec honestè mori, nec vivere inhonestè liceret. Welch. Adam.

D. *Featleys* Transubst. exploded.

And the glory thereof] wherewith he hoped to dazzle our Saviours eyes (those windows of the soul) and so to imprison his affections. But he mistook himself. This heavenly Eagle had *oculum irretortum*: nothing moved with these tempting objects. But how many are there (alas) that have died of the wound of the eye? that have fallen by the hand of this vile strumpet, the world? who by laying forth her two fair breasts of

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of profit and pleasure, *hath cast down many wounded*, as *Solomons* harlot, *Prov.* 7. 26. and by the glistering of her pomp and preferment, hath misled millions; as the going fire leads men into hedges and ditches: or as the Serpent *Scytale*, which when she cannot overtake the fleeing passengers, doth with her beautifull colours astonish and amaze them, so that they have no power to pass away till she have stung them to death. *Plin.*

Verse 9. *And he saith unto him, All these thing will I give thee.*] A great catch sure: even just nothing; for he shewed our Saviour only shews and shadows, apparitions and resemblances of things. The word also used in the former verse for (*glory*) signifieth an *opinion or imagination*. So St. *Luke* stiles all *Agrippa's* pomp, but a fantasie. *David* tells us, that man walketh in a vain shadow. Now a shadow is something in appearance, nothing in substance: So the Apostle calleth all these things, that the Devil profers our Saviour, σχῆμα, an accidental Mathematical figure, without solidity or substance. And further tells us, that this figure *passeth away*, is ever *in transitu*, like the streams of a river, that passing by the sides of a City, no man can stop: or if we could retain the things of this life, yet not the world only passeth away (saith the Apostle) *but the lusts thereof*. So that a man cannot make his heart delight in the same thing still. *Vota post usum fastidio sunt.* We loath after a while what we lusted after (as *Amnon* did *Tamar*) and quickly find a satiety, yea an unsatisfyingness in the Creature. *For he that loveth silver, shall not be satisfied with silver*, nor though he could heap up his hoards to the stars, and ingross a Monopoly of all the wealth in the world. *Non plus satiatur cor auro, quàm corpus aurâ.* You may as soon fill a bag with wisdom, a Chest with vertue, or a Circle with a Triangle, as the heart of man with any thing here below. All that earth can afford, is, *fumus aut funus* (saith one) *nugæ & μορμολύκεια*, saith another, Vanity and vexation, saith *Solomon* the wise: To whose impartial verdict (grounded upon so good experience) we shall do well to subscribe, without believing the Devils craks, or trying any further conclusions. The Centuriists interpret, *All these things will I give thee*, thus; *I will make thee Pope.* And indeed many Popes were advanced to that Sea immediately by the Devil, as Histories relate; Who had they but observed what is usally done at their Inthronization, would never have been so hasty. For before the Pope is set in his Chair, and puts on his tripple Crown, a piece of tow, or wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*, The glory of this world is but a blaze. This is only matter of form and Ceremony: As is also that, that one day in the year the Popes Almoner rideth before him, casting abroad to the poor certain pieces of brass and lead, saying, *Silver and Gold I have none, but such as I have I give you*; Whereas that scarlet Whore holds *a Golden cup in her hand*; and her merchants that Trade with her, are the Grandees of the earth, *Revel.* 18. and are made rich by her, *vers.* 15. The Cardinal of *Toledo* hath a hundred thousand pound a year coming in; The Arch-bishops of *Germany* are free-Princes (many of them) and have revenues accordingly. *Petrarch* reporteth, that in the Treasury of Pope *John* the 22. were found after his death 250. Tuns of Gold. And of *Boniface* the eighth it is storied, that when he was taken by *Philip* the fair, King of *France*, and his Palace rifled, there was more treasure found then all the Kings of the earth were able to shew again. *Otto*, one of the Popes *Mice-catchers* (as the story calleth them) sent hither by *Gregory* the ninth, after three years raking together of money by most detestable arts, at last departing hence, he left not so much money in the whole Kingdom, as he either carried with him, or sent before him. Judge by this, what they did throughout all Christendom. The Pope, saith one, could never want money so long as he could hold a pen in his hand. Thus it was then; but how now? *Bellarmine* complains, that since by as the Pope was cried down for Antichrist, his Kingdom hath not only not encreased, but every day more and more decreased. And *Cotton* the Jesuite confesseth, That the Authority of the Pope of *Rome* is incomparably less then it was: And that now the Christian Church is but a diminutive. Hereupon also the Cardinals (who were wont to meet oftener) meet but once a week, because the businesses of the Court of *Rome* grow fewer. And albeit the Popes good, and his blood, his honors and manners rose together; yet abates he as little of his former pomp and pride, as the Devil doth since his fall, in taking upon him here to dispose of all

Δόξα. Act. 24 23. μετὰ πολλῆς φαντασίας. Psal. 39. 6. 1 Cor. 7. 31. παράγει.

1 Joh. 2. 17.

Ἀ πάντων ἡ πλησμονή, Eccles. 5. 20.

Aug. Socrates Eccles. 1. 2.

D. *Featley* at S. *Humphery Mads* funeral.

Pareus *in Apo.* 18.

Petrarch. Sphinx *Philos.* p. 603. *Muscipulatores.*

It was truly and trimly said by Pope *Innocent.* 4. *Verè bortus deliciarum Papis fuit tum Anglia, & puteus inexhaustus. Non modò non crevit ejus imperium, sed semper magis ac magis decrevit, lib.* 3. *de Pap. Rom. cap.* 21. *Ignatii Concla. ex Synta. Tholosa. l.* 15 *c.* 4. ὀφῆς διάκ. *Basil. Os Papæ & culus Diaboli, in eodem sunt prædicamento.* Sphinx. *Thil.* 602.

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the Kingdoms of the earth, as his: and requiring our Saviour (the true Lord of all) *to fall down and worship him.* The Cardinals he ſtill createth with theſe words *Eſtote fratres noſtri & principes mundi.* And as another *Diocletian* (who was the firſt that affected that honor) he holdeth forth his feet to be kiſſed, having the ſign of the croſs ſhining with Pearls and Precious ſtones upon his ſhoe, *Ut plenus fauſtibus & ſuccis Chriſti derideat*, ſaith mine Author. In a word, with his pomp and primacy, gain and glory, rule and riches, fat Biſhopricks and Cardinalſhips, as he fought to enſnare *Luther*, and gain him to his ſide: ſo he gets and binds not a few faſt to that rotten Religion. *Pauper Lutherus multos fecit divites*, ſaid *Eraſmus*; it being then the ready way to preferment to write and rail againſt *Luther*, as *Eccius*, *Coccius*, and others found it. But Chriſt will one day whip ſuch money-merchants, and their cuſtomers out of his houſe, as he did thoſe in the Goſpel; chaſe them out of his preſence, as *Nehemiah* did *Sanballets* ſon in Law; *Curſe them with a curſe, that run greedy after the error of Balaam for reward.* Let the *Romiſh Balak* offer as large as the Devil doth here, every one that hath any thing of Chriſt in him, will anſwer with that noble *Italian* Convert (*Galeacius Caracciolus* Marqueſs of *Vico* in *Naples*) who being tempted by a Jeſuite to revolt for money, cried out, *Let their money periſh with them, who eſteem all the gold in the world worth one dayes ſociety with Jeſus Chriſt, and his holy Spirit. And curſed be that Religion for ever, &c.*

Ibidem. Stratagema nunc eſt Pontificium, Ditare multos, ut pii eſſe deſinant. Ioh. Bapt. *Gel. dial.*

Ioh. 2.

Iude 11.

At *Ausborough* there is a known price of 10 Florens a year, to all that will turn Papiſts. *Sands* his relation. In his life ſet forth by *Craſhaw.*

If thou wilt fall down and worſhip me.] *Luke* ſaith, *Worſhip before me.* So that to worſhip before an Idol is to worſhip the Idol, whatever the *Romaniſt* pretend and plead to the contrary. And not only ſo, but to fall down, as the Devil would have had our Saviour here (though it be not come to worſhipping) is a grievous ſin. St. *John* had not yet worſhipped the Angel but only fallen down, as deſirous to worſhip, and is taken up by the Angel for that Idolatrous geſture. Woe then to thoſe *Kimmonites*, that pleade for an upright ſoul in a proſtrate body; and alleadge for their warrant, that of *Apochryphal Baruc*, Chap. 6. *Wherefore when ye ſee the multitude of people worſhipping them behind and before, ſay ye in your hearts, O Lord, it is thou that oughteſt only to be worſhipped.* Serve we God with our bodies alſo; and ſay with *David* and Chriſt, *Lord, a body haſt thou given me; Loe, I come to do thy will therewith.* But what a deſperate and deteſtable boldneſs was it in the Devil, to move ſpeech of ſuch a ſin as this to our Saviour Chriſt? It was extreme ſawcineſs in Satan to adjure our Saviour (whom he there calls *The Son of the moſt high God*) not to torment him; it was horrible impudency; But nothing comparable to this in the Text, to worſhip the Devil in perſon: then which, what can be imagined more odious? We ſee then to what execrable ſins the beſt may be tempted. A man is to expect (ſaith one) if he live out his dayes, to be urged to all ſins, to the breach of every branch of the ten Commandments: and to be put to it in reſpect of every Article of our Creed. Have you not been tempted (ſaith another) in this or that kind? It is becauſe God in mercy would not lead you into temptation. Yea this is, in ſome ſort, more to be acknowledged then Victory, when ye were tempted. For not to be tempted is more immediately from God, and leſs in mans power, then to prevail againſt temptation. For nothing doth overcome us without our will: but without our will doth God lead us into trial: for he knoweth we would taſte little of theſe, if we might be our own Carvers. *Simon, Simon* (ſaith our Saviour) *Satan hath deſired to have you to winnow you* (that is, to trouble and hurt you ſaith a Father) as a challenger deſireth to have one of the other ſide to combat with: as *Goliah* called for a man to match him. Now either God denies him, or delivers us, ſo that evil one toucheth us not, *viz. Tactu qualitavito*, with a Mortal touch, as *Cajetan* gloſſeth that Text, *I have praid for thee*, ſaith our Saviour, *that thy faith fail not.* He praied for all, but eſpecially for *Peter*, becauſe more violently tempted: as becauſe more ſhamefully foiled; therefore, *Go tell my Diſciples and Peter, that I am riſen*; and that thereby he is juſtified. I have prayed; ſo that the remedy was ready made before the diſeaſe, the ſalve before the ſore, or elſe it might have come too late; As thoſe that are ſtung by a Scorpion, if they be not preſently anointed with oil of Scorpions, die for it: and as thoſe that have drunk poyſon, if they take not an antidote immediately, ere it get to the vitals, periſh infallibly. God in Chriſt hath all plaiſters and pardons ready made and ſealed. Elſe we might die in our ſins, whiles the pardon is providing.

Capell of Tem.

Bains Letters.

Luke 22. 31. *Τοῦ ἐξαιτήσασθαι ὑμᾶς. Theophylact.*

1 Ioh. 5. 18.

Rom. 4. ult. Mar. 10, 7.

Verſe

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Verſe 10. *Get thee hence, Satan.*] Avaunt, avoid, be packing. This was an indignity not to be endured, as great every way, as if the baſeſt ſcoundrell upon earth ſhould aſſault the chaſtity of the greateſt Empreſs: Our Saviour therefore will endure him no longer, but commands him out of his preſence, with utmoſt indignation. And 2 Cor. 5.13. *Agnoſco te primogenitum diaboli. Sic Cerintho* Ioannes *Apoſtolus.* Act 13.9,10. ſurely madneſs, in caſe of Gods diſhonor, is far better then meekneſs. Here, if *we be beſides our ſelves, it is to God*, as *Paul* ſaid to the *Corinthians*; and as he did, when he dealt with *Elymas* the firſt born of the Devil, when he ſaw him perverting the deputy; *He ſet his eyes upon him*, ſaith the Text, as if he would have run thorow him. After which lightning follows that terrible thunder-crack, *O full of all ſubtilty and of all miſchief, &c.* So the Angel of *Epheſus* could not abide thoſe counterfeits, *Revel* 2.2. Nor could *David* brook the workers of iniquity: he caſteth down the gauntle of defiance againſt them, as his utter enemies, *He hateth them with a perfect hatred. Hezekiah* pulled down the brazen Serpent (when the people idolized it) and called it a Pſa 139.21, 22. piece of braſs. And *Joſiah* would not let ſtand the horſes of the Sun, and other Monuments of Idolatry, upon any intreaty. King *Edward* the ſixth, being laboured by ſome *Act. and Mon. fol.* 1179. of his beſt friends, to permit the Lady *Mary* his ſiſter, to have Maſs in her houſe, anſwered, *He would rather ſpend his life, and all he had, then to agree and grant to that he knew certainly to be againſt the truth.* And another time, in his meſſage to the Rebels of *Devonſhire*: *Aſſure you, moſt ſurely*, ſaid he, *that We, of no earthly thing under heaven, make ſuch reputation as of this one, to have our Law obeyed, and this cauſe of God which we have taken in hand, to be thorowly maintained; From the which We will never remove an heirs breadth, or give place to any creature living, much leſs to any Subject; Wherein We will ſpend our own royall Perſon, our Crown, Treaſure, Realm, Ibid. 1189. and all our State, whereof we aſſure you of our high honor.* Now Gods bleſſing be on that bleſſed heart, that hath ſuch a ſtomack againſt Gods diſhonor; and can entertain Iude 9. all wicked attempts and aſſaults with this *Apage* of our Saviour. And woe to them that cry *Euge* to ſuch. Whether we ſay to the Tempter, as our Saviour did, *Get thee hence*; and not rather as the Angel, *The Lord rebuke thee*, is queſtioned by ſome; becauſe it is his only, to command the Devil. But that we may, and muſt ſay to him, no mans doubts, as our Saviour did to the Phariſees, *Why tempt ye me, ye hypocrites?* as *Naboth* did to *Ahab*, *God forbid me any ſuch wickedneſs*: As *Solomon* to his mother, *Ask the Kingdom alſo*: As the witch of *Endor* to *Saul*, *Why ſeekeſt thou to take me in a ſnare, to cauſe me to die?* Thus, *Reſiſt*, ſaith *Peter*: *Stand faſt*, ſaith *Paul*: *Reſiſt, and Satan will flee*, he is but a coward. Stand, and then Satan will fall. Not to yield, is to Conquer: if he caſt us not down, we are then accepted, as if we did caſt him down. We *do over-overcome*, ſath that great Apoſtle, becauſe in our head Chriſt we overcome before we fight, and are ſure of Victory, Revel. 12.1. *Quare apage ſis, Diabole, & tela tua in hoc ſemen mulieris converte: hunc ſi viceris, me quoq; viceris*, ſaid one; Devil, do thy worſt to Chriſt: Conquer him and take all.

Mat. 22.18. 1 Kings 2. 22. 1 Sam. 28. 9. 1 Pet 5.9. Ephel. 6.14. νικᾶν δεῖ, τὸ νὰ ἐκκεῖσθαι, καταπίπτειν. Rom. 8. 37. Solomon Gonerus *apud* Melch. Adam. Iſa. 26 16.

For it is written] This two-edged ſword our Saviour had found to be metal of proof, and therefore holds him to it. Only the Scriptures ſcare the Devil, as only faithfull prayer can *charm* him. *Athanaſius* writeth that evil ſpirits may be put to flight by that *Pſalm* 68. *Let the Lord ariſe, and his enemies be confounded.* But this is true of the whole word of God, which is armor of proof againſt the Devil.

Prayer is called. לחש A Charm.

Thou ſhalt worſhip the Lord thy God.] *Thou ſhalt fear the Lord thy God*, ſaith *Moſes*. So *Mat.* 15.9. with *Iſa.* 29.13. See *Pſal.* 2. 11. *Joſh.* 24. 11. *Heb.* 12. 27. *Solomon* ſets the fear of God as the *baſis* and beginning of Gods work and worſhip, in the beginning of his works. And again in the end of them, makes it the end and upſhot of all. For they *that fear the Lord will keep his Covenant*, Pſal. 103. 13 —— 18. Yea, they will will work hard at it, as afraid to be taken with their tasks undone, *Act.* 10. 35. They will give him both the ſhell of outward adoration, and the kernel of inward devotion; *truly*, without *halting*; and *totally* without *halfing*; truly, both for matter and manner; totally, both for ſubject and object; as *David* who did *all the wills of God*, and with all his heart, all the days of his life. The *Gentiles* could ſay, that God muſt be worſhipped πᾶλως, ἢμὴ ὅλως, either to our utmoſt, or not at all. And *Plutarch* compares our duty to a certain fiſh, which eaten ſparingly, hurteth; but being eaten up all, is medicinable.

Prov. 1.7. Eccleſ. 1. 5. *Deum ſiquis parùm metuit, valdè contemnit; hujus qui non memorat beneficentiam, auget injuriam?* Fulgent. Στλήμασι. Acts 13.

And him only ſhalt thou ſerve.] With inward worſhip, as before with outward.

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And so God only is to be served; for it supposeth Omniscience, Omnipresence and Omnipotence, which are in none else but God. *Sunt qui colendi verbum, ἀπὸ τῆς κολακείας dictum volunt, eò quòd plerunq; Dei hominumq; cultus cum adulatione & hypocrisi est conjunctus. Sic à λατρεύειν, Gallicum & nostrate* flatter. *Sic adorare quidam dictum volunt ab ore, tametsi mente magis quam ore vera fiat adoratio. Quinetiam adorare antiquis idem fuit quod agere.*

Stuchius *de sacrific. Gentilitii.* *Charls* 8. in his expedition against *Naples*, came into the field like thunder and lightning, but went out like a snuff more then a man at first, less then a woman at last. *Guicciard.*

Verse 11. *Then the Devil left him.*] If Christ command him away, there's no abiding for him. Here he was foiled and quelled, and as it were, cast down and killed by Christ our Champion. He came into the field like another *Goliah*, Cracking and calling Craven, but ere he went thence, was made to hop headless, as he *First a terror, afterward a scorn*, as it was Anciently said of those Chariots, armed with sithes and hooks. Henceforth therefore, though we are ever to expect temptations, till such time as we have gotten that great gulf between the Devil and us, *Luke* 16.26. Yet *fear none of those things that ye shall suffer. Behold, the Devil shall* (by his Imps and instruments) *cast some of you* (not all) *into Prison* (not into hell) *that ye may be tried* (not destroyed) *and ye shall have tribulation ten daies* (so long, and no longer.) *Be thou faithfull unto the death, and I will give thee a Crown of life.* Satan can look for no Crown, he is in perdition already. His aim and endeavor is, to draw us into the same condemnation. This we escape, if we resist, stedfast in the faith: for then he perceives Christ *the chief Captain of our Salvation* to be there; and therefore flees his presence, ever since he felt his prowess. *Chrysostom* saith, That by the Sacrament of the Lords Supper we are so armed against Satans temptations, that he fleeth from us no otherwise then if we were so many *leones ignem expuentes*, Lions that spet fire. It is not silly peoples defying the Devil, and spetting at his name, that avails any thing: for they spet not low enough; they spet him not out of their hearts: yea, they admit him thereinto by yeilding to his suggestions; and are miserably fooliſh, as if men should startle at the name of fire, and yet not fear to be scorched with the flame thereof. Our safest way is to *run to Ithiel and Ucal*, as *Agur* did, to Christ *the Author and finisher of our faith*; who here gave the Devil such an inglorious foil, trampled him in the mire, triumphed over him, and hath promised to *tread him under our feet shortly*, Rom. 16. 20.

Veget. l. 1. *c.* 24 *Nulla major tentatio quàm nulla tentatione pulsari.* Buchol. Revel. 2. 10.

Prov. 30. 1, 2. Heb. 12. 2.

And lo, the Angels came and ministred unto him.] Perhaps food to his body, as once to *Elias*; but certainly comfort to his soul, as to *Jacob, Hagar, Daniel, Zecharias, Joseph, Cornelius, Paul, &c. Socrates* and *Theodoret* tell us of one *Theodorus*, a Martyr, put to extream torments by *Julian* the Apostate, and dismissed again by him, when he saw him unconquerable. *Ruffinus* tells us, that he met with this Martyr, a long time after this triall, and asked him, Whether the pain he felt were not unsufferable? He answered, That at first it was somewhat grievous: but after a while, there seemed to stand by him a young man in white, who with a soft and comfortable handkerchief, wiped off the sweat of his body (which through extream pain and anguish was little less then blood) and bade him, *Be of good chear.* Insomuch as that it was rather a punishment then a pleasure to him to be taken off the rack, sith, when the tormentors had done, the Angel was gone. And how many unspeakable comforts Ministred the good Angels to the modern Martyrs in their Prisons, at the stake, and in the fire? Christ indeed was not comforted by them, till the temptation was over; but to us they Minister, many times, in the hour of temptation. They have power over the Devils, to restrain them: and (though invisibly and insensibly) are as ready to help and comfort us, as the evil Angels to tempt and trouble us: else were not our protection equal to our danger, and we could neither stand nor rise. An Angel stood at *Zecharies* right hand, *Luke* 1. 11. (as the Devil did at *Jehoshuahs*, *Zech.* 3. 1.) to shew how ready and handy they are to defend and support the Saints. It was as he was burning incense. The Angels are busiest about us, when we are in Gods work: which to set forth, the hangings of the Tabernacle of old were full of Cherubims within and without. He said unto him, *Fear not Zechary.* The blessed spirits (though they do not often vocally express it) do pity our humane frailties, and secretly suggest comfort to us, when we perceive it not. Alway they stand looking on the face of God to receive commandments, for the accomplishment of all designs for our good; which they have no sooner received then they readily dispatch, even with wearines of flight, as *Dan.* 9. 21. with so much swiftnes, as if they had

1 Kin 19 5, 6. Dan. 9 & 10. 12. Luke 1. 30. Act. 10. 4. & 27. 23.

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had wearied themselves with fleeing. I read of a Frier that undertook to shew to the people a feather of the wing of the Angel *Gabriel*. A plume of whose feathers it might better have become the Pope to send to *Tyrone* the Irish Rebel, then that plume of Phœnix-feathers he sent to honor and encourage him; had his holiness such command over Angels, as they say he hath, or did he not rather collude in one thing, as that Frier did in another. B. *Carletons* Thankf. Rem. of Gods mercies, *p.* 174.

Verse 12. *Now when Jesus heard that John was cast into Prison*] For *Herodias* his sake, though under pretexts of fear of sedition, because of the great multitudes that followed and admired him, as *Josephus* hath it. This hath ever been an ordinary accusation cast upon the most innocent, to be feedsmen of sedition, and troublers of the State. *Jeremy* was held and called a Traitor, *Elijah* a troubler of *Israel*, *Paul* a pest, *Luther*, *tuba rebellionis*, the Trumpet of Rebellion, &c. *Invenies apud Tacitum frequentatas accusationes Majestatis, unicum crimen eorum qui crimine vacabant*, saith *Lipsius*. There was some colour of right, yea of piety laid upon the French Massacre, and by edicts, a fair cloak sought, to cover the impious fraud, as if there had been some wicked conspiracy plotted by the Protestants against the King, the Queen-mother, the Kings brethren, the King of *Navarre*, and the Princes of the blood. For there was coyn stamped in memory of the matter, in the forepart whereof, (together with the Kings picture) was this inscription, *Virtus in rebelles*. And on the other side, *Pietas excitavit justitiam*. Not many years before this, *Francis* King of *France*, when he would excuse to the Princes of *Germany* (whose friendship he then sought after) that cruelty he had exercised against the Protestants, he gave out that he punished Anabaptists only, that bragged of *Enthusiasms*, and cried down Magistracy, stirring up the people to sedition. as they had done not long before in *Germany*. This foul aspersion cast upon true Religion, gave occasion to *Calvin* (then a young man of 25. years of age) to set forth that incomparable work, called his Institutions of Christian Religion. Concerning which, *Paulus Melissus* long since sang, Ioseph. *l.* 18. *c.* 7. εὐρήκαμεν τὴν τῶν λοιμῶν. Act. 24. 5. *Camd. Elizab.* fol. 163. Sculter. *Annal. vol.* 2. *p.* 454.

Præter Apostolicas post Christi tempora chartas,
Huic peperere libro sæcula nulla parem.

Since Christs and the Apostles time no such book hath been written.

He departed into Galilee.] *Succenturiatus prodit Joanni*, saith a learned interpreter. He therefore went into *Galilee* (which was under *Herods* government) to be, as it were, a supply and successor to *John*, whom *Herod* had imprisoned. How well might the tyrant say of the Church, as those *Persians* did of the *Athenians*, βάλλομεν, καὶ πίπτομεν ἡμῶν, καὶ φοβεῦνται. *We overturn them, and yet they fall not; we wound them, and yet they fear not.* St. *Basil* bade the persecuted Christians tell the tyrants with a bold and brave spirit, Ἐὰν γὰρ πάλιν ἰσχύσητε, πάλιν ἡττηθήσεσθε; *If ye prevail again, yet surely ye shall be overcome again.* For there is neither power nor policy against the Lord. (*Charls* the fifth (then whom al Christendom had not a more prudent Prince, nor the Church of Christ (almost) a sorer enemy) when he had in his hand *Luther* dead, and *Melancthon* and *Pomeran*, and certain other Preachers of the Gospel alive, he not only determined not any thing extreamly against them, or violated their graves, but also entreating them gently, sent them away, not so much as once forbidding them to publish openly the Doctrine that they professed. For it is the nature of Christs Church, the more that persecutors spurn against it, the more it flourisheth and encreaseth, as the Palm-tree spreadeth and springeth the more it is oppressed: as the bottle or bladder, that may be dipt, not drowned; as the Oak that taketh heart to grace from the maims and wounds given it, and sprouts the thicker; as Fenugreek, which the worse it is handled (saith *Pliny*) the better it proves. This made *Arrius Antoninus* (a cruel persecutor in *Asia*) cry out to the Christians, who came by troops to his tribunal, and proclaimed themselves *Christians* (so offering themselves to death) *O miseri, si libet perire, num vobis rupes aut restes desunt? O wretched men, if ye be so desirous to die, have you neither rocks nor halters, wherewith to dispatch your selves?* *Diocletian* after he had in vain done his utmost to blot out Christs Name from under heaven, and could not effect it (such was the constancy of the Primitive Christians, that no sufferings could affright or discourage them, but that they grew upon him daily, do what he could to the contrary) laid down the Empire in great discontent, and betook himself (as *Charls* the fifth also did) to a private course of life. *De Atheniensibus Persæ campo Marathonio victis, apud Stobæum.* Basil. *Enar. in* Isa. 8. 10. *ubi hæc verba inveniuntur juxta.* LXI. *Act. and Mon.* 1785. *Duris ut ilex tonsa bipennibus, per damna, per cædes ab ipso Ducit opes animumq; ferro.* Horat. Tertul. *ad Scapulam.* Ὦ δειλοί, εἰ θέλετε ἀποθνήσκειν, χρήμασι ἢ βρόχοις ἔχετε. Bucholcer. *Chronol.* Numb. 11. 31.

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As Lambs breed in winter, and Quails came with the wind: So good Preachers and people ſpring moſt in hard times. No fowl is more preyed upon by hawks, kites, &c. then the Pigeon, yet are there more doves then hawks or kites for all that, ſaith *Optatus*. So the ſheep; and ſo the ſheep of Chriſt, *A little little flock*, he calleth it, but ſuch as all the Wolves on earth, and Devils in Hell cannot poſſibly devour. The Chriſtians of *Calabria* ſuffered great perſecution, *Anno* 1560. for being all thruſt up in one houſe together, as in a ſheep-fold, the Executioner cometh in, and amongſt them taketh one, and blindfoldeth him with a muffler about his eyes, and ſo leadeth him forth into a larger place, where he commandeth him to kneel down: which being done, he cutteth his throat, and ſo leaving him half dead, and taking his butchers knife and muffler all of gore blood, cometh again to the reſt, and ſo leading them one after another, he diſpatcheth them all, to the number of 88. All the elder went to death more cheerfully, the younger were more timerous. I tremble and ſhake (ſaith a Roman-Catholike, out of whoſe Letter to his Lord this is tranſcribed) even to remember how the executioner held his bloody knife between his teeth, with the bloody muffler in his hand, and his arms all in gore-blood, up to the elbows, going to the fold, and taking every of them one after another by the hand, and ſo diſpatching them all, no otherwiſe then doth a butcher kill his calves and ſheep. Notwithſtanding all which barbarous cruelty, the *Waldenſes* or Proteſtants were ſo ſpread, not in *France* only their chief ſeat, but in *Germany* alſo, many years before this, that they could travell from *Collen* to *Millain* in *Italy*, and every night lodge with hoſts of their own profeſſion. It is not yet a dozen years ſince Pope *Urban* the eighth (that now ſitteth) upon the ſurrender of *Rochel* into the *French* Kings hands, ſent his *Breve* to the King, exaſperating him againſt the Proteſtants in *France*, and eagerly urging, yea, enforcing the deſtruction of all the hereticks, *ſtabling in the French vineyard*, as his Inurbanity is pleaſed to expreſs it. *But what ſhall be given unto thee? Or what ſhall be done unto thee*, thou foul tongue? *Sharp arrows of the mighty with coals of Juniper* (Pſal. 120. 4, 5.) which burn vehemently, and ſmell ſweetly. God ſhall ſhortly put into the hearts of the Kings of the earth (and this King among the reſt of the ten) to hate the whore, to eat her fleſh, and to burn her with fire, *Revel.* 17. 16. There are not many ages paſt, ſince one of his predeceſſors broke open the gates of *Rome*, mouldred the wall, diſperſed the Citizens, and condemned the Pope to a dark dungeon, lading him with bitter ſcoffs and curſes. There are not many years paſt, ſince the Realm of *France* was ready, upon the Popes refuſal to rebleſs King *Henry* 4. upon converſion to them, to withdraw utterly from the obedience of his Sea, and to erect a new Patriarch over all the French Church. The then Arch-biſhop of *Burges* was ready to accept it: and but that the Pope (in fear thereof) did haſten his benediction, it had been effected, to his utter diſgrace and decay. Before he would do it, he laſhed the King in the perſon of his Embaſſador, after the ſinging of every verſe of *miſerere*, untill the whole Pſalm was ſung out. *Sed exorto Evangelii jubare, ſagaciores, ut ſpero, principes, ad nutum hujus Orbilii non ſolvent ſubligacula*, ſaith a great Divine of ours. King *Henry* the eighth and the French King (ſome half a year before their deaths) were at a point to have changed the Maſs in both their Realms into a Communion: Alſo to have utterly extirpated the Biſhop of *Rome*, &c. Yea, they were ſo thorowly reſolved in that behalf, that they meant alſo to exhort the Emperor to do the like, or to break off from him. The ſame Emperor, to be revenged upon Pope *Clement* his enemy, aboliſhed the Popes Authority thorowout all *Spain*, his Native Kingdom, declaring thereby (the Spaniards themſelves for example) that Eccleſiaſtical Diſcipline may be conſerved without the Papal Authority. The Eaſtern Churches have long ſince ſeparated; the other four Patriarchs dividing themſelves from the Biſhop of *Rome*, and at their parting uſing theſe or the like words; *Thy greatneſs we know, thy covetouſneſs we cannot ſatisfie, thy encroaching we can no longer abide; live to thy ſelf.* Neither are the Weſtern much behind, eſpecially ſince all was changed in that Church, manners, doctrine, and the very rule of faith in the *Trent-Councel*. Then (according to ſome Expoſitors) did the ſecond *Angel pour out his vial upon the Sea* (upon that conflux of all ſorts at *Trent*) *and it became as the blood of a dead man* (thoſe deadly decrees are written with the blood of hereticks) *and every living ſoul died in that Sea*, as once the fiſh of *Egypt*. For none that worſhip the beaſt, have *their names written in the book of life of the Lamb, ſlain from the*

μικρὸν ποίμνιον. Luke 12. 32.

Act. and Mon. fol. 859.

Cade of the Church. *p.* 180 *Reliquias omnes hæreticarũ in Gallica vinea ſtabulantis propediem profligatum iri.* B. *Halls* anſw. to Pope *Urban* his inurbanity, &c. *Babylon altera adhuc ſtat, citò itidem caſura, ſi eſſetis viri.* Petrar. *de rem. ut ſort. dial.* 118. *Philip le Beau. Sands* his relation of Weſt. Relig. Unlawf. of Tcler by *Gabriel Powell*, p. 92. D. Pridcaux *contra Eudæmon. Joan. Act. and Mon. Ex teſtimonio* Cranmeri, *fol.* 1135. *Anno* 1526. Sculr. *Annal. Decad* 2. *p.* 2. *Odi faſtum illius eccleſiæ.* Baſil. *apud Baron. Annal. tom.* 4. *Cade* of the Church, *ex* D. *Feild, Gerſon, & Carleton.* Revel. 16. 3. *Brightman. Parcus, &c.*

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the foundation of the World, Revel. 13.8. Slain, I say, as in his Fathers decree and promise, as in the Sacrifices of the Law, and faith of his people; so in his members and Martyrs, beheaded, as *John Baptist*, or otherwise butchered for the witness of Jesus, and for the Word of God. But the blood of the Martyrs was the seeding of the Church. God was never left without witnesses, as is seen in our Catalogues; but although *John* was cast in Prison, yea beheaded in the Prison, as if God had known nothing of him (quoth that Martyr) yet there never wanted a Jesus to go into *Galilee*: And that guilty *Edomite Herod* was sensible of it, *Matth.* 14.2. when he said to his servants, *This is John Baptist, he is risen from the dead.* In like sort the *Romish Edomite*, after he had done to death Christs two ancienter witnesses, that (*Baptist*-like) came in the Spirit and Power of *Elias*, to confute and confound their *Baal*-worships, yet to his great grief and regret, he *hath seen them revive and stand upon their feet* again, in that heroical *Wicliff*, who is said to have written more then 200 volumns against him, in that Goose of *Bohemia*, that Swan of *Saxony* (those three famous Angels, *That flew in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth,*) together with those other noble Reformers in all Christian Churches. By whom, ever since the Pope was declared to be *Antichrist*, his authority (saith *Bellarmine*) hath not only not encreased, but daily more and more decreased. The fourth beast hath lost a head, as *Cusanus* the Cardinal hath prophesied, *Anno Domini.* 1464. and after him *Trithemius* the Abbot, *Anno* 1508. *A sect of Religion*, saith he, *shall arise once within this thirteen years, to the great destruction of the old Religions. It is to be feared that the fourth beast will lose one of her heads.* This he writeth in his Book concerning Angels and Spirits: what kinde of Spirit it was (black or white) that dictated unto him this Prophecy, which fell out accordingly, and was fulfilled in *M. Luther*, I cannot tell. But the godly learned suspect it was from that evil spirit, who is said to have sung before,

Sanguis Martyrum, semen Ecclesiæ. Tert. *Testes veritatis per* Illyricum. D. Featleys Catalogue, Protestants Calendar. Revel. 11 10, 11. *Parcus* In Apo. 14.6. *Hus* in that language signifieth a goose, *Luther* a swan, and *John Hus* at his death prophesied it.

Roma, tibi subitò motibus ibit amor.

Revel. 14.6. *Lib.* 3. *de pap. Rom. cap.* 21. *Alsted* Chron. pag. 472.

Secta religionis consurget, magna veterum destructio religionum; timendum ne caput unum amittat bestia quarta. *Lib. de intelligentiis cœlestib.* Bucholc. *Chron.*

As the Emperour *Federick* is reported also to have foretold in this distich:

Roma diù titubans, variis erroribus acta,
Corruet; & mundi desinet esse caput.

Tribuitur hoc distichon Friderico. 2. *Imp. Sphinx. Philos.*

Verse 13. *And leaving Nazareth*] Where he had his conception and education; and did therefore in a special manner affect them, and seek their good, *but they would not.* For when *he would have healed Israel, then the iniquity of Ephraim broke out* as the leprosie in their foreheads, *Hos.* 7.1. they refused to be reformed, they hated to be healed. Some few sick folk he healed there, and that was all he could do for them, more then *marvel at their unbelief.* He *could do there no mighty work*, saith Saint *Mark*; and therefore *left them*, saith Saint *Matthew*: then the which he could hardly have done them a greater displeasure; For, wo be unto you, if I depart from you. *Hos.* 9.12. In the 9, 10, and 11, Chapters of *Ezekiel*, God makes divers removes: And still as he goes out, some judgement comes in, till at length he was quite gone out of the City, Chap. 11.23. And then followed the fatal calamity in the ruine thereof. O pray that the Sun of that dismal day may never arise, wherein it shall be said, *That our candlestick is removed*, that our Sun is eclipsed, that the glory is departed from our *English Israel*, that Christ hath turned his back upon this our *Nazareth*; *Mittamus preces & lacrymas, cordis legates*, saith *Cyprian.* (*currat pœnitentia ne præcurrat sententia*, saith *Chrysologus.* Wish we for our Church, as *Forus* did for the Romish Synagogue, that we had *some Moses to take away the evils and abuses therein. Nam non unum tantum vitulum, sed multos habemus.* And then sing as another did,

Mark 6 5, 6.

Revel. 2.

Ah, ne diem illum posteri
Vivant mei, quo pristinum
Vertantur in luctum aurea
Quæ nos beârunt sæcula!

He came and dwelt in Capernaum] Happy town in so sweet and precious an Inhabitant!

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tant! and is therefore said to be lifted up to Heaven, *Matth.* 11.23. as *Revel.*7. Among those that were sealed of the several Tribes *Judah* is first reckon'd of all *Leahs* children, because our Lord *sprang out of Judah*: and *Nephthali* (of all those of *Rachels* side) because at *Capernaum*, in that Tribe, he dwelt, *Ut utrobiq; superemineat Christi prærogativa*, saith an Interpreter, That Christ may be *all, and in all.* Here he dwelt in an house, either let or lent him; for of his own he had not where to rest his head, *Mat.* 8. Here he paid tribute as an inhabitant; and hither he resorted and retired himself, when he was tired at any time with preaching and journeying, and was willing to take rest; which yet hardly he could do, thorow the continual concourse, but was glad to get into a ship or desart to pray, eat or sleep.

Medes *in Apocalyps.* Sic Aquin. *par.* 3. *q.* 40. *art* 3. *juxta.* Hieron. *in Mat.* 8.

Which is upon the sea-coast] That is, hard by the lake of *Genesaret* in *Galilee of the Gentiles.* *Josephus* calls it a *Town*, κωμὴν, because it was without walls (belike.) For *Strabo* writeth that *Pompey* had commanded the walls of all fenced Cities in those parts to be pulled down. S. *Hierom* also saith it was a Town, and that it so continued till his times. But S. *Matthew* and S. *Luke* name it a City, wherein there was a Synagogue of the Jews, and a Garison of *Herods* souldiers, because it bordered upon *Arabia.* It had fifteen thousand inhabitants at least, there being no Town in *Galilee* that had fewer, saith *Josephus.* The inhabitants might be of the same minde with those of the *Huge* in *Holland*, who will not wall their Town, though it hath two thousand housholds in it, as desiring to have it counted rather the principal village of *Europe*, then a lesser City.

Ioseph. *in vita sua.* Strabo *l.*16. Hieron. *in nom. Hebr.* *De bello Judaico. l.*3. *c.*2.

In the borders of Zebulon and Nephthali.] In the former whereof is *Galilee*, in the latter, this *Galilee* of the *Gentiles*, where stands the Town of *Capernaum*, and near unto it is a well of the same name; and of apt signification. For *Capernaum* (saith S. *Hierom*) is by interpretation, the Town of Consolation. It was situate on this side *Jordan*, over against *Bethsaida* (otherwise called *Julias*) not far from *Tiberias*, and *Tarichæa*, famous places, lying likewise upon the lake.

Verse 14. *That it might be fulfilled, &c.*] The two Testaments may be fitly resembled to the double doors of the Temple, one whereof infolded another: The Old is the new enfolded; the new is the old explicated. For there are above 260. places of the old Testament cited in the new: so that almost in every needfull point the harmony is expreft.

Hier. *in nom. Hebraicu.*

By the Prophet Isaias] That Evangelical Prophet, that speaketh of Christs Nativity, preaching, persecution, apprehension, death, resurrection, ascension and second coming to judgement so lively as no Evangelist goes beyoud him.

Bulling. *in Isa. præf.*

Verse 15. *The land of Zebulon, and the land of Nepthali, &c.*] In *Zebulon* were *Nazareth*, *Bethsaida*, *Tiberias*. *Cana* (where our Saviour turned water into wine) and *Naim*, where he raised the widows son; so that she was twice a mother, yet had but one childe. In *Nephthali* were the City of *Abel* (where they asked counsel of old, and so they ended the matter) *Haroseth* the City of *Sisera*, *Riblah*, *Cesarea*, *Philippi* and *Capernaum.* This Burrough was the seat of the Evangelical Kingdom; and it was fitly chosen for such a purpose, as that which by reason of the wonderful wholsomness of the air, fertility of the soil, nearness to the River *Jordan*, and Lake of *Genneareth*, neighbour-hood of many great Towns and famous Cities, promised a plentiful encrease and income of the Evangelical harvest. Here the corn was white unto the harvest (as at *Samaria*) and solicited labourers. It is a Ministers wisdom to seat himself, as near as may be, where most need is, and greatest likelihood of doing good, as S. *Paul* did often. No Church was founded at *Athens*, no good to be done there among those wits of *Greece.* The Apostle tarried at *Ephesus*, whiles a door was opened, and then departed to other places. If thou perceive thy self unfit to do more good in any place, though it be not any fault of thine (saith a grave Author) away to another. If the commodity of the place prevail more with thee, there to abide, then the promoting of Christs Kingdom, to use thy talent elsewhere, it is to be feared, thou wilt either lose thy gifts, or fall into errours and heresies, or, at least, become a frigid and dry Doctor among such a people as have once conceived an incurable prejudice against thee.

2 Sam. 20. 17.

Come over into *Macedonia* and help us. Acts 16 9. Thou hast well done that thou art come. *Acts* 10.33. Rolloc. *com. in John* 4.44.

Galilee of the Gentiles] So called, either because it bordered upon the *Gentiles*, or, because it was given away by *David* to *Hiram* King of *Tyre*, or because it was inhabited

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inhabited by the *Assyrians*, who carried the people captive, and dwelt in their room.

Verse 16. *The people which sate in darkness, saw a great light*] For the *day spring from on high visited them, the bright Sun of righteousness* (which had all *Palestine* for his *Zodiack*, the twelve Tribes for his signs) staied longest in *Zebulon* and *Nephthali*: and (S. *Hierom* observeth) as these two Tribes were first carried into captivity, and seemed furthest from heaven, as bordering on the *Gentiles*, and in many things symbolizing with them, having learned their manners; so redemption was first preached in these Countrys. Physicians are of most use where diseases abound. The Prophets in *Elisha*'s days planted at *Bethel*. There was at once the golden calf of *Jeroboam*, and the School of God. Luke 1. 2. Mal. 4. 2.

Sate in darkness, and in the region and shadow of death] Note here, that a state of darkness is a state of death. This is condemnation, this is hell-above-ground, and afore-hand, that light is come into the world, and men love darkness better then light, *Ut liberius peccent libenter ignorant*. Now surely they shall one day have enough of their so much desired darkness. They know not the light, saith *Job*: They hate it, saith our Saviour: They spurn and scorn at it, saith *Solomon*; therefore shall they be *filled with their own wayes*, whiles they are cast into utter darkness: A darkness beyond a darkness, as it were a dungeon beyond a prison, where they shall never see light again, till they be enlightened with that universal fire of the last day to their everlasting amazement. Iohn 3. *Bernard.* Prov. 14. 14. Iob 24. 10. Iohn 5. 10. Prov. 1. 22. σκότος ἐξώτερον. 2 Thess. 1. 8. 1 Pet. 2. 9.

Light is sprung up] He brought them out *of darkness into his marvellous light*. So he did the Samaritans by *Philips* preaching and miracles, whereupon there was *great joy in that City*. So by the ministery of *Farel*, *Viret*, *Calvin*, and others, he drew the Genevians out of the dark midnight of damned Popery. In a thankful remembrance whereof, they coyned new money, with this inscription on the one side, *Post tenebras lux*, *After darkness light* (Their posie till then had been, *Post tenebras spero lucem*, taken out of *Job*.) And on the other side, *Deus noster pugnat pro nobis*. *Our God fighteth for us*. Acts 8. Scultet. *Annal.*

Verse 17. *From that time Jesus began to preach.*] So he had done before *John* was imprisoned, *John* 2. and 3. but now more freely and frequently, more manifestly, and all abroad, as when the day-star hath done his devoir, the Sun shines out *to the perfect day*. Prov. 4.

And to say, Repent] Both *for sin* by contrition, and *from sin* by conversion. Change your mindes and manners, your constitution and conversation, from worse to better: Recover your lost wits with the Prodigal (who repenting is said to come to himself) and become wiser after your folly. Pull down the very frame of the old man, *unmake* your selves, as S. *Peter* hath it, 1 *Pet.* 2. 24. Undo what you had done before, and be ye *transmentated* and metamorphosed *by the renewing of your mindes*; For, *Except a man be born again*, not *desuper* only, but *denuò*, from above, but a second time (as *Nicodemus* understood our Saviour) except he go over all again that is past, rejecting it as unprofitable, and begin anew, he cannot see the Kingdom of God; where *old things are past, all things are become new*, 2 Cor. 5. 17. a whole new creation. Μετανοεῖτε. *Ἀβάνοια, dementia & ἀνόητα.* Luke 15. 17. ἀπομνήσεται. Rom. 12. 2. Ἀνωθεν. Iohn 3. 3.

For the Kingdom of heaven is at hand.] See what is said to this whole verse, Chap. 32. For this was the sum and substance of the Baptists, our Saviours, and his Apostles Sermons; and had need to be daily pressed and preached, sith it is our *pensum diurnum*, the first and continual work of Gods Spirit in the faithful, who because they cannot wash their hands in innocency, wash them in tears; and by renewing their repentance, work and wear out all brackish and sinful dispositions, as sweet water will do the salt sea, coming into it: as wine or honey casteth out the scum, as fast as it ariseth. Christ biddeth us as oft to pray, *Forgive us our trespasses*, as we pray, *Give us this day our daily bread*. He not only waits for repentance from the wicked, but would also have his dearest children daily meet him, condemning themselves, *Luke* 13. 5. *If ye repent not* also more and more, when ye see the examples of Gods wrath upon other, *ye shall likewise perish*. Besides, some sins are past in time that are not past in deed, if we dwell not in the undoing and reversing of them, *Ezra* 10. 11, 12. and 9. 15. They were to begin anew their repentance, because they had not considered their marrying of strange wives. 2 Pet. 3. 9.

Verse

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Verse 18. *And Jesus walking by the sea of Galilee*] Not for recreation sake, or to deceive the time (for he had a great multitude attending upon him to hear the Word of God, as S. *Luke* noteth) but as laying hold on the opportunity of calling *Peter* and *Andrew*; and, after that, *James* and *John* to the Apostleship. Our Saviour knew that a well chosen season is the greatest advantage of any action; which, as it is seldom found in haste, so is too often lost in delay. The men of *Issachar* were in great account with *David*, because they had *understanding of the times, to know what Israel ought to do, and when to do it*. So are they in great account with the son of *David*, who regard and improve (as he did here) the season of well-doing; which they that lose are the greatest losers, and the wastfullest Prodigals: For of all other possessions two may be had together: But two moments of time (how much less two opportunities of time?) cannot be possest together. Some are *semper victuri* (as *Seneca* saith) ever about to do better; they stand *futuring* and *whiling* out the time so long, till they have trifled and fooled away their own salvation. Let us sit ready in the door of our hearts (as *Abraham* did in the door of his tent) to apprehend occasions of doing good, as he to entertain passengers; to set a word or *work upon its wheels*, that it may be *as apples of gold, and pictures of silver*, pleasant and profitable; for every thing *is beautiful in its season, and how forcible are right words?* As the Bee (so soon as ever the Sun breaks forth) flies abroad to gather honey and wax: So be thou ready to every good work, waiting the occasions thereof, *Tit.* 3.1. *Now, now*, saith *David*, and after him *Paul*; because (for ought we know) it is *now* or *never*, to day, or not at all. Opportunities are headlong, and, once past, irrecoverable; *Ex hoc momento pendet æternitas.* God hath hanged the heaviest weights upon the weakest wires. Be quick therefore, and abrupt in thine obedience, *Thou knowest not what* a great-bellied *day may bring forth*: Yea, thou mayest the very next hour be cut off from all further time of repentance, acceptation, and grace for ever.

1 Chro. 12.32

Prov. 25.11. Eccles. 3.11. Iob 6.25.

Ps. 116.16,17 2 Cor. 6.2.

August.

Prov. 27.1. *Nescis quid serus vesper vehat.*

He saw two brethren] He knew them and admitted them into his friendship well nigh a year before, *John* 1.39. but now calleth them from being fishers, to be fishers of men: *Peter* is famous for his first draught, *Acts* 2. whereby he caught and brought to the Church three thousand souls.

Veteres Romani Agenoriam Stimulam & Strenam intra mœnia pro diis coluerunt. Quietem vero extra urbem constituerunt. Senec. *vitæ hum.*

Casting their nets into the sea.] God calleth men when they are busie; Satan, when they are idle. For idleness is *the hour of temptation*, and an idle person the Devils *Tennis-ball*, which he tosseth at pleasure, and sets a work as he liketh and listeth. God hath ordained that in the *sweat of his brow* man should eat his bread. The Hebrew hath it, *In the sweat of his nose*: for he must labour till the sweat run down his nose. Which, if he do, God hath promised, that *manus mottians*, the diligent, nimble-handed man shall not stay long in a low place. He shall stand before Princes, as these painful fishermen were to stand before the Prince of Peace, and to be of his constant retinue; As till then, their busie attendance on their calling was no less pleasing to Christ, then an immediate devotion. Happy is that servant, whom his Lord when he comes shall find serving God and man with his fat and sweet, as the Fig-tree and Vine in *Jothams* Parable.

Gen. 3.19. Prov. 10.4. Prov. 22.29. Iudg. 9.9. *Beddingf.*

For they were fishers.] *Asinos elegit Christus, & idoitas* (saith one) *sed oculavit in prudentes, simulq; dona dedit & ministeria.* Christ sends forth none to preach, but whom he gifteth: where the comfort is, that a small hand may thread a needle, and a little bark do better in a small river, then a great ship.

Verse 19. *He saith unto them, Follow me*] And together with his Word, there went forth a Power inclining them to follow; whereby it appears, that they were not only of the *many that are called*, but of those *few that are chosen*. *The Lord knoweth who are his*, saith S. *Paul*. But this knowing of his is carried secret, as a river under ground, till by effectual calling he separates them from the rest; till they can *call upon the Name of the Lord, and depart from evil*. This; when they are once taught of Christ, they must be acting: when he hath tuned and touched us, we must make musick; and whilest the spirit embreaths us, we must turn about as the Mill: And follow the Lambe whersoever he goeth, as these Disciples did.

Luke 5.17. 2 Tim. 2.19. Revel. 4.4. Luke 5.10. ἀνθρώπους ζωγρῶν.

And I will make you fishers of men] Of *live men*, as fishers desire to catch fish alive, because they are more vendible: An apt metaphor, wherein, 1. The world is compared

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pared to the sea, for its unsettledness, tumultuousness, the oppession that is in it (the lesser fish being devoured of the greater) the sway that Leviathan the Devil bears there, *Psal.* 104. 26. 2. The Church is compared to a Boat, because it is continually tossed with the waves of affliction, as *Noah*, *Jonah*, the Disciples, *Paul*, and those Sea-faring men, *Psal.* 107,27. *That stagger like a drunken man, and all their cunning is gone.* 3. The fish to be caught out of this sea, and to be brought into this ship, are men. Nature hath (as it were) spawned us forth into this worldly sea; where we *drink iniquity like water*, wandering confusedly up and down, till caught and cast into the Fish-pool, for the masters use and service. Unwittingly we are caught, and unwillingly we are kept, as fishes labour to get out of the net, and would fain leap back out of the boat into the water. 4. Ministers are fishers. A busie profession, a toilsom calling; no idle mans occupation, as the vulgar conceits it, nor needless trade, taken up alate, to pick a living out of. Let Gods fisher-men busie themselves as they must, sometimes in preparing, sometimes in mending, sometimes in casting abroad, sometimes in drawing in the net, *That they may separate the precious from the vile, &c.* and no man shall have just cause to twit them with idleness, or to say they have an easie life, and that it is *neither sin nor pitty* to defraud them.

John 1. 4. Mat. 8.24. *Hieron* spiritual fishing. Ier. 15. 19. Mat. 13.48.

Verse 20. *And they straightway left their nets.*] As the woman of *Samaria* did her pitcher, *Matthew* his Toll-book, and blind *Bartimeus* his cloak, when Christ called for him. Look we likewise to this *Author and finisher of our faith*; and for love of him, cast away *every clog, and the sin that doth so easily beset or surround us.* Divorce the flesh from the world, and there is no great danger. Admire not over-much, rest not in, dote not on, cleave not to the things of this life (those nets and snares of Satan, whereby he entangleth and encumbreth us) that we may attend upon the Lord (or *sit close to him*) without being haled away, or distracted by these lusts of life. The deeplier any man is drowned in the world, the more desperately is he divorced from God, deadned to holy things, and disobedient to the heavenly call, as the Recusant guests in the Gospel.

Heb. 12,2. εὐπερίστατον, Heb. 12,1. εὐσχήμονον τῷ κυρίῳ ἀπερισπάστως, 1 Cor. 7. 35.

And followed him.] Immediately, and without *sciscitation.* When Christ calls, we must not reason, but run, as *Paul*, Gal. 1.16. not dispute, but dispatch, with *David*, Psalm 119. 60. Go we know not whither, with *Abraham*; do we know not what, with *Gideon. If ye will enquire, enquire*, saith *Isaiah, return, come.* A quick passage, and full of quickning; Like that of the Oratour, *Si dormis, expergiscere; si stas, ingredere; si ingrederis, curre; si curris, advola.* Courts have their *citò, citò*, quick, quick: and Courtiers use to observe and improve their *mollissima fandi tempora*; so must Christians. God is but a while with men in the opportunities of grace. He comes leaping on the mountains, and skipping on the hills: and, being come, he stands at the door, and knocks, by the sound of his Word, and motions of his Spirit. He sits not, but stands: while a man is standing, we say, he is going. And *woe be unto us, if he depart from us.* God hath his season, his harvest for judgement, *Matth.* 13.30. And is now more quick and peremptory in rejecting men, then of old: *For how shall we escape, if we neglect so great salvation as is now preached?* Our Saviour would not suffer the man that said he would follow him, to let so much time as to bury his father. Excuses he takes for refusals, delays for denials. As *Saul* lost his Kingdom, so doth many a man his soul, by not discerning his time: And troops of them that *forget God, go down to hell*, Psal. 9.17. *Quare castigemus mores & moras nostras.* Let us up and be doing, that the Lord may be with us.

Mat. 22. 5. God loveth *curristas*, not *quaristas*, saith *Luther.* Isa. 21. 12. Cicer. *epist. ad Atti. l. 2. ep.* 23 Cant. 2. 8. Revel. 3. 10. Hos. 9. 12. Heb. 2. 3. Mat. 8.

Verse 21. *He saw other two brethren, James, &c.*] Three pair of brethren, at least, our Saviour called to the Apostleship; to shew what brotherly love should be found amongst Ministers; what agreement in judgement and affection. There the Lord *commands the blessing, and life for evermore.* As *where envying and strife is, there is confusion, and every evil work.* Jam. 3.6. Hence the Devil laboureth (all he can) to set Ministers at variance, and to sow dissention amonst them (as betwixt *Paul* and *Barnabas*) that the work may be hindred. *Divide & impera*, Make division, and so get dominion, was a *Maxime* of *Machiavel*, which he learnt of the Devil. What woful Tragedies hath he raised alate betwixt the *Lutherans* and *Zuinglians*? What Comedies have the Papists composed out of the Churches Tragedies? To foster the faction,

Psal. 133. ult.

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they joyned themselves to the *Lutherans* in that sacramentary quarrel: They commended them, made much of them, and almost pardoned them all that loss they had sustained by them. This, that holy man of God *Oecolampadius* bitterly bewaileth, in a letter to the *Lutherans* of *Suevia*. *The errour*, saith he, *may be pardoned through faith in Christ, but the discord we cannot expiate with the dearest and warmest blood in our hearts.* They on the other side (in their syngrame or answer) handled that most innocent man so courtely, *ut non objurgatione, sed execratione dignum sit*, saith *Zuinglius*, that they deserved not to be confuted, but to be abhorred of all men. This was as good sport to the Papists, as the jars betwixt *Abraham* and *Lot* were to the *Amorites*. But that one consideration (that *we are brethren*) should conjure down all disagreements (as betwixt them) and make us unite against a common adversary. The Low-countrey men suspecting the English (*Anno* 1587.) stamped money with two earthern pots swimming in the sea (according to the old fable) and wittily inscribed, *Si collidimur, frangimur*, If we clash, we are broken. The *Thracians*, had they been all of one minde, they had been invincible, saith *Herodotus*. And (*Cornelius Tacitus* (who had been here in *Britany* with his Father in law *Agricola*) reporteth of our Fore-fathers, that they fell into the hands of the *Romans*, by nothing so much as by their dissentions amongst themselves. *Pliny* telleth of the stone *Thyrreus*, that though never so big while it is whole, it floateth upon the waters; but being broken, it sinketh. And who hath not read of *Silurus* his bundle of arrows? To break unity, is to cut asunder the very veins and sinews of the mystical body of Christ, as the Apostle intimateth, 1 *Cor.* 1,10. to hinder all true growth in godliness, *Ephes.*4.16. and inward comfort, *Phil.*2.1. to drive away God, who appeared not to *Abraham* till the difference was made up, *Gen.*13.14, &c. and to undo our selves. As the Dragon sucketh out the blood of the Elephant, and the weight of the falling Elephant oppresseth the Dragon, and so both perish together. To prevent all which, and to compose all quarrels in this *Egypt* of the world, let it be remembred, as *Moses* told the two striving *Israelites*, that we are brethren. And O how good, and how pleasant it is for brethren (in the Ministery especially) to dwell together in unity!

Eos excusabant, in precio habebant, ac tantum non ignoscebant iis, &c. Scultet. *Annal.*255.

Error condonari potest, modo fides adsit in Christum; discordiam, neq; si sanguinem fundamus, expiabimus. ibid. 258.

Camd. Eliz 356.

Rarus duabus tribusve civitatibus conventus. Ita dum singuli pugnant, universi vincuntur. Tac.

καταπεπμένοι. *Præsente Loto, & vigente contentione, Deus non apparuit.* Par. *in loc.* Plin. *l.* 8. *c.* 12. *Psal.* 133. 1.

Verse 22. *And they immediately left the ship and their father.*] These were *wise merchants*, that parted with all to purchase the pearl of price. So did many Martyrs, and knew they made a savers bargain, *Nicholas Shetterden* writeth thus in a Letter to his Mother; What state soever your fathers be in, leave that to God, and let us follow the counsel of his Word. Dear Mother, embrace it with hearty affection: read it with obedience; let it be your pastime, &c. So shall we meet in joy at the last day: or else I bid you farewell for evermore. So *Nicolas* of *Jenvile* (a young man newly come from *Geneva*) was condemned to dye, and set in the Cart. His father coming with a staff, would have beaten him. But the Officers not suffering it, would have struck the old man. The son, crying to the Officers, desired them to let his father alone, saying, he had power over him, to do in that kind what he would; but Christ was dearer to him then the dearest friend on earth, &c. That of S. *Hierom* is well known to most, and often alledged: If my father stood weeping on his knees before me, my mother hanging on my neck behind me, and all my brethren, sisters, children, kinsfolk, howling on every side, to retain me in a sinful life with them, I would fling my mother to the ground, despise all my kinred, run over my father, and tread him under my feet, thereby to run to Christ when he calleth me. *Rebezies* and *Danvile*, two French Martyrs having been sorely racked, at night rejoyced together. After that, *Rebezies* cryed twice or thrice, Away from me, Satan. His fellow being in bed with him, asked, why he cryed, and whether Satan would stop him of his course? *Rebezies* said, that Satan set before him his parents, but by the grace of God, said he, he shall do nothing against me.

Acts and Mon. fol. 1523.

Ibid. 837.

Ibid. 842.

Verse 23. *And Jesus went about all Galilee*] Not (as the *Circumcelliones* of old) to make shew of their holiness; nor as the Jesuites (into whom the Pharisees have fled and hid themselves) to gain Proselytes and Passengers *that go right on their wayes*, Proverb. 9. 15. but *he went about doing good*, saith Saint *Peter*. The chiefest goods are most active; the best good a meer act. And the more good we do, the more

Acts 10. 38.

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more God-like we be, and the more we draw nigh to the heaveniy patern. Religion is not a name, goodneſs a word: but as the life of things ſtands in goodneſs: ſo the life of goodneſs, in action. So much we live, as we do. *O Lord, by theſe things men live*, ſaith *Hezekiah, and in all theſe things is the life of my ſpirit. And he that keepeth my Commandments ſhall live in them*, as the lamp lives in the oil, the flower in the earth, the creature by food. *Nos non eloquimur magna, ſed vivimus*, ſaid the ancient Chriſtians. And holy *Bradford* accounted that hour loſt, wherein he had not done ſome good, with tongue, pen or hand. God hath ſet us our time, and our task, *Job* 14.5 6. *David* is ſaid *to ſerve out his time*; and *John Baptiſt, to finiſh his courſe*, Acts 13. Up therefore and be doing, that ye be not taken with your task undone. Fruitleſs trees ſhall be cut down: ſhort ſhooting loſeth many a game. The maſter is an *auſtere man*, and looketh for his own with uſury. It is an eaſie thing when the candle's out and all ſtill without din, to fall a napping: which will prove to your coſt, when God ſhall ſend forth ſummons for ſleepers.

Iſa 38.16.

Dies brevis eſt, & opus multum & operarii pigri & pater familias urget. Rab. Simeon.

Teaching in their Synagogues.] Houſes dedicated to the Worſhip of God, wherein it was lawful (and uſual) to pray, preach and diſpute, but not to ſacrifice, *Acts* 15.21. The Temple at *Jeruſalem* was the Cathedral-Church: The Synagogues, as petty Pariſh-Churches, belonging thereunto. There were 480. of them in *Jeruſalem*, as *Manuhen* the Jew reporteth.

Apud Genebr. *in Chronic.*

And preaching] Which is a further matter then *teaching*, and is therefore ſet after it here, as an addition. It ſignifieth to publiſh, and (as a Herald) to deliver a matter in the hearing of a multitude with greateſt majeſty, conſtancy, fidelity, and liberty of ſpeech: not budging or balking any part of the truth: not *huckſtering* the Word of God, or handling it deceitfully; but as of *ſincerity, but as of God, in the ſight of God, ſpeaking in Chriſt.*

κηρύσσειν.

καπηλεύοντες.

2 Cor. 2. 17. Corrupting, as men do by their falſe wares, or mixt wines.

And healing all manner of ſickneſſe and diſeaſe,] Both acute and chronical. None came amiſs to this *Jehovah Rophe*, the Lord that healeth, as he ſtileth himſelf; This *Sun of righteouſneſs, that hath healing under his wings.* To an Almighty Phyſician (ſaith *Iſidore*) no diſeaſe can ſeem incurable. He healeth with a wet finger (as we ſay) ſuch Patients as all the Phyſicians in the Country caſt their caps at, and could not tell what to ſay to.

μαλακία propriè ſignificat ignaviam ſtomachi. Νόσος, morbum vehementiorem & intenſiorem. Exod. 15. 26. Mal. 4. 2. *Omnipotenti medico nullus inſanabilis occurrit morbus.* Prov. 22. 1. *Ego ſi bonam famam ſervaſſo, ſat dives ero.* Plaut. 2 Sam 3. 36. *Lib. 1. Offic. c. 5.* Bondinius *de Jeſu Chriſti claritate & gloria cap. 6.* πᾶσι λαοῖς ἐχθρὰς, Cicero. Seneca. Bucman.

Verſe 24. *And his fame went thorow all Syria.*] Fame followeth deſert, as a ſweet ſent the roſe. This gave occaſion to the Poets to feign, That *Achilles* his Tomb was ever garniſhed with green amaranth. *A good name is better then great riches*, ſaith *Solomon.* And if I can keep my credit, I am rich enough, ſaid the Heathen. Bleſſing and good report are expreſt by one and the ſame word in the old Teſtament, *Prov.* 27.21. to ſhew what a bleſſing of God it is. And it could not but be a great comfort to *David*, that whatſoever he did pleaſed the people. *Cicero* ſaith, that perfect glory conſiſteth in theſe three things; If the multitude love a man, if they will truſt him, and if they hold him worthy of admiration, praiſe and honour. Now none of theſe were wanting to our Saviour, as appeareth in this holy Hiſtory, and as others have fully ſet forth. Do worthily in *Ephrata*, and ſo be famous in *Bethlehem*; Ruth. 4.11.

And they brought unto him all ſick people] All that were in ill caſe and taking: For, *Si vales, benè eſt*, ſaith one. And, *Vita non eſt vivere, ſed valere*, ſaith another. The Latines call a ſick man *Æger*, which ſome derive of αἰ, αἰ, the voyce of complaint and grief. And the *Stoicks* when they affirmed that to live agreeable to nature, is to live vertuouſly and valiantly, although the body be never ſo out of order, they perceived when their own turn came to be ſick (ſaith one) *ſe magnificentiùs locutos eſſe quàm veriùs*, that they had ſpoken more trimly then truly.

Hier. Wolf. *in Tiliani tab. Philoſoph.* συνεχομένους.

That were taken with divers diſeaſes and torments.] That were beſieged and hemmed in on every ſide, as by an enemy ſtraitned and perplexed, ſo that they knew not whither to look, only their eyes were toward Chriſt.

Diſeaſes and torments] As of thoſe that are put upon the rack: *Pharoah* was ſo when God extorted from him that confeſſion, *I have ſinned*: which (being

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βάσανος. (being gotten off) he soon bit in again. The word here used in the Original, properly signifieth the Test or Touch-stone, wherewith gold is tryed; and, by a borrowed kinde of speech, is applied to all kinde of examination, and (peculiarly) to inquisition by torture; to any pain or painfull diseases, as of the palsey, lunacy, &c. in this text, and *Chap.*8.6. As also to the torments of hell, *Luke* 16.23. whereof sicknesses are but a beginning, a fore-taste, a very typical hell to those that have not the fruits of their sickness. And this *is all the fruits, even the taking away of their sin*, Isa.27.1 blush not to confess (saith a great Divine of *Scotland*) that I have gained more sound knowledge of God and of my self, in this sickness, then ever I had before. Happy sickness, that draws the sick matter out of the soul. Physicians hold, that in every two years, there is such store of ill humors and excrements ingendred in the body, that a vessel of one hundred ounces will scarce contain them. Certain it is, there's a world of wickedness and superfluity of naughtiness (that bed of spiritual diseases) daily gathered and got together in the sin-sick soul: which therefore we must labour to purge out by the practice of mortification; lest God purge and *whiten* us to our sorrow, by some sharp sickness: as he did *Gehezi*, whose white fore-head had made him a white soul; his disease cured him, as some are of opinion.

Morbos virtutum officinas vocat Ambrosius. *Non erubesco, profiteri*, &c. Rolloc. *apud* Mel. Adam. 189. The Newlanders cure. p. 23 Dan. 11.35. & 12.10.

Possessed with Devils.] Such as whose mindes and senses the Devil perverted.

Those that were lunatick.] Or such as had the Falling-sickness, as appeareth by those symptons of this disease, set down by S. *Matthew.* Chap.17.17. This is otherwise called *Morbus Sacer.* For the Priests of old (that they might thereby enrich themselves) feigned that the Gods tormented men with this, among other sudden and fearful diseases.

Scultet *exerc. Evan. l.2.c.12.* Becman. *de orig. ling. Latinæ.*

Verse 25. *And there followed him great multitudes.*] A good House-keeper shall not (likely) want company. *O thou that heares prayers* (and so solliciteſt suiters) *to thee shall all flesh come.* Christs miracles drew multitudes after him, then; and should still affect us with admiration and strong affection to the Gospel, as the Authour to the *Hebrews* sheweth, *Heb.*2.3,4.

Psal. 6 5.

CHAP. V.

Verse 1. *And seeing the multitudes,*]

AS sheep without a shepherd, or as corn ripe and ready, falling, as it were, into the hands of the Harvest-man. The *children cryed for bread, and there was none to break it.* His eye therefore affected his heart, and out of deep commiseration.

Lam.4. 4.

He went up into a mountain.] This Mount was his pulpit, as the whole Law was his Text. It is said to be in the Tribe of *Nephthali*, and called *Christs Mount* to this day. As *Moses* went up into a Mount to receive the Law: so did *Messias* to expound it, and so must we to contemplate it. *Sursum corda.* Wind we up our hearts, which naturally bear downward, as the poys of a clock.

Hist. of holy war, *f.* 31.

And when he was set,] Either as being weary, or as intending a longer Sermon. This at his first onset upon his office, and that at his last (when he left the world, and went to his Father, *John* 14.15,16,17.) being the longest and liveliest that are recorded in the Gospel. He preached (no doubt) many times, many hours together. But as his miracles, so his oracles are no more of them written then might suffice to make us believe, and live through his name: As the Prophets of old, after they had preached to the people, set down the sum of their Sermons, the heads only, for the use of the Church in all ages: So did the Apostles record in their day-books, the chief things in our Saviours Sermons, out of which they afterwards (by the instinct and guidance of the Spirit of God) framed this holy history.

Iohn 20. ult.

Scultet. *Annal. epist. dedic.*

His Disciples came unto him] To sit at his feet, and hear his Word. Among the Jews the *Rabbi* sate, termed יושב or the *Sitter*; the scholar מתאבק or

Godwins Heb. antiquit.

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or one that lieth along in the duſt, a token of the ſcholars humility, ſubjecting himſelf even to the feet of his Teacher. Thus *Mary* ſate at Jeſus feet, and heard his word Thus all Gods Saints are ſaid to *ſit at his feet, every one to receive his Word.* Thus *Paul* was brought up at *the feet of Gamaliel*, a greater Doctor in *Iſrael*. And this cuſtom it is thought Saint *Paul* laboured to bring into the Chriſtian Church. *1 Cor.* 14. Luke 10. 39. Deut. 33. 3. Act. 22. 2.

Verſe 2. *And he opened his mouth*] This phraſe is not ſuperfluous (as ſome may conceit) but betokeneth free and full diſcourſe, *Epheſ.* 6. 19. of ſome weighty and important matter, *Pſal.* 78. 26. uttered with great alacrity of ſpirit, and vehemency of ſpeech.

And taught them, ſaying,] He taught them ſometimes (ſaith *Theodoret*) when he opened not his mouth, *ſc.* διὰ τῆς ἱερᾶς καὶ θαυμασίας; by his holy life and wonderous works. A mirror for Miniſters, who as they ſhould open their mouths with wiſdom (Heaven never opened in the *Revelation*, but ſome great matter followed) ſo their lives ſhould be conſonant to the tenor of their teaching, a very viſible Comment on the audible word. *Timothy* muſt be a *ſtamp*, a ſtandard, a patern, a preſident to the believers, both in *word and converſation. Aaron* muſt have both bells and pomegranates on his veſture. And Miniſters ſhould (as *Gideons* ſouldiers) carry trumpets of ſound Doctrine in one hand, and Lamps of good living in the other. There ſhould be a happy harmony, a conſtant conſent between their lips and their lives, ἵνα συνᾴδωσιν οἱ λόγοι τῷ βίῳ, that their Doctrine and converſation may run parallel, as *Iſidor* ſaith in one place; or (as he hath it more emphatically in another) ἵνα ὁ λόγος ᾖ τῆς τοῦ βίου ἐμψυχώσεως, that their preaching may have life put into it by their practice. *Nolite* (ſaith one) *magis eloqui magna, quam vivere. Vivite concionibus, concionamini moribus*: Ὀρθοπραγεῖτε, ὀρθοπροσεῖτε: λέγοντες ὀρθῶς, ὀρθοῦντες λογικῶς; *Sic vocaliſſimi eritis præcones, etiam cum tacetis.* Speak not, but live Sermons, preach by your practice: the life of teaching is the life of the Teacher. πλάτ. 1 Tim. 4. 12.

Verſe 3. *Bleſſed*] The word ſignifieth ſuch as are ſet out of the reach of evil, in a moſt joyous condition, having juſt cauſe to be everlaſtingly merry, as being *beati re & ſpe*, bleſſed in hand and in hope, and ſuch as ſhall ſhortly *tranſire à ſpe ad ſpeciem*, for *theirs is the Kingdom of heaven.* They are already poſſeſt of it, as by turff and twig. There were eighty opinions among Heathens about mans bleſſedneſs. Theſe did but beat the buſh: God hath given us the bird in this golden Sermon. μακάριοι, quaſi μὴ κηδὲ ἔχοντες; vel ἀπὸ τοῦ μάλιστα χαίρειν. *Ariſtot.*

Are the poor in ſpirit.] Beggars in ſpirit: ſuch as have nothing at all of their own to ſupport them, but being nittily needy, and not having (as we ſay) a croſs wherewith to bleſs themſelves, get their living by begging, and ſubſiſt meerly upon alms. Such beggars God hath alwayes about him, *Mat.* 26. 11. And this the Poets hammered at, when they feigned that *Litæ* or prayers were the daughters of *Jupiter*, and ſtood always in his preſence. Lord, I am hell, but thou art heaven, ſaid *Hooper*; I am a moſt hypocritical wretch, not worthy that the earth ſhould bear me, ſaid *Bradford.* I am the unmeeteſt man for this high office of ſuffering for Chriſt, that ever was appointed to it, ſaid ſincere *Saunders.* Oh that my life, and a thouſand ſuch wretches lives more (ſaith *John Careleſs*, Martyr, in a letter to Mr. *Bradford*) might go for yours! Oh! Why doth God ſuffer me and ſuch other Cater-pillers to live, that can do nothing but conſume the alms of the Church, and take away you ſo worthy a work-man, and labourer in the Lords vineyard? But woe be to our ſins, and great unthankfulneſs, &c. Theſe were excellent paterns of this ſpiritual poverty, which our Saviour here maketh the firſt; and is indeed the firſt, ſecond and third of Chriſtianity, as that which teacheth men to find out the beſt in God, and the worſt in themſelves. This Chriſt lays as the foundation of all the following vertues; Chriſtianity is a frame for eternity, and muſt therefore have a good foundation: ſith an error there, can hardly be mended in the Fabrick. *Mendici ſpiritu.* Tertul. & alii. *Qui ſuarum virium agnoſcunt à Δένειαν, hi pauperes ſpiritu. Homer.* *Act. and Mon.* *Ibidid.* 1508. *Ibid.* *Ibid.* 1744.

For theirs is the Kingdom of Heaven.] Heaven is that true *Macaria*, or the bleſſed Kingdom: So the Iſland of *Cyprus* was anciently called for the abundance of commodities that it ſendeth forth to other Countries, of whom it craveth no help again. *Marcellinus*, to ſhew the fertility thereof, ſaith, That *Cyprus* aboundeth with ſuch plenty of all things, that, without the help of any other forraign Country, it is of it ſelf able to build a tall ſhip, from the keel to the top-ſail, and ſo put it to Sea, furniſht of all things needfull. And *Sextus Rufus* writing thereof, ſaith, *Cyprus famoſa divitiis, pauperiem populi Rom. ut occuparetur, ſollicitavit. Cyprus*, famous for riches, tempted the

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the poor people of *Rome* to seize upon it. What marvell then if this Kingdom of heaven sollicite these poor in spirit to offer violence to it, and to take it by force, sith it is all made of gold? *Revel.* 21. yea search is made there thorow all the bowels of the earth, to find out all the precious treasure that could be had, gold, pearls, and precious stones of all sorts. And what can these serve to? only to shadow out the glory of the walls of the new *Jerusalem*, and the gates, and to pave the streets of that City.

Verse 4. *Blessed are they that mourn*] Fot sin, with a *funeral sorrow* (as the word signifieth) such as is expressed by crying and weeping, *Luke* 6.25. such as was that at *Megiddo*, for the loss of good *Josiah*; or as when a man mourns for his only son, *Zach.* 12. 10. This is the work of the Spirit of *grace and of supplication*: for till the winds do blow, these waters cannot flow, *Psal.* 147.18. He convinceth the heart of sin, and makes it to become a very *Hadadrimmon* for deep-soaking sorrow, upon the sight of him whom they have pierced. When a man shall look upon his sins as the weapons, and himself as the Traytor, that put to death the Lord of life, this causeth that *sorrow according to God*, that worketh *repentance never to be repented of.*

תְּאֹנָה, *luctus ex morte amicorum.* Steph. As the widow of *Naim*; as *Jacob* for *Joseph*; as *David* for his *Absalom.*

There baldnes was forbidden, here called for. Isa. 22. 12. Zech. 12.10. 2 Cor. 7.10. Zech 12. 10.

For they shall be comforted.] Besides the comfort they find in their very sorrow (for it is a sweet sign of a sanctified soul, and seals a man up to the day of redemption, *Ezek.* 9.4,) they lay up for themselves thereby in store a good foundation of comfort *against the time to come, that they may lay hold on eternal life*, as the Apostle speaketh in another case, 1*Tim.* 6.19. These *April* showers bring on *May* flowers: They that here *sow in tears shall reap in joy*; they that find Christs feet a fountain to wash in, may expect his side a fountain to bathe in. O how sweet a thing is it to stand weeping at the wounded feet of Jesus, as that good woman did! to water them with tears, to dry them with sighs, and to kiss them with our mouthes! None, but those that have felt it, can tell the comfort of it; *The stranger meddleth not with this joy.* When our merry Greeks, that laugh themselves fat, and light a candle at the Devil for lightsomness of heart, hunting after it to Hell, and haunting for it Ale-houses, Conventicles of Good-fellowship, sinful and unseasonable sports, vain and watterish fooleries, &c. when these Mirth-mongers (I say) that take pleasure in pleasure, and jeer when they should fear, with *Lots* sons in Law, shall be at a foul stand, and not have whither to turn them, *Isa.* 33.14. Gods mourners shall be able to *dwell with devouring fire, with everlasting burnings*, to stand before the Son of man at his second coming. Yea as the lower the ebb, the higher the tide; so the lower any hath descended in humiliation, the higher shall he ascend then in his exaltation. Those that have helped to fill Christs bottle with tears, Christ shall then fill their bottle (as once he did *Hagars*) with the water of life. He looked back upoon the weeping women, and comforted them, that would not vouchsafe a loving look, or a word to *Pilate*, or the Priests. Not long before that, he told his Disciples, *Ye shall indeed be sorrowful, but your sorrow shall be turned into joy.* And further addeth, *A woman when she is in travel, hath sorrow, &c.* comparing sorrow for sin, to that of a travelling woman. 1. For bitterness and sharpness for the time, throws of the new birth. 2 For utility and benefit, it tendeth to the bringing a man-child forth into the world. 3. For the hope and expectation that is in it, not only of an end, but also of fruit; this makes joy in the midst of sorrows 4. There is a certain time set for both, and a sure succession, as of day after night, and of fair weather after foul. Mourning lasteth but till morning: *Though I fall, I shall arise; though I sit in darkness, the Lord shall give me light*, saith the Church. *Jabes* was more honorable then his brethren, saith the Text, for his mother bare him with sorrow, and called his name *Jabes*, that is, *sorrowful*: But when he called upon the God of Israel, and said, *Oh that thou wouldst bless me indeed, and inlarge my coast*, &c. God granted him that which he requested. And so he will all such *Israelites* indeed, as ask the way to *Zion* with their faces thitherward, *going and weeping as they go, to seek the Lord their God*; he shall wipe all tears from their eyes (as nurses do from their babes that cry after them) and enlarge, not their coasts (as *Jabes*) but their hearts (which is better) yea, he shall grant them their requests, as him. So that as *Hannah* (when she had prayed, and *Eli* for her) she looked no more sad: yea as *David* when he came before God in a wo-case many times, yet when he had poured forth his sorrowful complaint there, he rose up triumphing, as *Psal.* 6. &c. so shall it be with such. They go forth and weep, bearing precious seed, but shall surely return with rejoycing, and bring their sheaves with them; Gripes of gladness (said that

Joh. 16, 20, 21.

Psal. 30. 5. Micah 7.8. 1 Chron. 4.9, 10.

Jer. 50. 4,5.

1 Sam. 1. 16.

Psal. 126. 6.

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that Martyr) when *Abraham* the good houſholder ſhall fill his boſom with them, in the Kingdom of heaven. Then as one hour changed *Joſephs* fetters into a chain of gold, his rags into robes, his ſtocks into a chariot, his priſon into a palace, his brown bread and water into manchet and wine; ſo ſhall God turn all his peoples ſadneſs into gladneſs, all their ſighing into ſinging, all their muſing into muſick, all their tears into triumphs; *Luctus in lætitiam convertetur, lachryma in riſum, ſaccus in ſericum, cineres in corollas & unguentum, jejunium in epulum, manuum retortio in applauſum.* He that will rejoyce with this joy unſpeakable, muſt ſtir up ſighs that are unutterable. M. *Philpot.* Cartw. *Hiſt. Chriſt.*

Verſe 5. *Bleſſed are the meek.*] Meekneſs is the fruit of mourning for ſin; and is therefore fitly ſet next after it. He that can kindly melt in Gods preſence, will be made thereby as meek as a lamb: and if God will forgive him his ten thouſand talents, he will not think much to forgive his brother a few farthings. Hence the wiſdom from above is, firſt, *pure*, and then *peaceable, gentle, eaſie to be entreated, &c.* Jam. 3. 17. And love is ſaid to proceed out of a pure heart, a good conſcience and faith unfeigned. And when our Saviour told his Diſciples they muſt forgive til ſeventy times ſeven times, *Lord, encreaſe our faith*, ſaid they, Give us ſuch a meaſure of godly mourning, as that we may be bold to believe that thou haſt freely forgiven us, and we ſhall ſoon forgive our enemies. *David* was never ſo rigid, as when he had ſinned by adultery and murther; and not yet mourned in good earneſt for his ſin. He put the *Ammonites* under ſaws and harrows of iron, and cauſed them to paſs thorow the brick-kiln, &c. which was a ſtrange execution, and fell out whiles he lay yet in his ſin. Afterward we find him in a better frame, and more meekned and mollified in his dealings with *Shimei* and others, when he had ſoundly ſoaked himſelf in godly ſorrow. True it is, that he was then under the rod; and that is a main means to make men meek. The Hebrew words that ſignifie *afflicted* and *meek*, grow both upon the ſame root, and are of ſo great affinity, that they are ſometimes by the Septuagint rendred the one for the other, as *Pſal.* 36. 11. *Adverſus enim hominem manſuetum reddunt*, ſaith *Chemnitius*: And, however it go with the outward man, *The meek ſhall finde reſt to their ſouls*, Mat 11. 29. Yea, the meek in the Lord ſhall encreaſe their joy, *Iſa.* 29. 19. And for outward reſpects; Meek *Moſes* complains not of *Miriams* murmurings, but God ſtrikes in for him the more. And he that ſaid, *I ſeek not mine own glory*, adds, *But there is one that ſeeketh it, and judgeth.* God takes his part ever that fights not for himſelf, and is Champion to him that ſtrives not, but, for peace ſake, parteth with his own right, otherwhiles. Heb. *quaſi* עני *quod mites omnibus, ſcil. faciles ac placidos reddant.* Beeman. 1 Tim. 1. 5. Luke 17. 4, 5. expounded. עני עני Iohn 8. 50.

For they ſhall inherit the earth.] One would think that meek men, that bear and forbear, that put and *forgive, committing their cauſe to him that judgeth righteouſly* (as Chriſt did) ſhould be ſoon baffled, and out-ſworn out of their patrimony, with honeſt *Naboth*. But there's nothing loſt by meekneſs and yieldance. *Abraham* yields over his right of choice: *Lot* taketh it; And behold, *Lot* is croſſed in that which he choſe, *Abraham* bleſſed in that which was left him. God never ſuffers any man to loſe by an humble remiſſion of right, in a deſire of peace. *The heavens, even the heavens are the Lords; but the earth hath he given to the children of men:* Yet with this proviſo, that as heaven is taken by violence, ſo is earth by meekneſs; And God (the true Proprietary) loves no Tenants better, nor grants longer leaſes to any, then to the meek. *They ſhall inherit*, that *is*, peaceably enjoy what they have, and transfer it to poſterity, they ſhall *give inheritance to their childrens children.* As on the other ſide, frowardneſs forfeits all into the Lords hands, and he many times taketh the forfeiture, and outs ſuch perſons, comes upon them with a *firme ejectione*, as upon *Amalek, Abimelech*, and others. Αυθαδεια ουκ ενκαι & ἐνκαια, ſaid *Plato*. The Lord Treaſurer *Burleigh* was wont to ſay, *That he overcame envy and ill-will more by patience then pertinacy.* His private eſtate he managed with that integrity, that he never ſued any man, no man ever ſued him. He was in the number of thoſe few (ſaid Mr. *Camden*) that lived and dyed with glory. For as lowlineſs of heart ſhall make you high with God; even ſo meekneſs of ſpirit and of ſpeech ſhall make you ſink into the hearts of men, ſaid Mr. *Tindal* in a letter of his to *John Frith*, afterwards his fellow Martyr. 1 Pet. 2. Pſal. 115. 16. Prov. 13. 22. *Camd. Eliz. fol.* 425. *Act. and Mon. fol.* 987.

Verſe 6. *Bleſſed are thoſe that hunger and thirſt after righteouſneſs.*] The righteouſneſs of Chriſt both imputed and imparted. This is in Chriſt for us, being wrought by his value and merit, and is called the righteouſneſs of juſtification. This is in us from Chriſt, being wrought by his vertue and ſpirit, and is called the righteouſneſs of ſanctification. *Iuſtitia* { *imputata. imperfecta.*

Both

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Both these the blessed must hunger and thirst after, that is earnestly, and *effl. fl. m* desire,
1 Chro. 11.18. as *Rachel* did for children, she must prevail or perish, as *David* did after the water of the well of *Bethlehem*, to the jeopardy of the lives of his three mightiest: as the hunted Hart, or (as the Septuagint readeth it) *Hinde brayeth after the Water-brooks.* The
ἔλαφος Sep. Aristot. *de hist. animal. l. 6. c. 9.* Lucret. *lib. 6.* Oppian. *lib. 2.* Philosophers observe of the Hart or Hinde, that being a beast thirsty by nature, when she is pursued by dogs, by reason of heat and loss of breath, her thirst is encreased. And in females the passions are stronger then in males; so that she breathes and brayes
Psal. 42.1. Psal. 119.20. after the brooks with utmost desire: so panteth the good soul after Christ, it panteth and fainteth, it breatheth and breaketh for the longing that it hath unto his righteousness at all times. She fainteth with *Jonathan*, swooneth and is sick with the Spouse, yea, al-
1 Sam. 30. 12. most dead with that poor affamished *Amalekite.* And this spiritual appetite and affection ariseth from a deep and due sense and feeling of our want of Christ, whole Christ, and that there is an absolute necessity of every drop of his blood. There must be a sad and serious consideration of mans misery, and Gods mercy. Whence will arise (as in hunger and thirst) 1. A sense of pain in the stomack. 2. A want and emptiness. 3. An eager desire of supply from Christ, who is the true bread of life, and heavenly Manna; the Rock flowing with honey, and fountain of living water, that reviveth the fainting spirits of every true *Jonathan* and *Sampson*, and makes them never to thirst again after the worlds tasteless fooleries: Like as his mouth will not water after homely provision, that hath lately tasted of delicate sustenance.

Psal. 51.17. *Bern.* The desire of the slothful killeth him, *&c.* Prov. 21. 25. Mat. 19.22. *Carnales non curant quærere, quem tamen desiderant invenire; cupientes consequi, sed non & sequi.* Bern. χορτου δηισουται hoc propriè dicitur de armentis. *Nam* χόρτον est gramen aut pabulum.

They shall be satisfied] Because true desires are the breathings of a broken heart, which God will not despise. He poureth not the oyl of his grace, but into broken vessels. For indeed, whole vessels are full vessels, and so this precious liquor would run over, and be spilt on the ground. There may be some faint desires (as of wishers and woulders) even in hell-mouth; as *Balaam* desired to dye the death of the righteous, but liked not to live their life: *Pilate* desired to know what is truth, but staid not to know it: that faint Chapman in the Gospel, that cheapned heaven of our Saviour, but was loth to go to the price of it. These were but fits and flashes, and they came to nothing. Carnal men care not to seek, whom yet they desire to find, saith *Bernard*; Fain they would have Christ, but care not to make after him: as *Herod* had of a long time desired to see our Saviour, but never stirred out of doors to come where he was, *Luke* 22. But now, *The desire of the righteous, that shall be satisfied*, as *Solomon* hath it, that shall be well filled, as beasts are after a good bait (as our Saviours word here signifieth.) Desires, as they must be ardent and violent, such as will take no nay, or be set down with silence or sad answers (whence it is that desire and zeal go together, 2 *Cor.* 7.11.) so if they be right, they are ever seconded with endeavor after the thing desired. Hence the Apostle contents not himself to say, that *if there be first a willing mind, God accepts, &c.* 2 Cor. 8.12. but presently adds, *Now perform the doing of it; that as there was a readiness to will, so there may be a performance also*; that is, a sincere endeavour to perform: As a thirsty man will not long for drink only, but labour after it; or a covetous man wish for wealth, but strive to compass it. And thus to run, is to attain; thus to will, is to work; thus to desire, is to do the will of our heavenly father; who accepts of pence for pounds, of mites for millions, and accounts us as good as we wish to be. He hath also promised, *To fill the hungry with good things*, to rain down righteousness on the dry and parched ground, to fulfil the desires of them that fear him. So that it is but our asking, and his giving; our opening the mouth, and he will fill it; our hungering, and his feeding; our thirsting and his watering; our open hand, and his open heart. The oil failed not,
2 Cor. 6. 12. till the vessels failed: neither are we streightned in God, till in our own bowels. Dear wife (saith *Lawrence Saunders* the Martyr) riches I have none to leave behind, wherewith to endow you after the worldly manner; but that treasure of tasting how sweet Christ is to hungry consciences (whereof, I thank my Christ, I do feel part, and would feel more) that I bequeath unto you, and to the rest of my beloved in Christ, to retain
Act. and Mon. fol. 1361. the same in sense of heart always. Pray, pray: I am merry, and I trust I shall be, maugre the teeth of all the Devils in hell. I utterly refuse my self, and resign me to my Christ, in whom I know I shall be strong, as he seeth needful.

ἐλεήμονες. Verse 7. *Blessed are the merciful.*] They that from a compassionate heart (melting with sense of Gods everlasting mercy to it self, and yerning over the miseries of others)

extend

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extend and exercise spiritual and corporal mercy. The former (which teacheth a man to warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men, &c. The School-men thus, *Consule, castiga, solare, remitte, fer, ora,* usually excels and exceeds the later (which stirs a man up to feed the hungry, clothe the naked, visit the sick, &c. 1 Thess. 5. 14. Mat. 25.

Visito, poto, cibo, redimo, tego, colligo, condo.) Aqui. 2d. 2æ d. 2 quæst. 3 . art. 2.

1. In the nature of the gift, which is more noble. 2. In the object (the soul) which is more illustrious. 3. In the manner, which is transcendent, as being spiritual 4. In the kind, which is more heavenly, as that which aims at our brothers endless salvation. And this way the poorest may be plentiful, and enrich the richest with spiritual alms. As also the other way, something must be done by all the Candidates of true blessedness. They that labour with their hands, must have something to give to him that needeth; be it but two mites, nay a cup of cold water, it shall be graciously accepted from a sincere heart, and certainly rewarded. And here the poor *Macedonians* may shame (and many times do) the rich *Corinthians*, that have a price in their hands, but not a heart to use it; for it is the love, and not the lack of money that makes men churls and misers. And hence it is, that the richer men are many times the harder, as *Dives*: being herein like children, who when they have their mouthes full, and both hands full, yet will rather spoil all, then give any away. But do men give to Gods poor? or, do they not rather lend it to the Lord, who turns pay-master to such? Do they not lay it out for him, or rather lay it up for themselves? The safest chest is the poor mans box. Make you friends with *the Mammon of unrighteousness* (God hath purposely branded riches with that infamous adjunct, that we might not over-love them) *that when ye fail, they may receive you into everlasting habitations*, that is, either the Angels, or the poor, or thy well-employed wealth, shall let thee into heaven. Only thou must draw forth not thy sheaf alone, but *thy soul also to the hungry*: shew bowels of mercy, as our Saviour did, *Matth.* 15. 32. to bleed in other mens wounds, and be deeply and tenderly affected in other mens miseries. This is better then alms; for when one gives an alms, he gives something without himself; but by compassion we relieve another by somewhat within, and from our selves. And this is properly the mercy to which mercy is here promised, and blessedness to boot. Ephes 4 28. Money-hoarders have no quick silver, no current coyn. *Ward.* Luke 16. 9. expounded. Isa. 38. 10. ἀνταγχίζ.

For they shall obtain mercy.] *Misericordiam, non mercedem*, Mercy, not wages: it being a mercy (and not a duty) in God, to *render unto every man acccording to his works*, Psal. 62. 12. how much more according to his own works in us? But mercy he shall be sure of, that sheweth mercy to those in misery. *His soul shall be like a watered garden. The liberal soul shall be made fat*, saith *Solomon*, *and he that watereth shall be watered also himself.* Or (as *Kimchi* expounds it) He shall be a sweet and seasonable shower to himself and others. His body also shall be fat and fair-liking. Thy health shall spring forth speedily, and thy bones shall be made fat, *Isa.* 58. 10, 11. Or if he be sick, the Lord will strengthen him upon the bed of languishing; he will make all his bed in his sickness; as he did for that faithful and painful Preacher of Gods Word (while he lived) Master *William Whately*, Pastour of *Banbury* (whom for honours sake I here name) the most bountiful Minister to the poor, I think (saith a learned Gentleman, that knew him throughly) in *England*, of his means. He abounded in works of mercy (saith another grave Divine, that wrote his life) he set apart, and expended, for the space of many years, for good uses, the tenth part of his yearly comings in, both out of his temporal and ecclesiastical means of maintenance. A rare example: and God was not behind hand with him: for in his sickness, he could comfort himself with that precious promise, *Psal.* 41. 1, 3. *Blessed is he that considereth the poor*, *Qui præoccupat vocem petituri*, saith *Austin*, that prevents the poor mans cry; as he did, for *he devised liberal things*, seeking out to find objects of his mercy, and not staying many times, till they were offered. Therefore by *liberal things he stood*, as God had promised; his estate (as himself often testified) prospered the better after he took that course above-mentioned: For (in the next place) not getting, but giving is the way to wealth, as the *Sareptan* found it, whose barrel had no bottom; and as *Solomon* assureth it, *Eccles.* 11. 1. The mercy of God crowneth our beneficence with the blessing of Prov. 11. 25. *Etiam ipse pluvia erit, juxta Kimchi. Insignis hyperbole.* &c. Merc. Psal 41. 3. M. *Edw. Leigh.* M. *Hen. Scudder.* Aug. *in Psal.* 103.

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Isa.58.11. Psal.112.9. Prov.28.27. store. *Thine horn shall be exalted with honour, and thou shalt not want. Say not then, How shall our own do hereafter?* Is not mercy as sure a gain as vanity? Is God like to break? Is not your Creator your Creditor? Hath not he undertaken for you and yours? How sped *Mephibosheth* and *Chimham* for the kindness their fathers shewed to distressed *David*? Were they not plentifully provided for? And did not the *Kenites*, that were born many ages after *Jethro*'s death, receive life from his dust, and favour from his hospitality? 1 *Sam.* 15.6.

בקרבו Verse 8. *Blessed are the pure in heart,*] That *wash their hearts from wickedness, that they may be saved,* Jer.4.14. Not their hands only, with *Pilate*, but their inwards, as there; *How long shall thy vain thoughts lodge within thee?* These, however the world censure them (for every fool hath a bolt to shoot at that purity, which yet they profess and pray for) are the Lords darlings, that purifie themselves (in some truth of resemblance) as God is pure.

Pura Deus mens est, purâ vult mente vocari:
Et puras jussit pondus habere preces.

He will take up in a poor, but it must be a pure heart; in a homely, but it must be a cleanly house: in a low, but not in a loathsom lodging. Gods Spirit loves to lie clean. Now the heart of man is the most unclean and loathsom thing in the world, a den of dragons, a dungeon of darkness, a stie and stable of all foul lusts, a cage of unclean and ravenous birds. The Ambassadours of the Council of *Constance*, being sent to Pope *Benedict* the XI, when he, laying his hand upon his heart, said, *Hic est Arca Noæ, Here is Noahs Ark*; they tartly and truly replyed, In *Noahs* Ark were few men, but many beasts, intimating, that there were seven abominations in that heart, wherein he would have them to believe, were lodged all the Laws of right and Religion. This is true of every mothers childe of us. The natural heart is Satans Throne, he filleth it from corner to corner, *Acts* 5.3. he sits abrood upon it, and hatcheth all noisom and loathsom lusts, *Ephes.* 2.2. There (as in the sea) is that *Leviathan*, and there are creeping things innumerable, crawling bugs and baggage vermine. Now as many as shall see God to their comfort, must cleanse themselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God. This is the mighty work of the holy Spirit, which therefore we must pray and strive for: beseeching God *to break the heavens and come down*, yea to break open the prison doors of our hearts by his Spirit, and to cleanse this *Augæan* stable. He comes as a mighty rushing wind, and blows away those litters of lusts, as once the east-wind of God did all the locusts of *Egypt* into the red-Sea. And this done, he blows upon Gods garden, the heart, and causeth the spices thereof so to flow forth, that Christ saith, *I am come into my garden, my sister, my spouse; I have gathered my myrrhe with my spice*, Cant. 5.1.

In hist. Concil. Constant. Ps.104.25,26. 2 Cor.6.1. Isa.64.1. Cant 4.*ult.* & 5.1.

1 Cor.13.12. ἐν αἰνίγματι. *For they shall see God*] Here in a measure, and as they are able; hereafter in all fulness and perfection: they shall *see as they are seen*. Here, as in a glass obscurely, or as an old man thorow spectacles; but there face to face: Happier herein then *Solomons* servants, for a greater then *Solomon* is here. A good man is like a good Angel, ever beholding the face of God: He looketh upon them with singular complacency, and they upon him to their infinite comfort: He seeth no iniquity in them, they no indignation in him. He looketh upon them in the face of Christ; and although no man hath seen God at any time, yet God, who *commanded the light to shine out of darkness, hath shined in our hearts*, saith the Apostle, *to give the light of the knowledge of the glory of God in the face of Jesus Christ*. Pure glass or crystal hath light coming thorow: not so stone, iron, or other grosser bodies. In like sort, the pure in heart see God, he shines thorow them: And as the pearl by the beams of the Sun becomes bright and radiant as the Sun it self: so we *all with open face, beholding, as in a glass, the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit of the Lord*, 2 Cor 3..18.

John 1.18. 2 Cor 4.6.

Verse 9. *Blessed are the peace-makers*] There are, that like Salamanders live always in the fire, and like Trouts, love to swim against the stream; that, with *Phocian*, think it a goodly thing to dissent from others; and like *Sampsons* Foxes, or *Solomons* Fool, carry about and cast abroad fire-brands, as if the world were made of nothing but discords,

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cords, as *Democritus* imagined. But as Saint *John* ſpeaketh in another caſe, theſe are *not of the Father, but of the world.* He maketh great reckoning of a *meek and quiet mind*, becauſe it is like to his own mind, which is never ſtirred nor moved, but remaineth ſtill the ſame to all eternity. He loves thoſe that *keep the ſtaff of binders unbroken*, Zach. 11. 7,14. that hold the *unity of the ſpirit*, and advance the bond of peace among others as much as may be. The wicked are apt (as Dogs) to enter-tear and woory one another: and although there be not a diſagreement in hell (being but the place of retribution, and not of action) yet on earth there is no peace among the workers of iniquity, that are trotting apace towards hell by their contentions, *Rom.* 2. 8. But what pitty is it that *Abraham* and *Lot* ſhould fall out? that two *Iſraelites* ſhould be at ſtrife amid the *Egyptians*? that *Johns* Diſciples ſhould joyn with Phariſees againſt Jeſus? that *Corinthians* (for their contentions) ſhould *bear carnal, and walk as men*? that *Lutherans* and *Calveniſts* ſhould be at ſuch deadly fewd? Still Satan is thus buſie, and Chriſtians are thus malicious, that, as if they wanted enemies, they flee in one anothers faces. There was no noiſe heard in ſetting up the Temple: In *Lebanon* there was, but not in *Sion*. Whatever tumults there are abroad, 'tis fit there ſhould be all quietneſs and concord in the Church. Now therefore, although it be for the moſt part a thankleſs office (with men) to interpoſe, and ſeek to take up ſtrife, to piece again thoſe that are gone aſide and aſunder, and to ſound an *Irenicum*; yet do it for Gods ſake, and that ye may (as ye ſhall be after a while) called and counted (not medlers and buſie-bodies, but) the ſons of God. Tell them that jar and jangle (upon miſtakes for moſt part, or matters of no great moment) that it is the glory of a man to paſs by an infirmity, and that in theſe ignoble quarrels every man ſhould be a Law to himſelf, as the *Thracians* were; and not brother to go to Law with brother, becauſe he treads upon his graſs, or ſome ſuch poor buſineſs, *ubi & vincere inglorium eſt, & atteri ſordidum.* Now *therefore there is utterly a fault amongſt you, becauſe ye go to law one with another*, ſaith the Apoſtle. Not but that the courſe is lawful, where the occaſion is weighty, and the mind not vindictive. But the Apoſtle diſgraceth (in that Text) revenge of injuries, by a word that ſignifieth *diſgrace*, or *loſs of victory*: And a little before; *I ſpeak to your ſhame*, ſaith he, *is it ſo, that there is not a wiſe man amongſt you?* no, not one that ſhall be able to judge between his brethren, and compromiſe the quarrel? *Servius Sulpitius* (that heathen Lawyer) ſhall riſe up in judgement againſt us, *Quippe qui ad facilitatem, æquitatemq́, omnia contulit, neq́, conſtituere litium actiones, quam controverſias tollere maluit*, as *Tully* teſtifieth: *Concedamus de jure*, ſaith one, *ut cæremus lite*: And, *ut habeas quietum tempus, perde aliquid.* Loſe ſomething for a quiet life, was a common proverb (as now amongſt us) ſo of old among the *Carthaginians*, as S. *Auſtin* ſheweth. It were happy ſurely, if now, as of old, the multitude of believers were ἡ καρδία, καὶ ἡ ψυχὴ μία, of one heart, and of one ſoul. And, as in one very ancient Greek Copy it is added, that there was not one controverſie or contention found amongſt them.

1 John 2.16. *not of the Father, but of the world.* — *meek and quiet mind* — 1 Pet. 3. 4. *keep the ſtaff of binders unbroken* — *unity of the ſpirit* — Eph. 4. 3. — Mat. 9. 14. — 1 Cor. 3. 3. — ἀυτόνομοι. Tacit. — ἥττημα. 1 Cor. 6. 7. — Cicer. Philip. pic. 9. — Auguſt. Acts 4. 32. καὶ ἦν ἡ πλῆθος τῶν πιστευσάντων καρδία καὶ ψυχὴ μία. — ἀδιάφορος ἀδιάμεσα. Beza ex Beda.

For they ſhall be called the children of God] They ſhall both be, and be ſaid to be, both counted and called, have both the name and the note, the comfort and the credit of the children of God. And if any Atheiſt ſhall object: What ſo great honor is that? Behold, ſaith S. *John*, what manner of love the Father hath beſtowed upon us, *that we ſhould be called the ſons of God.* It was ſomething to be called the ſon of *Pharoahs* daughter, to be ſon in law to the King, with *David*, to be heir to the Crown, with *Solomon*: but far more, that God ſhould ſay of him, *I will be his father, and he ſhall be my ſon; and I will eſtabliſh his Kingdom*, 2 Sam. 7. 14. This is the happy effect of faith; *for to them that believe on his name, gave he power and priviledge to become the ſons of God.* Now faith ever works by love, and love covereth a multitude of ſins; not by any merit or expiation with God, but by ſeeking and ſetling peace among men. And this is as ſure and as ſweet a ſign of a ſon of the God of peace, as the party-coloured coats were anciently of the Kings children.

1 John 3. 1. — Heb. 11. 24. — ἐξουσίαν. John 1. 12. — 1 Pet. 4. 8. — 2 Sam. 13. 18.

Verſe 10. *Bleſſed are they that are perſecuted.*] To be perſecuted (as ſimply conſidered) is no bleſſed thing; for then it were to be deſired and prayed for. But let a man *love a quiet life*, and labour to *ſee good days*, ſaid thoſe two great champions, *David* and *Peter*, who themſelves had indured a world of perſecution, and paid for their learning.

Pſal. 34. 13. — 1 Pet. 3. 10.

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1 Tim 2. 2. 1 Thes. 4. 11. Heb. 12. 11.

The like counsel gives St. *Paul*, and the Author to the *Hebrews*; for they felt by experience, how unable they were to bear crosses when they fell upon them. It was this *Peter* that denyed his master, upon the sight of silly a wench that questioned him: And this *David*, that changed his behaviour before *Abimelech*, and thereupon gave this advice to all that should come after him.

For righteousnes sake] This is it that makes the Martyr, a good cause and a good conscience. *Martyrem facit causa, non supplicium*, saith one Father; not the suffering, but the cause makes a Martyr. And, *Multum interest, & qualia quis, & qualis quisq; patiatur*, saith another: It greatly skilleth, both what it is a man suffereth, and what a one he is that suffereth. If he suffer as an evil-doer, he hath his mends in his own hands: but if for righteousnes sake, as here, and if men say and do all manner of evil against you (*falsly and lyingly*) for my sake, as in the next verse, and *for the Gospels sake*, as *Mark* hath it, this is no bar to blessedness: Nay, it is an high preferment on earth, *Phil.* 1. 20. and hath a crown abiding it in Heaven, beyond the which mortal mens wishes cannot extend. But let all that will have share in these comforts, see that they be able to say with the Church, *Psal.* 44, 21, 22. *Thou knowest, Lord, the secrets of the hearts, that for thy sake, we are slain continually.* Upon which words excellently St. *Austin*, *Quid est, inquit, novit occulta? quæ occulta, &c.* What secrets of the heart saith he, are those God that is here said to know? Surely these, *that for thy sake we are slain, &c.* slain thou mayest see a man; but wherefore, or for whose sake he is slain, thou knowest not, God only knoweth. *Sunt qui causâ humanæ gloriæ paterentur*, as that Father goeth on. There want not those that would suffer death (and seemingly for righteousnes sake) only for applause of the world, and vain-glory: As *Lucian* telleth of *Peregrinus* the Philosopher, that meerly for the glory of it he would have been made a Martyr. The *Circumcellions* (a most pernicious branch of the heresie of the *Donatists*) were so desirous to obtain (by suffering) the praise of Martyrdom, that they would seem to throw themselves down head-long from high places, or cast themselves into fire or water. *Alexander* the Copper-smith was near Martyrdom, *Acts* 19. 33. who yet afterward made shipwrak of the faith, and became a bitter enemy to the truth that he had professed, 1 *Tim.* 1. 19, 20. & 4. 14, 15. *Felix Manzius*, an Anabaptist of *Helvetia*, being put to death for his obstinacy and ill practices at *Tigere*, praised God that had called him to the sealing up of his truth with his blood, was animated to constancy by his mother and brother, and ended his life with these words, *Lord, into thy hands I commend my spirit.* What could any hearty *Hooper*, trusty *Taylour*, or sincere *Saunders* have said or done more in such a case? It is not then the suffering, but the suffering *for righteousnes sake* that proveth a man blessed, and entituleth him to heaven. The *Philistims* dyed by the fall of the house, as well as *Sampson*; *sed diversa fine, at facto*, as one saith: Christ and the theeves were in the same condemnation: *Similis pœna, sed dissimilis causa*, saith *Austin*; their punishment was all alike, but not their cause. *Balthasar Gerardus* the *Burgundian* that slew the Prince of *Orange*, 1584. *June* 30. endured very grievous torments: but it was pertinacy in him rather then patience, stupidity of sense, not a solidity of faith, a wretchless disposition, not a confident resolution. Therefore no heaven followed upon it, because he suffered not as a Martyr, but as a Malefactor.

Talia quisq; luat, qualia quisq; facit. Ἕτερα ἕτεροι. *Ultra cujus excellentiam mortalium vota non extenduntur.* Scult. *Potes videre hominem morte affici; quare mortificetur nescis. Res in occulto est.* ὡς ἐπὶ τάτῳ δεξαν ἀπολιπεῖ. *& propterea ab Asiæ proconsule dimissus est, tanquam eâ gloriâ indignus.* Lucian *in vita* Pereg. Scultet. *Annal. decad.* 2. *pag.* 92. Buchole. D. *Willet* upon *Daniel.*

For there is the Kingdom of Heaven] Surely *if there be any way to heaven on horseback, 'tis by the cross*, said that Martyr that was hasting thither in a fiery Chariot. The *Turks* account all them whom the Christians kill in battel, Mahometan Saints and Martyrs; assigning them a very high place in Paradise. In some parts of the *West-Indies* there is an opinion in grosse, that the soul is immortal; and that there is a life after this life, where, beyond certain hills (they know not where) those that dyed in defence of their Country, should remain after death in much blessedness; which opinion made them very valiant in their fights. Should not the assurance of heaven make us *valians for the truth*? should we not *suffer with joy the spoiling of our goods*? yea, the loss of our lives, for life eternal? should we not look up to the recompence of reward, to Christ the authour and finisher of our faith, who stands over us in the encounter, as once over *Stephen*, with a Crown on his head, and another in his hand, and saith, *Vincenti dabo*, to him that overcometh will I give this. Surely this Son of *David* will shortly remove us from the ashes of our forlorn *Ziglag*, to the *Hebron* of our peace and glory. This son of *Jesse* will give every one of us, not Fields and Vineyards, but Crowns, Scepters

Turk. Hist. fol. 204. Arch. B. *Abbots* Geogr. p. 278 Jer. 9 3. Heb. 10. 34. Acts 7. Rev. 3. 1 Sam. 32. 7.

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Scepters, Kingdoms, Glories, Beauties, &c. The expectation of this bleſſed day, this *nightleſs day* (as one calleth it) muſt (as it did with *Davids* ſouldiers all the time of their baniſhment) digeſt all our ſorrows, and make us in the midſt of miſeries for Chriſt, to *over-abound exceedingly with joy*, as *Paul* did. Q. *Elizabeths* Government was ſo much the more happy and welcome, becauſe it enſued upon the ſtormy times of Q. *Mary*. She came as a freſh ſpring after a ſharp winter; and brought the ſhip of *England* from a troublous and tempeſtuous ſea, to a ſafe and quiet harbour. So will the Lord Chriſt do for all his perſecuted people. Ye ſee (ſaid *Bilney* the Martyr, and they were his laſt words, to one that exhorted him to be conſtant, and take his death patiently) ye ſee, ſaith he, when the Mariner is entred his ſhip to ſail on the troublous ſea, how he, for a while, is toſſed in the billows of the ſame: but yet in hope that he ſhall once come to the quiet haven, he beareth in better comfort the troubles that he feeleth; So am I now towards this ſailing; and whatſoever ſtorms I ſhall feel, yet ſhortly after ſhall my ſhip be in the haven, as I doubt not thereof by the grace of God, *&c.* Lo, this was that that held the good mans head above water, the hope of heaven. And ſo it did many others, whom it were eaſie to inſtance. *Elizabeth Cooper*, Martyr, being condemned, and at the ſtake with *Simon Miller*, when the fire came unto her, ſhe a little ſhrank thereat, crying once, *Ha*. When *Simon* heard the ſame, he put his hand behind him toward her, and willed her to be ſtrong and of good chear: For, good ſiſter, ſaid he, we ſhall have a joyful and ſweet ſupper. Whereat ſhe being ſtrengthened, ſtood as ſtill and as quiet, as one moſt glad to finiſh that good courſe. Now I take my leave of you (writeth *William Tims*, Martyr, in a letter to a friend of his, a little before his death) till we meet in Heaven: And hie you after, I have tarried a great while for you; And ſeeing you be ſo long in making ready, I will tarry no longer for you: You ſhall find me merrily ſinging. *Holy, holy, holy Lord God of Sabbath*, at my journeys end, &c. And, I cannot here let ſlip that golden Paracleſis, wherewith thoſe forty Martyrs (mentioned by S. *Baſil*) comforted one another, when they were caſt out naked all night in the winter, and were to be burned the next morrow; Sharp is the winter (ſaid they) but ſweet is Paradiſe: painful is the froſt, but joyful the fruition that followeth it. Wait but a while, and the Patriarks boſom ſhall cheriſh us. After one night we ſhall lay hold upon eternal life. Let our feet feel the fire for a ſeaſon, that we may for ever walk arm in arm with Angels: Let our hands fall off, that they may for ever be lifted up to the praiſe of the Almighty, &c.

ἀνέσπερον ἡμέραν. Naz. ὑπερπερισσεύομαι τῇ χαρᾷ. 2 Cor. 7. 4.

Act. and Mon. fol. 923.

Ibid. 1819.

Ibid. 1723.

Δεινοὺς χειμῶνας, ἀλλ' εὐφροσύνης ὁ παράδεισος· καὶ ἀλγεινὴ μὲν ἡ ἅμιλλα, ἀλλ' ἡδεῖα ἡ ἀπολαυσις. μικρὸν ἀναμείνατε, καὶ ὁ χορὸς ἡμᾶς δέξεται τῆς παννυχίδος· μία νὺξ ὅλον τὸν αἰῶνα ἀντανάξεται μισθόν, &c.

Baſil εἰς τὸν μάρτυρας ὁμιλ. Pſal. 2. 10. Διώκειν Eſt more venatorum perſequi prædam. Aretius. Gal. 4. 29. Heb. 11. 36. Epheſ. 4. 31. Tit. 3. 2. Col. 3. 8. 1 Pet. 4. 4. 2 Pet. 2. 10. —— *Credat Judæus Apella.* Hor. Tertul. Apolog. *Si Tiberis aſcendit, ſi terra movit, ſi fames, ſi lues, &c. ib.*

Verſe 11. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you, falſly, for my ſake.*] There are tongue-ſmiters, as well as hand-ſmiters; ſuch as malign and miſlight Gods deareſt children, as well with their virulent tongues, as violent hands. *Such as will revile you*, ſaith our Saviour, twit and upbraid you with your profeſſion, bit you in teeth with your God (as they dealt by *David*, and that were as a murthering weapon to his ſoul) and lay your preciſeneſs and conſcientiouſneſs in your diſh: This is the force of the firſt word. Further, *they ſhall perſecute you*, eagerly purſue and follow you hot-foot, as the hunter doth his prey. The word betokeneth a keen and eager purſuit of any other, whether by law, or by the ſword, whether by word or deed. For ſcoffers alſo are perſecutors, as *Iſmael*, and for ſuch ſhall be arraigned, *Jude* 15. And *cruel mockings, and ſcourgings* are ſet together by the Authour to the *Hebrews*, as much of a kind, *Chap.* 11. 35. eſpecially when (as it follows in the text) they *ſhall ſay all manner of evil againſt you*, call you all to pieces, and think the worſt word in their bellies too good for you. This is collateral blaſphemy, blaſphemy in the ſecond table, and ſo it is often called in the New Teſtament. God, for the honour he beareth to his people, is pleaſed to afford the name of blaſphemy to their reproaches, as importing that he taketh it as if himſelf were reproached. Thus the *Iſraelites* were of old, called by the prophane Heathens, *Apella*, and *Aſinarii*, as if they worſhipped a golden Aſs-head, and in deriſion of their circumciſion; As afterward they called the Primitive Chriſtians, Murtherers, Church-Robers, Inceſtuous, Traytors to the State, &c. and if inundations, famine, or other publike calamities fell out, they preſently cryed out, *Chriſtianos ad Leones*. So in after-times, the *Arians* called the Orthodox

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thodox Christians, *Ambrosians*, *Athanasians*, *Homousians*, what not? The Pseudo-Catholicks (*speaking evil of that they knew not*) disgraced the professors of the truth, by the names of *Wickliffists*, *Waldenses*, *Huguenots*, poor men of *Lyons*, &c. Thus of old; as of late, Hereticks, New-Gospellers, Puritans, all manner of evil they speak against us, but (*falsly*) that's our comfort; *not caring what they speak, nor whereof they affirm*, so they may promote their Cacolick cause, and the Devils Kingdom, which as it began in a lye, so by lyes do they maintain it. *A Fryer a lyar*, was anciently a sound argument in any mans mouth (saith *Thomas Walsingham*) *tenens tàm de forma, quam de materia.* But the *Jesuits* have won the *whetstone* from all that went before them, for frontles and prodigious lyes and slanders. *Eudaemon-Joannes*, that demoniack, blusheth not to affirm, that these are our decrees and doctrines, That no God is to be worshipped, that we must shape our Religion according to the times, that gain is godliness, that we may make the publike cause a pretence to our private lusts, that a man may break his word whensoever he thinketh good, cover his hatred with fair flatteries, confirm tyranny by shedding innocent blood. *Salmeron* the Jesuit hath published to the world in his Comment upon the Gospels, that the *Lutherans* now make fornication to be no sin at all. And a little afore the Massacre of *Paris*, the Monks slanderously gave out, that the *Huguenots* met together for no other purpose, then that (after they had fed themselves to the full) they might put out the lights and go together promiscuously, as brute beasts. *Cenalis* Bishop of *Anranches* wrote against the Congregation of Christians at *Paris*, defending impudently, that their Assemblies were to maintain whoredom. The lives of *Calvin* and *Beza* were (at the request of the Popish side) written by *Bolsecus* a runnagate Fryer, their sworn enemy: and though so many *lines*, so many *lies*, yet are they in all their writings alledged as Canonical. *Wickliff* disallowed the Invocation of Saints, whom he called servants, not gods. For the word *Knave*, which he used, signified in those days, a child or a servant: not as it doth in our days, a wicked varlet, as his enemies maliciously interpret it; *Bellarmine* for one, a man utterly ignorant of the English tongue. Hereupon the people are taught to believe that the Protestants are blasphemers of God and all his Saints; that in *England*, Churches are turned into stables, the people are grown barbarous, and eat young children; that they are as black as Devils, ever since they were blasted and thunder-struck with the Popes Excommunication; that *Geneva* is a professed sanctuary of Roguery, &c. that the fall of *Black-Fryers* (where besides a 100 of his hearers slain, *Drury* the Priest had his Sermon and brains knockt out of his head together) was caused by the Puritans, who had secretly sawed in two the beams and other timber. With like honesty they would have fathered the Powder-Plot upon the Puritans, by their Proclamations, which they had ready, to be sent abroad immediately, had *Faux* but fired the powder. And a certain Spanish Author hath taken the boldness, since, to aver, that they were the Authors of that hellish conspiracy. There is a book lately published, and commonly sold in *Italy* and *France*, containing a relation of Gods judgments shewn on a sort of Protestant-Hereticks by the fall of a house in *Black-Fryers*, *London*, in which they were assembled to hear a *Geneva*-Lecture, *Octob* 26. 1623. And Dr. *Weston* doubted not to make his boasts to a Noble-man of *England*, that at the late Conference and Disputation between *Fisher* and *Featly* (with certain others of both sides) our Doctors were confounded, and theirs triumphed and had the day; insomuch, that two Earls, and a hundred others were converted to the Catholick Roman faith. Whereas he, to whom this tale was told, was himself one of the two Earls, continuing sound and orthodox, and knew full well that there were not a hundred Papists and Protestants (taken together) present at that disputation. But this was one of their *pia fraudes*, doubtless: much like their Legend of miracles of their Saints, which the Jesuit confessed to my self (saith mine Author) to be for most part, false and foolish; but it was made for good intention; and that it was lawful and meritorious to lie and write such things, to the end the common people might with greater zeal serve God and his Saints, &c. So long since, because freedom of speech was used by the *Waldenses*, in blaming and reproving the dissolute life and debauched manners of the Popish Clergy, *Plures reformatæ affingebantur iis opiniones, à quibus omnino fuerant alieni*, saith *Girardus*, They were cryed out upon for odious Hereticks and Apostates: *Manichees* they were said to be, and to make two first beginnings of things, *viz.* God and the Devil; And why? because they preached and maintained, that the

. *Humphrey Lind.* Iude 10.

Hic est frater, ergo mendax; sicut & illud, Hoc est album, ergo coloratum.

Cont. Casaub. *pag.* 13. *Tom.* 5. *tract.* 38.

Act. and Mon. fol. 838.

Sands his Relation of *west.* *Relig. Genebrard* basely reporteth, that *Luther* and *Bucer* dyed of drunkenness.

Cade of the Church. *pag.* 184. *Heylins* Geography 189. *Contraxisse amorem diabolicum.* Prid. *Puritanos eosdem tradit conjurationis pulveraria authores fuisse.* *Author quidã Hispanicus*, D. Prideaux, Lect. p. 317. D. *Heylins* Geog. *pag.* 189.

D. Prideaux. Lect. p 317.

Spainish Pilg.

Cade of the Church.

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the Emperor depended not upon the Pope. Moreover, they were *Arians* too, and denyed Christ to be the Son of God, becauſe (forſooth) they denyed a cruſt to be tranſubſtantiated into Christ, as one ſpeaketh. But bleſſed be God, that although they have in all ages ſpoken all manner of evil againſt us, yet they have done it falſly, and for Christs ſake, wherefore we may take up their books written againſt us, and *wear them as a Crown. Do well and hear ill, is written upon heaven gates*, ſaid that Martyr. Christ himſelf (ſaith father *Latimer*) was miſreported, and falſly accuſed, both as touching his words and meaning alſo. Count it not ſtrange to be traduced, diſgraced, ſcandalized. Auſtere *John* hath a devil; ſociable Christ is a wine-bibber, and the Scribes and Phariſees (whoſe words carry ſuch credit) ſay as much. *Contra ſycophantæ morſum non eſt remedium.* It is but a vain perſwaſion for any child of God to think, by any diſcretion, wholly to ſtill the clamors and hates of wicked men, who when they think well, will learn to report well. In the mean, let our lives give them the lye confute them by a real Apology.

Cruſtam in Chriſtum fuiſſe tranſubſtantiatam. D. *Prid. Loc.* p. 316. *Bradf. Act. and Mon.*

Verſe 12. *Rejoyce and be exceeding glad*] Leap and skip for joy, as wantizing young cattel uſe to do in the ſpring, when every thing is in its prime and pride. Thus *George Kipper*, at his coming to the ſtake, fet a great leap. So ſoon as the flame was about him, he put out both his arms from his body, like a rood, and ſo ſtood ſtedfaſt (*the joy of the Lord being his ſtrength*) not plucking his arms in, till the fire had conſumed and burnt them off. So Doctor *Taylor* going toward his death, and coming within a mile or two of *Hadley* (where he was to ſuffer) he leapt and fetcht a friſk or twain, as men commonly do in dancing. Why, Maſter *Doctor*, quoth the Sheriff, how do you now? He anſwered, well, God be praiſed, good Maſter Sheriff, never better; for now I know I am almoſt at home. I lack not paſt two ſtiles to go over, and I am even at my fathers houſe. Likewiſe *Rawlins White*, going to the ſtake, whereas before he was wont to go ſtooping, or rather crooked through infirmity of age, having a ſad countenance, and a very feeble complexion, and withal very ſoft in ſpeech and geſture; now he went and ſtretcht up himſelf bolt upright, and bare withal a moſt pleaſant and comfortable countenance, not without great courage and audacity, both in ſpeech and behaviour. It were eaſie to inſtance the exceeding great joy of the Apoſtles, *Acts* 5. 41. who went from the Councel rejoycing that they were ſo far honored, as to be diſhonored for the name of Jeſus; which *Caſaubon* calleth *Elegantiſſimum oxymoron*. So *Bradford*, God forgive me (ſaith he) mine unthankfulneſs for this exceeding great mercy, that, among ſo many thouſands, he chuſeth me to be one in whom he will ſuffer. And in a Letter to his mother; For Christ ſake I ſuffer ſaith he, and therefore ſhould be merry and glad; And indeed, good mother, ſo I am, as ever I was; yea, never ſo merry and glad was I, as now I ſhould be, if I could get you to be merry with me, to thank God for me, and to pray on this ſort, Ah, good Father, that doſt vouchſafe that my ſon, being a grievous ſinner in thy ſight, ſhould find this favour with thee, to be one of thy ſons Captains, and Men of War, to fight and ſuffer for his Goſpels ſake: I thank thee, and pray thee in Chriſts name, that thou wouldſt forgive him his ſins and unthankfulneſs, and make him worthy to ſuffer, not only impriſonment, but even very death for thy Truth, Religion, and Goſpels ſake, &c. Whether *Bradfords* mother did thus or no, I know not: But *William Hunters* mother (that ſuffered under *Bonner*) told him that ſhe was glad that ever ſhe was ſo happy, as to bear ſuch a child, as could find in his heart to loſe his life for Chriſts name ſake. Then *William* ſaid to his mother, For my little pain which I ſhall ſuffer, which is but for a little braid, Chriſt hath promiſed me a Crown of joy: May not you be glad of that mother? With that his mother kneeled down on her knees, ſaying, I pray God ſtrengthen thee, my ſon, to the end: yea, I think thee as well beſtowed, as any child that ever I bare. For indeed (as Mr. *Philpot* the Martyr ſaid) to dye for Chriſt, is the greateſt promotion that God can bring any in this vale of miſery unto; yea ſo great an honor, as the greateſt Angel in heaven is not permitted to have. This made *John Clerks* mother of *Melda* in *Germany* (when ſhe ſaw her ſon whipt and branded in the forehead for oppoſing the Popes Indulgencies, and calling him Antichriſt) to hearten her ſon, and cryed out, *Vivat Chriſtus ejuſq; inſignia*: Bleſſed be Chriſt, and welcome be theſe marks of his. *Conſtantinus* a Citizen of *Rhone* (with three other) being, for defence of the Goſpel, condemned to be burned, were put into a dung-cart, who thereat rejoycing,

σκιρτάω Heb. רקד & Pſal. 114. *Significat propriè ſaltum animalium præ luxu.* Lorin. *Dicuntur laſcivientes petulcs* σκιρτᾶν: Bez. Nehem. 8. *Act. and Mon. fol.* 1629. *Ibid.* 1386.

Ib. l. 1415.

Ibid. 1484.

Ibid. 1504.

Ibid. 1397.

Ibid 1744. Sculter *Annal. vol* 1. 175.

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joycing, said, that they were reputed here the excrements of the world; but yet their death was a sweet odour to God. When the chain was put about *Alice Driver's* neck: *Oh*, said she, *here is a goodly neckerchief, blessed be God for it.* *Algerius* Christs Prisoner, thus dated his Letter, *From the delectable Orchard of the Leonine prison* And, *I am in prison till I be in prison*, said *Saunders*. And indeed, said *Bradford*, I thank God more of this prison, then of any parlour, yea, then of any pleasure that ever I had, for in it I find God, my most sweet God always. After I came into prison (saith *Robert Glover*, Martyr, in a letter to his wife) and had reposed my self there a while, I wept for joy and gladness my belly-full, musing much of the great mercies of God; and as it were, thus saying to my self, Lord, who am I, on whom thou shouldst bestow this great mercy, to be numbered among the Saints that suffer for thy Gopel-sake? And I was carried to the Cole-house, saith Mr. *Philpot*, where I and my six fellows do rouse together in the straw as chearfully we thank God, as others do in their beds of down. And in another Letter; I am now in the Cole-house, a dark and ugly prison as any is about *London*; but my dark body of sin hath well deserved the same, &c. And, I thank the Lord, I am not alone, but have six other faithful companions, who in our darkness do cheerfully sing hymns and praises to God, for his great goodness: We are so joyful, that I wish you part of my joy, &c. Good brethren (saith *William Tims*, Martyr) I am kept alone, and yet I thank God he comforteth me, past all the comfort of any man; for I was never merrier in Christ. You shall be whipt and burned for this gear, I trow (said one Mr. *Foster* to *John Fortune*, Martyr.) To whom he replied, If you knew how these words rejoyce mine heart, you would not have spoken them. Why, quoth *Foster*, thou fool, dost thou rejoyce in whipping? Yea said *Fortune*, for it is written in the Scripture, and Christ saith, *Ye shall be whipt for my names sake.* And since the time that the sword of tyranny came into your hand, I heard of none that was whipt: Happy were I, if I had the maiden-head of this persecution. *William Walsey* was so desirous to glorifie God with his suffering, that being wonderful sore tormented in prison with tooth-ach, he feared nothing more, then that he should depart before the day of his execution (which he called his glad day) were come. *Anthony Person* with a cheerful countenance embraced the stake whereat he was to be burned, and kissing it, said, Now welcome mine own sweet wife, for this day shall thou and I be married together in the love and peace of God. *Lawrence Saunders* took the stake, to which he should be chained in his arms, and kissed it, saying, Welcome the cross of Christ; welcome everlasting life. *Walter Mill*, Scot, being put to the stake, ascended gladly, saying, *Introibo altare Dei.* *John Noyes*, Martyr, took up a fagot at the fire and kissed it, and said, Blessed be the time that ever I was born to come to this. *Denly* sang in the fire at *Uxbridge*, so did *George Carpenter* the *Bavarian* Martyr: so did *Wolfgangus Schuh*, a *Germane*, when he entred into the place heaped up with fagots and wood, he sang, *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus.* Two *Austin* Monks at *Bruxelles*, *anno*, 1523. (the first among the *Lutherans* that suffered for Religion) being fastened to the stake to be burnt, sang, *Te Deum*, and the *Creed.* Others clapt their hands in the flames, in token of triumph; as *Hawks* and *Smith*, and five Martys burnt together by *Bonner*, *Bainham* at the stake, and in the midst of the flame (which had half consumed his arms and his legs) spake these words, *O ye Papists, behold ye look for miracles: here you may see a miracle: For in this fire I feel no more pain, then if I were in a bed of down; but it is to me as a bed of roses.* Now what was it else whereby these Worthies (of whom *the world was not worthy*) *quenched the violence of the fire*, and out of weakness were made strong? Was it not by their heroical and impregnable faith causing them to endure, as *seeing him that is invisible*, and having respect, as *Moses*, to the recompence of reward? *Heb.* 11. 26, 27.

For great is your reward in heaven.] God is a liberal pay-master, and no small things can fall from so great a hand as his. *Oh that joy! O my God, when shall I be with thee?* said a dying Peer of this Realm. So great is that joy, that we are said *to enter into it, it is too full to enter into us.* *Elias*, when he was to enter into it, feared not the fiery chariots that came to fetch him, but through desire of those heavenly happinesses, waxed bold against those terrible things, *Atque hoc in carne adhuc vigens* (it is S. *Basils* observation) and this he did, whiles he was as yet in the flesh. For he had *oculum in metam* (which was *Ludovicus Vives* his Motto) his eye upon the mark, *He prest*

Act. and Mon. fol. 820.
Ibid. 1858.
Ibid. 857.
Ibid. 1358.
Ibid. 1553.
Ibid. 1633.
To the Lady *Vane.*
Ibid. 1669.
Ibid. 726.
Ibid. 1741.
Ibid. 1558.
Ibid. 1113.
Ibid. 1632.
Ibid. 1162.
Ibid. 1821.
Ibid. 1530.
Scultet. *Annal. Decad.* 2. *p.* 110
Act. and Mon. fol. 807.
Ibid. 1444.
Ibid. 1544.
Ibid. 1688.
Ibid. 940.
The L. *Harrington. Stock* at his funeral.
Matth. 25. 22.
Contra horrenda audax fuit, & cum gaudio, flammeos currus inscendit. Basil.
Phil. 3. 14.

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preſt forward toward the high prize, with *Paul*; and looking thorow the terror of the fire, ſaw heaven beyond it; and this made him ſo valiant, ſo violent for the Kingdom. A Dutch Martyr, feeling the flame to come to his beard: Ah, ſaid he, what a ſmall pain is this to be compared to the glory to come. *Hellen Stirk*, a *Scotch-woman*, to her husband at the place of execution ſpoke thus, Husband rejoyce; for we have lived together many joyful days, but this day in which we muſt dye, ought to be moſt joyful to us both, becauſe we muſt have joy for ever: Therefore I will not bid you good night, for we ſhall ſuddenly meet within the Kingdom of heaven. The ſubſcription of Miſtreſs *Ann Askew* to her confeſſion, was this, Written by me *Ann Askew*, that neither wiſheth for death, nor feareth his might, and as merry as one that is bound toward heaven. Oh how my heart leapeth for joy (ſaid Mr. *Philpot*) that I am ſo near the apprehenſion of eternal life. God forgive me mine unthankfulneſs and unworthineſs of ſo great glory. —— I have ſo much joy of the reward prepared for me, moſt wretched ſinner, that though I be in place of darkneſs and mourning, yet I cannot lament, but both night and day, am ſo joyful, as though under no croſs at all; yea in all the days of my life, I was never ſo merry, the Name of the Lord be praiſed therefore for ever and ever; and he pardon mine unthankfulneſs. The world wondereth (ſaith he another place) how we can be ſo merry, in ſuch extream miſery: but our God is omnipotent, which turneth miſery into felicity. Believe me, there is no ſuch joy in the world, as the people of Chriſt have under the croſs, I ſpeak by experience, &c. To this joy all other being compared, are but mournings, all delights ſorrows, all ſweetneſs ſowre, all beauty filth, and finally all things counted pleaſant, are tediouſneſs. Great then, we ſee, is their reward in earth, that ſuffer for Chriſt: They have heaven afore-hand, they rejoyce in tribulation, *with joy unſpeakable and glorious*, they have an exuberancy of joy, ſuch as no good can match, no evil over-match. For though I tell you (ſaid Mr. *Philpot* in a Letter to the Congregation) that I am in hell, in the judgement of this world, yet aſſuredly, I feel in the ſame, the conſolation of heaven. And this lothſom and horrible priſon, is as pleaſant to me, as the walks in the Garden in the Kings bench. What will it be then, when they ſhall have crowns on their heads, and palms in their hands, when they ſhall come to that general Aſſembly, *Heb.*12.23. and have all the Court of heaven to meet and entertain them, *When they ſhall follow the Lamb whereſoever he goeth*, Revel.14.4. *and have places given them to walk among thoſe that ſtand by*, Zech.3.7. that is, among the *Seraphims* (as the Chaldee Paraphaſt expoundeth it) among the Angels of heaven; Alluſively, to the walks and galleries that were about the Temple? *Majora certamina, majora ſequuntur præmia*, ſaith *Tertullian*. *Quiſquis volens detrahit famæ meæ, nolens addit mercedi meæ*, ſaith *Auguſtine*. The more we ſuffer with and for Chriſt, the more glory we ſhall have with and from Chriſt. *Luther* was wont to ſay, when any man ſpake evil of him, This will be accounted to my reckoning at the laſt day. *Mihi maximè proſunt*, ſaith he, *qui mei peſſimè meminerunt*. They are my beſt friends, who ſpeak worſt of me.

Acts and Mon. fol.813. Ibid.1154. Ibid.1130. Ibid.1670. Ibid.1668. 1 Pet.1.8. Ibid.1663. marginals. Zech 3.7. expounded. Luther Epiſt. ad Spalatin.

For ſo perſecuted they the Prophets which were before you.] Your betters ſped no better: *Strange not therefore at it, ſtart not for it.* Perſecution hath ever been the Saints portion. How early did Martyrdom come into the world? The firſt man that dyed, dyed for Religion. And although *Cain be gone to his place*, yet I would he were not ſtill alive in his ſons and ſucceſſors, who hate their brethren, becauſe they are more righteous, *Et clavam ejus ſanguine Abelis rubentem circumferunt*, as one ſpeaketh. But that is not to be wiſhed, or at leaſt, it is, *Magis optabile quam opinabile*, that ever a Prophet ſhall want a perſecutor, while there is a buſie Devil, and a malicious world. The Leopard is ſaid ſo to hate man, that he fleeth upon his very picture, and teareth it: ſo doth the Devil and his Imps, God and his Image. The Tigre is ſaid to be enraged with the ſmell of ſweet odours; ſo are the wicked of the world with the fragrancy of Gods graces. *Noah* roſe up and condemned them by his contrary-courſes, and therefore under-went a world of calamities. Puritan *Lot* was an eye-ſore to the ſinful *Sodomites*, and is caſt out, as it were by an *Oſtraciſm*. His father *Haran*, the brother of *Abraham*, dyed before his father *Terah* in *Ur* of the *Caldees*. The *Hebrews* tell us that he was cruelly burnt by the *Caldees*, becauſe he would not worſhip the fire, which they had made their god. How often was *Moſes* made (as *Cato* among the *Romans*) to plead

Optimum ſolatium ſodalitiũ. Acts 1.25. Buchole. Baſe buſie ſtranger com-eſt thou hither thus—— No, Puritan, &c. Sylveſt. Dubart. Gen.11.28. Sicut Perſæ ſuum Orimaſdam. Pſal.119.109.

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plead for his life? And although *Davids* innocency triumphed in *Sauls* conscience, yet could he not be safe, but carried his life in his hand continually, as he complaineth in that hundred and nineteenth Psalm; which was made (as is thought) in the midst of those troubles, out of his own observations and experiments. As for the Prophets that came after, which of them have not your fathers slain? saith our Saviour to the Pharisees, whom he bids (by an Irony) *to fill up the measure of their fathers*, and fore-telling that they shall deal so by the Apostles (whom he there calleth, according to the custom of that Countrey, *Prophets, Wise-men and Scribes.*) He demandeth of those serpents and brood of vipers, how they can escape those treasures and hoards of wrath they have been so long in heaping? They had a little before delivered up *John Baptist* to *Herod*, and did unto him whatsoever they would, *Matth.* 17. 11. 12. Thereupon our Saviour departed out of *Judea* into *Galilee*, as *John* the Evangelist hath it, lest he should suffer the same things from them. For though *Herod* were *Tetrarch* of *Galilee*, and therefore it might seem a safer way for our Saviour to keep from thence (after *John* was beheaded) and to continue in *Judea*; yet forasmuch as he was but their slaughter-slave (as *Bonner* was to the rest of the Bishops of those days) Christ knew, that if he did decline their fury, there was no such cause to fear *Herod*. Therefore when some of the Pharisees (pretending good-will to him) bad him pack thence, for else *Herod* would kill him: he replyed, *Go tell that fox*, that I know both my time and my task, which he would be doing at to day and to morrow (that is, as long as he listed) without his leave. And the third day (when his hour was once come) he should be sacrificed; but it must be in *Jerusalem*, and by the Pharisees, for it befel not a Prophet to perish out of *Jerusalem*. There it was that *Stephen* was stoned, *James* slain with the sword, *Peter* imprisoned, and destined to destruction, *Paul* whipt and bound, many of the Saints punished oft in every Synagogue, and compelled by the High-Priests authority, either to blaspheme, or flee to strange Cities, as appeareth in many places of the *Acts*, or rather passions of the Apostles: for none (out of hell) ever suffered harder and heavier things then they. See what S. *Paul* witnesseth of himself, and think the like of the rest, 2 *Cor.* 6. 5.

Mat. 23. 32, 33, 34

Luke 13. 31, 32, 33. τελειοῦμαι: τελειωθῆντες. *Absolutè vocantur, qui pro Christo sanguinem fuderunt.* Bez.

Verse 13. *Ye are the salt of the earth.*] As salt keepeth flesh from putrifying, so do the Saints the world: and are therefore sprinkled up and down (here one and there one) to keep the rest from rotting. *Varro.* *Suillo pecori anima pro sale data, quæ carnem servaret, ne putresceret*, saith *Varro*. Swine and swinish persons have their souls for salt only, to keep their bodies from stinking above ground. Christ and his people are somewhere called the *soul of the world*. The Saints are called, *all things*; the Church, *every creature*. *Tabor* and *Hermon* are put for East and West: for God accounts of the world by the Church, and upholds the world for the Churches sake. Look how he gave *Zoar* to *Lot*, and all the souls in the ship to *Paul*; so he doth the rest of mankind to the righteous. Were it not for such *Jehoshaphats*, *I would not look towards thee, nor see thee*, said *Elishai* to *Jehoram*, saith God to the wicked. The holy seed is, *stamen terræ*, saith one Prophet, the earths substance or settlement: The righteous are *fundamentum mundi*, the *worlds foundation*, saith another. I bear up the pillars of it, saith *David*. And it became a common proverb in the primitive times, *Absq; stationibus non staret mundus*: But for the Piety and Prayers of Christians, the world could not subsist. It is a good conclusion of *Philo*, therefore, *Oremus, ut tanquam columna in domo vir justus permaneat, ad calamitatum remedium.* Let us pray that the righteous may remain with us, for a preservative, as a pillar in the house, as the salt of the earth. But as all good people, so good Ministers especially are here said, for their doctrine, to be *the salt of the earth*; and for their lives, *The Light of the World*. Ye *are salt* (not honey) which is bitter to wounds. *Ye are light*, which is also offensive to sores eyes. Salt hath two things in it, *Acorem & saporem*, sharpness and savourines. Ministers must *reprove men sharply, that they may be sound in the faith*, and a sweet savour to God, savoury meat, as that of *Rebecca*, a sweet meat-offering, meet for the Masters tooth, that he may eat and bless them. Cast they must their cruses full of this holy salt into the unwholsome waters, and upon the barren grounds of mens hearts, (as *Elisha* once of *Jericho*) so shall God say the word that all be whole, and it shall be done: No thought can pass between the receit and the remedy.

Mark 16. 15. Psal. 89. 12.

Acts 27.

2 King. 3. 14. Isa. 6. 13. *Junius.* Prov 10. 25. *Quia propter probos stabilis est mundus.* Merc. Psal. 75. 3. *Lib. 1. de migration Abra. Doctrina salis est; vita lucis.* Aret. Tit. 1. 13.

But

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But if the ſalt have loſt his ſavour,&c.] A looſe or lazy Miniſter is the worſt creature upon earth, ſo fit for no place, as for hell. As unſavoury ſalt is not fit for the dunghil, but makes the very ground barren whereupon it is caſt. Who are now Devils, but they which once were Angels of light? *Corruptio optimi peſſima*, as the ſweeteſt wine makes the ſowreſt vinegar, and the fineſt fleſh is reſolved into the vileſt earth. Wo to thoſe *dehoneſtamenta cleri*, that, with *Elies* ſons, cover foul ſins under a white Ephod: that *neither ſpin nor labour*, with the Lillies, unleſs it be in their own vineyards, little in Gods; that want either art or heart, will or skill, to the work; being not able or not apt to teach, and ſo give occaſion to thoſe black-mouthed Campians to cry out, *Miniſtris eorum nihil vilius*; Their Miniſters are the vileſt fellows upon earth: God commonly caſteth off ſuch, as incorrigible; for *wherewithal ſhall it be ſalted*? there is nothing in nature that can reſtore unſavoury ſalt to its former nature. He will not only lay ſuch by, as broken veſſels, *boring out their right eyes, and drying up their right arms*; i.e. bereaving them of their former abilities; but alſo he will caſt *dung upon their faces*, Mal.2.3. ſo that, as dung, men ſhall tread upon them (which is a thing not only calamitous, but extremely ignominious) as they did upon the Popiſh Clergy: and the Devil ſhall thank them when he hath them in hell, for ſending him ſo many ſouls: as *Matthew Paris* telleth us he did thoſe in the days of *Hildebrand*. As for themſelves, it grew into a Proverb, *Pavimentum inferni raſis ſacrificulorum verticibus, & magnatum galeis ſtratum eſſe*, That hell was paved with the ſhaven crowns of Prieſts, and great mens head-pieces. God threatens to *feed ſuch with gall and wormwood*, Jer. 23.15.

Mat. 6.

Campian *in rationib.*

Zech.11.17.

Literas ex infermo miſſas commenti ſunt quidam, in quibus ſatanas omni Eccleſiaſtico cœtui gratias emiſit, &c. Matth. Par. *Hiſt Anno D.* 1072.

Verſe 14. *Ye are the light of the world.*] And muſt therefore lead *convincing lives*, though ye incur never ſo much hatred of thoſe *Lucifugæ*, thoſe *Tenebriones* of the world, that are ill a paid ſo much light ſhould be diffuſed. But *be ye blameleſs and harmleſs, the ſons of God, without rebuke in the midſt of a crooked and perverſe nation* (as the Baptiſt was) *among whom ye ſhine as lights in the world*; as thoſe *great lights*, the Sun and Moon (ſo the word ſignifieth) ſo that they that ſpeak evil of you may be judged as abſurd, as thoſe *Atlantes*, that curſe the riſing Sun, becauſe it ſcorcheth them. Be as the ſtars at leaſt; which are ſaid to affect theſe inferiour bodies, by their influence, motion, and light. So good Miniſters (as fixed ſtars in the Churches firmament) by the influence of their lips feed; by the regular motion of their lives confirm; and by the light of both, enlighten many. And with ſuch orient ſtars this Church of ours (bleſſed be God) like a bright sky in a clear evening, ſparkleth and is beſpangled, though not in every part, yet in every zone and quarter of it.

φωστῆρες. *Luminaria.* Phil.2.15. *Plin.*

A City that is ſet on a hill cannot be hid] As that City that's mounted on ſeven hills, *Roma Radix Omnium Malorum*; and cannot be hid, but is apparently diſcerned and diſcryed to be that great City *Babylon*: So *Auguſtine* and other writers call it: ſo *Bellarmine* and *Ribera* the Jeſuites yield it. *Joannes de Columna* in his *Mare hiſtoriarum* telleth us that *Otho* the Emperour was once in a mind to make *Rome* the ſeat of his Empire, as of old it had been. And having built a ſtately Palace there, where fomerly had ſtood the Palace of *Julian* the Apoſtate (the *Romans* being much againſt it) he gave over the work. *Theophanes*, *Zonaras* and *Cedrenus* report the like of *Conſtans*, nephew to *Heraclius*, 340 years before *Otho*. Now that theſe and the like attempts took not effect, *Genebrard* ſaith it was a ſpecial providence of God, to the end that the Kingdom of the Church foretold by *Daniel*, might have *Rome* for its ſeat. If he had ſaid, the Kingdom of Antichriſt foretold by S. *Paul*, and likewiſe by *John* the Divine, he had divined aright. (But to return from whence we are digreſſed) A Miniſter, whiles he lived a private perſon, ſtood in the croud, as it were: but no ſooner entred into his office, then he is ſet upon the ſtage: all eyes are upon him, as they were upon *Saul*, who was higher by head and ſhoulders then the reſt of the people. In him (as in a picture in a glaſs-window) every little blemiſh will be ſoon ſeen: And (as in the celeſtial bodies) every ſmall aberration will be quickly noted and noticed. Now therefore as the tree of life was ſweet to the taſte, and fair to the eye; and as in *Abſolom* there was no blemiſh, from head to foot: ſo ſhould it be with Gods Miniſters. Singular holineſs is required of ſuch; as thoſe that quarter arms with the Lord Chriſt, whom *they ſerve in the Goſpel*. The Prieſts of the Law were to be neither deformed nor defective. And

Rev. 17.9. *Roma nec inficiantur Ieſuitæ* Rev. 18.2.

In Annal. b.

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the Ministers of the Gospel (for the word, *Priest*, is never used for such, by the Apostles, no not by the most ancient Fathers, as *Bellarmine* himself confesseth) must be τύποι stamps and paterns to the believers in word and conversation; every thing in them is eminent and exemplary. The world (though unjustly) looks for Angelical perfection in them: and as the least deviation in a star is soon noted, so is it in such. Thrice happy he, that (with *Samuel*, *Daniel*, *Paul*, and others) can be acquitted and approved by himself in private; in publike by others; in both, by God, that can by his spotless conversation slaughter envy, stop an open mouth and draw testimony, if not from the mouthes, yet from the consciences of the adversaries, of his integrity and uprightness. Mr. *Bradford* the Martyr was had in so great reverence and admiration with all good men, that a multitude, which never knew him but by fame, greatly lamented his death: yea, and a number also of Papists themselves wished heartily his life. And of Mr *Bucer* it is reported, that he brought all men into such admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point find fault with his singular life, and sincere doctrine. Bishop *Hoopers* life was so good, that no kind of slander (although divers went about to reprove it) could fasten any fault upon him. And the mans life (saith *Erasmus*, concerning *Luther*, whom he greatly loved not) is approved of all men; neither is this any small prejudice to his enemies, that they can tax him for nothing.

Bel. *de cultu sanct. lib. 2. cap. 4. sect. Ad testimon. patrum dico.*

Act. and Mon. 1058.

Ibid.

Ibid. 1366. *Tantam esse morum integritatem, ut nec hostes reperiant quod calumnientur.* Eras.

Ver. 15. *Neither do men light a candle, to put it under a bushel, &c.*] Nor doth God set up a Minister, and so light *a link or torch* (as the word here signifieth) amongst a people, but for the diffusing of the light of the *knowledge of the glory of God, in the face of Jesus Christ*. The heavenly bodies illighten not their own orbs only, but send forth their beams far and near. *The grace of God* (that is, the doctrine of Grace) *that bringeth salvation hath appeared* (or shone forth, as a candle on a candlestick; or as a beacon on a hill) *Teaching us to deny ungodliness*, &c. The Priests lips must not only *preserve knowledge*, but also present it to the people, who shall seek it at his mouth. And *John Baptist* (that *burning and shining light*) was to *give the knowledge of salvation*, not by way of infusion (for so God only) but by way of instruction. The same word (in the holy tongue) that signifieth to *understand*, signifieth also to *instruct* and to *prosper*. They that teach others what they know themselves (as *Abraham* did those of his familiarity and family) shall know more of Gods mind, yea they shall be (as *Abraham* was) both of his Court and Councel. But the Lord likes not such *empty vines*, as (with *Ephraim*) *bear fruit to themselves*; such idle servants as thrust their hands into their bosoms, dig their talents into the earth, hide their candles under a bed or bushel; living and lording it as if their *lips were their own*; barrelling and hoarding up their gifts, as rich cormorants do their corn; refusing to give down their milk, as curst kine; or resolving to speak no more then what may breed applause and admiration of their worth and wisdom, as proud self-seekers. The *manifestation of the spirit was given to profit withal*; And the *Philippians* were all partakers (or *partners*) of S. *Pauls* grace; which he elsewhere calleth the *gift bestowed on us, for many*, that we may serve one another in love; yea make our selves *servants to all, that we may edifie some*. Certainly the gifts of such shall not perish in the use, or be the worse for wearing, but the better and brighter; as the torch by tapping: they shall grow in their hands, as the loaves in our Saviours, as the widows oyl, as that great mountain of salt in *Spain*, *de quo quantum demas, tantum accrescit*, which the more you take from it, the more it encreaseth: Or lastly, as the fountains or wells, which, by much drawing, are made better and sweeter, as S. *Basil* observeth, and common experience confirmeth.

Of λύχνος comes *Lychnus*, a Link or Torch.

2 Cor. 4. 6. ἐπιφάνη *Dicuntur* ἐπιφαίνειν *quæ repente conspecta oculos omnium in se convertunt*. Chrysost. *in* 2 Tim. Tit. 2. 11, 12. Luke 1. 77.

שכר Gen. 18. 19. Psal. 25. 12. Hos. 10. 1. 1 Cor. 12. 7. συγκοίνωνοι. Phil. 1. 7. 2 Cor. 1. 11. Gal. 5. 13. 1 Cor. 9. 19.

Solinus. χὴ δὲ τὰ ῥέοντα φασὶν, ἀντλούμενα, βελτίω γίνεσθαι. Epist. 81. *ad* Eustath.

And it giveth light to all that are in the house.] He that alloweth his servant a great candle, or two or three lesser lights, looks for more work. God sets up his Ministers, as candles on the candlestick of his Church, to waste themselves (wax and week) for the lighting of men into life eternal. Let them therefore see to it, that they work hard, while the light lasteth, lest their *candlestick be removed*, lest the night surprize them on the sudden, when none can work; lest they pay dear for those precious graces of his Spirit, in his faithful Ministers, spent, or rather spilt upon them: lest God cause the *sun to go down at noon, and darken the earth in the clear day*, Amos 8. 9.

Rev. 2. Iohn 12.

Verse 16. *Let your light so shine before men.*] We use to hang the picture of a dear friend

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friend in a conſpicuous place, that it may appear we rejoyce in it, as an ornament to us: ſo ſhould we the image of Chriſt and his graces. And as pearls (though formed and found in the water,) are like the heavens in clearneſs; ſo ſhould all, but eſpecially Miniſters: Their faces ſhould ſhine, as *Moſes* when he came from the Mount: their feet ſhould be beautiful, *Rom.* 10.15. their mouthes (as heaven in the *Revelation*) ſhould never open, but ſome great matter ſhould follow; their lives ſhould be (as one ſpeaketh of *Joſephs* life) *coelum quoddam luce diſſimis virtutum ſtellis exornatum*, a very heaven ſparkling with variety of vertues, as with ſo many bright ſtars. The High-Prieſt of the Law came forth to the people, in habit more like a God then a man. And *Alexander* the great took him for no leſs, but fell at his feet, meeting him upon his way to *Jeruſalem*. There are that hold, that by his linnens, he was taught purity; by his girdle, diſcretion; by his embroidered coat, heavenly converſation; by his golden bells, ſound doctrine; by his pomegranates, fruitfulneſs in good works; by his ſhoulder-pieces, patience in bearing other mens infirmities; by his breaſt-plate, continual eare of the Church; by his mitre, a right intention; and by the golden-plate upon it, a bold and wiſe profeſſion of *Holineſs to the Lord*. The Apoſtle alſo is exact, in forming a Miniſter of the Goſpel: For he muſt be 1. *Blameleſs*, ſuch as againſt whom no juſt exception can be laid. 2. *Vigilant*, pale and wan again with watching and working. 3. *Sober*, or temperate, one that can contain his paſſions, maſter his own heart, and keep a mean. 4. *Modeſt*, neat and comely in his bodily attire, neither curious nor careleſs thereof, but venerable in all his behaviour; and one that keepeth a fit decorum in all things. 5. *Hoſpital* and harberous. *Quicquid habent Clerici, pauperum eſt*, ſaith *Hierome*. 6. *Able and apt to teach*, as Biſhop *Ridley*, D. *Taylor*, and Mr. *Bradford*, who preached every Sunday and Holy-day ordinarily; and as *Chryſoſtom*, *Origen*, and ſome others, who preached every day in the week. 7. *Not given to wine*, no *Ale-ſtake*, as thoſe drunken Prieſts, the two ſons of *Aaron*, who dyed by the fire of God, for coming before him with ſtrange fire. 8. *No ſtriker*, neither with hand nor tongue, to the juſt grief or diſgrace of any. 9. *Not greedy of filthy lucre*, ſo as to get gain by evil arts, but honeſt, plain-dealing, and (as it follows in the Text) patient, or æquanimous, eaſily parting with his right for peace-ſake, and ever preferring equity before extremity of Law. 10. *Not a brawler*, or common barretter, a wrangler, as *Iſmael*. 11. *Not covetous*, not doting on his wealth, or truſting to his wedge. Not without money, but without the love of money. The Apoſtle here diſtinguiſheth, *greedy of filthy lucre*, which is in getting, from covetouſneſs, which conſiſts in pinching and ſaving. 12. *One that ruleth well in his own houſe, &c.* For the childrens faults reflect upon the parents, and the ſervants ſin is the maſters ſhame. Beſides, every man is that in Religion, that he is *relativoly*; and ſo much true goodneſs he hath, as he ſheweth at home. 13. *Not a novice*, a young Scholar, rude and ungrounded; or a tender young plant in Chriſtianity (as the word ſignifieth) that may be bent any way, but a well-grown oak, ſtable and ſteddy. 14. Laſtly, *he muſt have a good report of them which are without*; which he cannot but have, if qualified, as aboveſaid. The ſame God which did at firſt put an awe of man in the fierceſt creatures, hath ſtampt in the cruelleſt hearts an awful reſpect to his faithful Miniſters: ſo as even they that hate them, cannot chuſe but honour them, as *Saul* did *Samuel*; *Darius Daniel*; *Nebuchadnezzar* the three Worthies. Natural conſcience cannot but ſtoop and do homage to Gods image fairly ſtampt upon the natures and works of his people. So that when men ſee in ſuch that which is above the ordinary ſtrain, and their own expectation, their hearts ake within them many times; and they ſtand much amazed at the height of their ſpirits, and the majeſtie that ſhines in their faces. Either they are convinced, as *Nebuchadnezzar*, *Darius* and *Dioclesian* (who laid down the Empire, out of a deep diſcontent and diſpair of ever conquering the conſtancy of Chriſtians by any bloody perſecution:) or (which is better) they are converted, and ſeeing ſuch good works, they glorifie God our heavenly father, as *Juſtine Martyr*, who confeſſeth of himſelf, that by beholding the Chriſtians piety in life and patience in death, he gathered their doctrine to be the truth, and glorified God in the day of his viſitation. For there is no Chriſtian (ſaith *Athanagoras* in his Apology to the Heathens) that is not good, unleſs he be an hypocrite, and a pretender only to Religion. *Verè magnus eſt Deus Chriſtianorum*, ſaid one *Calocerius* a Heathen, beholding the ſufferings of the Primitive Martyrs. And it

Bucholc.

Os humeroſq; Deo ſimilis. Virg.

Joſephus. D. Prideaux. 1 Tim. 3. 2, 3, 4 expounded.

ἀνεπίλημπτος· νηφαλέος σώφρων κόσμιος

φιλόξενος. *Hier. ad Damaſum PP.*

διδακτικός.

πάροινος. Lev. 10. 2.---9

πλήκτης

ἀτσχροκερδής.

ἐπιεικὴς. *Ariſt. Ethic. lib. 5. cap. 10.*

Ἀμαχος. Ἀφιλάργυρος So 1 Cor. 5. 10

νεόφυτος.

Ver. 7.

ὁρων ὁ φόβος μου σωτηρα, &c. Ἀπολογια. f. 133.

ὑδεὶς χρισιανος πονηρος, εἰ μη ὑποκρίτης ἢ λόγου. *In Apolog.*

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it is reported of one *Cecilia* a Virgin, that by her constancy and exhortations before, and at her Martyrdom, four hundred were converted. *Chrysostom* calls good works unanswerable syllogisms, invincible demonstrations to confute and convert Pagans. *Julian* the Apostate could not but confess, *Quod Christianæ religio propter Christianorum erga omnes beneficentiam propagata est*, Christian Religion spread by the holiness of those that professed it. *Beda* mentioneth one *Albane*, who receiving a poor persecuted Christian into his house, and seeing his holy and devout carriage, was so much affected therewith, as that he became an earnest professor of the faith, and in the end a glorious Martyr for the faith.

Hist. Angl. lib. 1. cap. 7.

Verse 17. *Think not that I am come to destroy the Law*] As the Pharisees slandered him, only to bring him into hatred with the people. And, as to this day, they maliciously traduce him in their writings. *Rabbi Maimonides* in his *Misnah*, hath a whole Chapter concerning the punishment of the false Prophet, that teacheth that he came to destroy the Law: *Calumniare audacter: aliquid saltem adhærebit*, said *Machiavel*. A depraver (saith *Plato*) is *mus nominis*, a devil, saith *Paul*. It is the property of defamations, to leave a kind of lower estimation, many times, even where they are not believed.

Lib. 1. Tract. de fundam. legis.

2 Tim. 3. 3.

καταλῦσαι. Gal. 3.

I am not come to destroy] Gr. to loose, dissolve, or untye the Law, as those Rebels, *Psal.* 2. 3. sought to do, but with ill success. For it tyeth and hampereth men with an *Aut faciendum, aut patiendum*, either you must have the direction of the Law, or the correction; either do it, or dye for it. Thus the *Law is a Schoolmaster*, and such a one, as that, that *Livy* and *Florus* speak of in *Italy*, that brought forth his Scholars to *Hannibal*; who had he not been more merciful then otherwise, they had all perished. The comfort is, that it is a *Schoolmaster to Christ*, who became bond to the Law to redeem us, that were under the Law, from the rigour, bondage, irritation and condemnation thereof. So that the use that now we have of it, is only to be as *Pauls* sisters son, to shew us our danger, and to send us to the chief Captain of our salvation, who came not to destroy the Law, but to fulfil it.

πληρῶσαι. John 17. 4.

But to fulfil it] To compleat and accomplish it, for he *fulfilled all righteousness*, and finished the work that was given him to do. A new Commandment also gave he unto us, that we love one another; which love is the complement of the Law, and the supplement of the Gospel. Besides, Christ is the *end of the Law to every one that believeth*, and commandeth us no more, then he causeth us to do; yea, he doth all his works in us and for us, saith the Church, *Isa.* 26. 12. Thus Christ still fulfils the Law in his people; into whose hearts he putteth a disposition answerable to the outward Law in all things; as in the wax is the same impression that was upon the seal. This is called the *Law of the mind*, Rom. 7. and answereth the Law of God without, as lead answers the mould, as tally answereth tally, as Indenture, Indenture, *Heb.* 8. 8, 9, 10. with 2 *Cor.* 3. 2, 3. *Rom.* 6. 17.

Rom. 10. 4. Ezek. 36. 7.

Verse 18. *For verily I say unto you.*] This is his ordinary asseveration, which he useth in matters of weight only. For a vain protestation comes to as much, for ought I know (saith a worthy Divine), as a vain oath.

Till heaven and earth pass] And pass they must: The visible heavens being defiled with our sins (that are even *glued unto them*, as *Babylons* sins are said to be, *Rev.* 18. 5.) shall be purged with the fire of the last day, as the vessels of the Sanctuary were, that held the sin-offering. *The earth also, and all the works that are therein shall be burnt up.* And this the Heathens had heard of, and hammered at, that the world should at length be consumed with fire as, *Ovid* hath it, and *Lucretius* disputeth it according to the natural causes. But *Ludolfus* of the life of Christ doth better; when he telleth us, that of those two destructions of the world, the former was by water, for the heat of their lust, and the later shall be by fire, for the coldness of their love.

Capel. of Tempt. ἐκπολιόρκησις. *Quasi bitumine ferruminata.* 2 Pet. 3. 20. *Esse quoq; in fatis meminit, &c.* Metam. *lib.* 1. Cicer. *de nat. deor.* *Aquâ, propter ardorem libidinis; igni, propter teporem charitatis.* Ludolf. *de vita Christi. lib.* 2. *cap.* 87.

One jot] Which is the least letter in the Alphabet. *Irenæus* calleth it a half-letter; and *Luther* rendereth this Text, *Ne minima quidem litera*, not so much as the least letter. The Jews fain that *Jod* was added to the beginning of a masculine name (as in *Jacob*, *Israel*, &c.) because it was taken from the end of a feminine (*Sarai*) sollicitous, lest the

Nescit Scriptura vel breve ista sacra. Prov.

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the Law ſhould loſe one *Iota*. But what meant the Popiſh *Gloſſator* to ſay, that the writings of the Fathers are authentical, *& tenenda omnia uſq; ad ultimum iota?* ſhall the Fathers be put in equal ballance with the holy Scriptures? *Gloſſa in Decret. in cap. Nolumus, diſt. 9.*

Or one tittle] Not a hair-ſtroke, an accent on the top of an Hebrew Letter, the bending or bowing thereof, as a little bit on the top of a horn. The *Maſorites* have ſummed up all the Letters in the Bible, to ſhew that one hair of that ſacred head is not periſhed.

Shall in no wiſe paſs from the Law.] The ceremonial Law was *a ſhadow of good things to come*, ſaith the Apoſtle: This good thing was Chriſt. When the Sun is behind, the ſhadow is before; when the Sun is before, the ſhadow is behind. So was it in Chriſt, to them of old (ſaith one.) This Sun was behind, and therefore the Law or ſhadow was before. To us under the Goſpel, the Sun is before, and ſo now the ceremonies of the Law (thoſe ſhadows) are behind, yea vaniſhed away. Before the paſſion of Chriſt (wherein they all determined) the ceremonies of the Law were neither *dead* nor *deadly*, ſaith *Aquinas*. After the paſſion, till ſuch time as the Goſpel was preached up and down by the Apoſtles, though dead, yet (for the time) they were not deadly. But ſince that, they are not only dead, but deadly to them that uſe them, as the Jews to this day. As for the Moral Law, it is eternal, and *abideth for ever in heaven*, ſaith *David*. And albeit ſome ſpecial duties of certain Commandments ſhall ceaſe when we come to heaven; yet the ſubſtance of every one remaineth. We live by the ſame Law (in effect) as the Saints above do: and do Gods will on earth, as they in heaven. God himſelf cannot diſpenſe with the breach of thoſe laws that be moral in themſelves (becauſe he hateth ſin by nature, not by precept only) ſuch are all the ten Commandments but the fourth. The fourth Commandment (ſay Divines) is moral by precept, not by nature; and ſo, the Lord of the Sabbath may diſpenſe with the literal breach of the Sabbath. Of all the moral Law, it is the opinion of ſome of our beſt Divines, that ſince the coming of Chriſt it bindeth us not, out of any fore-going inſtitution, as delivered to *Moſes* in the mount; but as it is agreeable to the Law of Nature, which is common to Jews and Gentiles; and as it was explained and confirmed by our Saviour Chriſt in the Goſpel. To conclude, the miniſterials of this Law ſhall paſs away, together with this life: the ſubſtantials ſhall paſs into our glorified natures, and ſhine therein, as in a mirror for ever. Heb. 10.1. *Nec mortiferæ, nec mortuæ. Non mortiferæ, utrunq; mortuæ. Et mortuæ, & mortiferæ.* Pſal. 116.89. *Zanchius. Prideaux. al.i.*

Verſe 19. *Whoſoever therefore ſhall break one of theſe leaſt Commandments*] So the Phariſees called and counted theſe weightier things of the Law, in compariſon of their tythings, *Matth.* 23. 23. and traditions, *Matth.* 15. 3. But albeit ſome Commandments are greater then ſome, as thoſe of the firſt table (in meet compariſon) then thoſe of the ſecond; yet that Phariſaical diminution of Commandments, that idle diſtinction of ſins into gnats and camels, venial and mortal, motes and mountains, is by no means to be admitted. The leaſt ſin is contrary to Charity, as the leaſt drop of water is to fire. The leaſt miſſing of the mark is an errour, as well as the greateſt; and both alike for kind, though not for degrees. Hence leſſer ſins are reproached by the name of the greater: Malice is called murther; luſtful looks, adultery; ſitting at Idolatrous feaſts (though without all intent of worſhip) Idolatry. See *Job* 31.27,28. Diſobedience in never ſo ſmall a matter (as eating a forbidden apple, gathering a few ſticks on the Sabbath-day, looking into, or touching the Ark) hath been ſeverely puniſhed. Though the matter ſeem ſmall, yet thy malice and preſumption is great, that wilt in ſo ſmall a thing incur the Lords ſo high diſpleaſure. What could be a leſs Commandment then to abſtain from blood? yet is their obedience herein urged with many words, and that with this reaſon, as ever they will have God to do any thing for them or theirs. The whole Law is (ſay the Schoolmen) but one copulative. Any condition not obſerved, forfeits the whole leaſe; and any Commandment not obeyed, ſubjects a man to the curſe. And as ſome one good action hath bleſſedneſs aſcribed and aſſured to it, as *peace-making*, Matth. 5.9. ſo he that ſhall *keep the whole Law, and yet offend in one point, is guilty of all.* When ſome of the Iſraelites had broken the fourth Commandment, God challengeth them for all, *Exod.* 16.28. Where then will they appear that plead for this *Zoar*, for that *Rimmon*? a merry lye, a petty oath, an idle errand on the Lords day, &c. Sick bodies love to be gratified with ſome little bit, that favoureth the diſeaſe. But meddle not with the murthering morſels of ſin; there will be bitterneſs in the

They deemed it as great a ſin to eat with unwaſhen hands, as to commit fornication. *Goodw.* Jewiſh Antiq. *pag.* 49. *Dicunt Jeſuitæ quædam peccata adeo eſſe in ſe & per ſe levia, ut factores, nec ſordidos, nec malos, nec impios, nec Deo exoſos reddant.* Chemnitius *de Theol. Jeſuit.* חטאה *ἁμαρτία.* A miſſing of the mark, or ſwarving from the rule. 1 Cor. 10.14. Deut. 12.22, 23,24. Deut. 27.26. Gal. 3.10. Iam. 2.10.

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the end. *Jonathan* had no sooner tasted of the honey with the tip of his rod only, but his head was forfeited. There is a *deceitfulness in sin, a lye in these vanities*; give them an inch, they'l take an ell. Let the Serpent but get in his head, he will shortly wind in his whole body. He plays no small game, but meaneth us much hurt, how modest soever he seemeth to be. It is no less then the Kingdom that he seeketh, by his maidenly insinuations, as *Adoniah*. As therefore we must *submit to God*, so we must *resist the devil*, without expostulation, 1 *Pet.* 5. 7. throw water on the fire of temptation, though but to some smaller sin, and stamp on it too. *Behold how great a matter a little fire kindleth*, saith S. *James*. A little poyson in a cup, a little leak in a ship, or breach in a wall may ruine all. A little wound at the heart, and a little sin in the soul may hide Gods *face from us, as a cloud*. Therefore as the Prophet, when a cloud as big as a mans hand only appeared, knew that the whole heaven would be over-covered, and willed the King to betake himself to his chariot; so let us to our shelter, for a company comes, as she said, when she bore her son *Gad*. After *Jonathan* and his Armour-bearer came the whole host; and when *Dalilah* had prevailed, came the Lords of the *Philistims*. He that is fallen from the top of a ladder, cannot stop at the second round. Every sin hardneth the heart, and gradually disposeth it to greater offences: as lesser wedges make way for bigger. After *Ahaz* had made his wicked Altar, and offered on it, he brought it into the Temple; first setting it on the brazen Altar, afterwards bringing it into the house, and then lastly, setting it on the North-side of Gods Altar: Withstand sin therefore at first, and live by *Solomons* rule, *Give not water passage, no not a little*. Silence sin, as our Saviour did the Devil, and suffer it not to sollicite thee. If it be importunate, answer it not a word, as *Hezekiah* would not *Rabshakeh*; or give it a short and sharp answer, yea *the blew eye*, that S. *Paul* did. This shall be *no grief unto thee hereafter, nor offence of heart*, as she told *David*; the contrary may. It repented S. *Austine* of his very excuses made to his Parents, being a child, and to his School-master, being a boy. He retracts his ironies, because they had the appearance of a lye, because they looked ill-favouredly. B. *Ridley* repents of his playing at Chess, as wasting too much time. *Bradford* bewaileth his dulness and unthankfulness. *Davids* heart smote him for cutting the lap of *Sauls* coat only; and that for none other intent, then to clear his own innocency; that in which *Saul* commended him for his moderation. There are some that would shrink up *sin* into a narrow scantling, and bring it to this, if they could, that none do evil, but they that are in Goals. But *David* approves his sincerity by his *respect to all Gods Commandments*, and hath this commendation, that he *did all the wils of God*. *Solomon* also bids, count nothing little that God commandeth, but keep *Gods precepts as the sight of the eye*. Those venturous spirits, that dare live in any known sin, aspire not to immortality, *Phil.* 2. 12. *they shall be least*, that is, nothing at all *in the Kingdom of heaven*.

Heb. 3. 13. Iohn 2. 8.

Iam. 2. 5.

Lam. 3. 43.

2 King. 16. 12, 13, 14.

Φωνάζω. 1 Cor. 9. 27. *Lividum reddo corpus meum.* Aug.

1 Sam. 25. 31. *Confess.* lib. 1. cap. 19. *Retract.* lib. 1. cap. 1. *Acts and Mon.* Psal. 18. 21, 22 Θελήματα. Acts 13. Prov. 7. 2.

And teacheth men so.] As the Pharisees did, and all the old and modern Heresiarches. In the year 1559. it was maintained by one *David George* (that arch Heretick) that good works were pernicious and destructory to the soul. The Anabaptists and Socinians have broached many doctrines of Devils, not fit to be once named amongst Christians. The Pneumatomachi of old, set forth a base book of the Trinity, under S. *Cyprians* name, and sold it at a very cheap rate, that the poorest might be able to reach it and read it, as *Ruffinus* complaineth. In those Primitive times, those capital heresies (concerning the Trinity, and Christs incarnation) were so generally held, that it was a witty thing then, to be a right believer, as *Erasmus* phraseth it. All the world in a manner was turned Arian, as S. *Hierom* hath it. *Orosius* telleth us, that the *Goths* being desirous to be instructed in the Christian Religion, requested of *Valens* the Emperour to send them some to preach the faith unto them. He being himself an Arian, sent them Arian Doctors, who set up that heresie amongst them. By the just judgement of God therefore, the same *Valens* being overthrown in battel by the *Goths*, was also burnt by them in a poor cottage, whether he had fled for shelter. Hereticks have an art of *Pythanology*, whereby they cunningly insinuate into mens affections, and many times perswade before they teach, as it is said of the *Valentinians*. It was therefore well and wisely done of *Placilla* the Empress, when her husband *Theodosius* senior desired to confer with *Eunomius*, she earnestly dissuaded him; lest being perverted by his speeches, he might fall into his heresie.

Prodit paradoxon, quod bona opera sint perniciosa ad salutem. Bucholc. *Ind. Chron.*

In Apologet. Ingeniosa res fuit, esse Christianum. Ingemuit orbis, & miratus est se factum esse Arianum. Hier. *Iusto itaq; Dei judicio Valens à Gothis crematus est, quorum ille animus pestiferum errorum virus infuderat.* Tertullian. Sozom. lib. 7. cap. 6, 7.

Shall

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Shall be leaſt in the Kingdom of heaven] That is, nothing at all there; as *Matth.*20. 16. Either of theſe two ſins here mentioned, exclude out of heaven; how much more both? If ſingle ſinners that break Gods Commandments, and no more, ſhall be damned, thoſe that teach men ſo, ſhall be double damned: If God will be avenged on the former ſeven-fold, ſurely he will on the latter, ſeventy-fold ſeven-fold. When the Beaſt, and the Kings of the earth, and their armies ſhall be gathered together (toward the end of the world) to make war againſt Chriſt, the *multitude ſhall be ſlain with the ſword*, the poor ſeduced people, that were carried along, many of them (as thoſe two hundred that followed *Abſolom* out of *Jeruſalem*) in the *ſimplicity of their hearts, and underſtood not the matter*, ſhall have an eaſier judgement. But the *Beaſt was taken, and the falſe Prophet*, and were *both caſt alive* (not ſlain with the ſword, and ſo caſt to the infernal vultures to be devoured by them, as a prey; but) *caſt alive*, that they may feel thoſe moſt exquiſite pains, *into a lake of fire burning with brimſtone*, wherewith they are encompaſſed, as fiſh, caſt into a pond, are with water. 2 Sam.15. 11. *Diriſſimum exitii genus, quo hiato præ reliquis devorabuntur.* Parcus *in loc.* Rev.19.20,21

But whoſoever ſhall do, and teach them,] Firſt do, and thereby prove what that *good, holy and acceptable will of God is*; and then teach others what himſelf hath felt and found good by experience. Come, and I will tell you what God hath done for my ſoul. Come, children, hearken unto me, I will teach you the fear of the Lord. I will inſtruct thee and teach thee in the way which thou ſhalt go: I will guide thee with mine eye. I will teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee. Charity is no churl; but cryes, *I would to God that all that hear me this day, were as I am.* *Andrew* calleth *Simon*; and *Philip Nathaniel*; the Samariteſs, her neighbours; and thoſe good ſouls, one another, *Hoſ.*6.1. The love of Chriſt conſtrained the Apoſtles; they could not but ſpeak the things they had heard and felt; as little as the holy Virgin could conceal the joy ſhe had conceived upon the conception of God her Saviour. They could not but be as buſie in building ſtair-caſes for heaven, as theſe Phariſees were in digging deſcents to hell. Blind guides they were of the blind, and both fell into the ditch, but the guides fell undermoſt. By corrupt Teachers Satan catcheth men, as a cunning fiſher by one fiſh catcheth another, that he may feed upon both. Here they corrupted the Law by their falſe gloſſes, as our Saviour ſets forth. But where they kept *Moſes* chair warm, ſate cloſe and ſaid ſooth; *All that they bid you obſerve, that obſerve and do*, ſaith he; for a bad man may cry a good commodity, and a ſtinking breath ſound a trumpet with great commendation. *Balaam*, Satans Spel man, may be (for the time) Chriſts Spoke-man, and preach profitably to others, though himſelf be a caſt-away; as water, when it hath cleanſed other things, is caſt into the ſink. Hear ſuch therefore, ſaith our Saviour, *but do not after their works, for they ſay and do not*: they ſpeak by the talent, but work by the ounce; their tongues are bigger then their hands; their lives give the lye to their lips; they ſhun the way themſelves (with that Prieſt and Levite) which they ſhewed to others, when mercy ſhould be ſhewed to the wounded man: Out of their own mouthes therefore will God condemn them; and it is a *fearful thing to fall into the* puniſhing *hands of the living God.* As for thoſe burning and ſhining lights, that have *Urim and Thummim*, bells and pomegranates, trumpets of ſound doctrine in one hand, and lamps of good life in the other, as *Gideons* Souldiers; they ſhall be great in the Kingdom of heaven. He that *holdeth them in his right hand here*, ſhall ſet them at his right hand hereafter, and give them to hear, as *Ezekiel* did, the noiſe of a great ruſhing, ſaying, *Bleſſed be the glory of the Lord.* Mat.23.2,3. 1 Cor.5. *ult.* *Odi homines ignavi operâ, philoſophi ſententiâ.* Ennius. Συναδόντων μὲν πῆς ἔργοις ἀπιθανότερον δὲ λόγῳ πάντων ἡδιόνων. Ariſt. 10. *Ethic. cap. penult.* Rev. 1. 20. Ezek.3.4.

Verſe 20. *Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees*] And yet they went far: 1. In works of piety, for they made long prayers, &c. 2. In works of charity, for they gave much alms. 3. In works of equity, for they tythed mint, aniſe and cummin. 4. In works of courteſie, for they invited Chriſt often, &c. They were the *moſt exact and accurate ſect of that Religion*, as S. *Paul* (who once was one of them) beareth them witneſs. And ſo carried away the heart of the people, that there was no holy man that was not termed a Phariſee: and therefore among the ſeven kinds of Phariſees in their Talmud (whereof one ſort was *Phariſæus. Quid debeo facere, & faciam illud*, ſuch a one was he, *Luke* 18. 18.) they make *Abraham* a Phariſee of Love, *Job* a Phariſee of fear, &c. Yea, it was commonly conceited among the Jews, that if but two of all the world were to go to heaven, the one ſhould be a Scribe, and the other a Phariſee. And what high opinions they nouriſhed of themſelves, ἀκριβεστάτῃ αἱρέσει. Acts 26. 5. *In hac hæreſi ſum*: i.e. *ſic ſentio. Talmud. tract. Su. cap.* 3. Goodwins. *Heb. Antiq. p.*49.

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selves, may be seen in that proud Pharisee, *Luke* 18. Like unto whom, how many civil Justiciaries are there amongst us? who if they can keep their Church, give an alms, bow their knee, say their prayers, pay their tythes, and once a year receive the Sacrament (it matters not how corrupt hearts, how filthy tongues, how false hands they bear) can thank God for their good estate to Godward, and take up their seats, as it were, in heaven aforehand. But our Saviour says nay to it in this text; yea, sets a double bolt upon heaven gates, to keep out such: And when they shall come knocking and bouncing, with *Lord, Lord, open unto us*, he shall say, *Discedite, Depart ye*; or as once he did to their fellow-Pharisees, *ye are they which justified your selves before men, but God knew your hearts.* And you shall now know (to your small comfort) that that *which is highly esteemed amongst men, is abomination in the sight of God.* Civility rested in, is but a beautiful abomination, a smooth way to hell. The world highly applauds it, because somewhat better then outragious wickedness; as a cab of Doves-dung was sold in *Samaria*'s famine at a very dear rate, &c.

οὐμὴ εἰσέλθητε. Ye shall not enter. Matth. 7. Luke 16. 15.

Verse 11. *Ye have heard that it was said by them of old*] Antiquity 'tis venerable: and of witnesses, *Aristotle* witnesseth, that the more ancient they are, the more to be credited, as less corrupt. *New things are vain things*, saith the Greek proverb. And the Historian condemneth his Countrey-men, as despisers of old customs, and carried after new. But as old age is a crown, if it be found in the way of righteousness, *Prov.* 16. 31. and not otherwise: so may it be said of these *Kadmônim* or the old Rabbins, later then *Ezra*, whom our Saviour here confuteth. Much might have been attributed to their authority, had they not rested upon the bare letter of the Law, and wrested it sometimes to another meaning. Antiquity disjoyned from verity, is but filthy hoariness; and deserveth no more reverence then an old leacher, which is so much the more odious, because old. And as Manna, the longer it was kept against the command of God the more it stank; so do errors and enormities. *Laban* pretendeth antiquity for his God, in his oath to *Jacob*, *The God of Abraham*, saith he, *and the God of Nahor, the God of their father judge between us.* But *Jacob* sware *by the fear of his Father Isaac.* He riseth not higher then his father, and yet doubts not, but he worshipped God aright. Its no good rule to say, Wee'l be of the same Religion with our forefathers, unless we can approve it right by the holy Scriptures. *Plus valet malum inolitum quam bonum insolitum*: And that, *Tyrannus, trium literarum mos*, too often carries it against truth: The image that fell down from *Jupiter* (for which there was so much ado at *Ephesus*, Acts 19.) is said by the Town-Clerk, to be such as could not be spoken against with any reason. And why? because it was wonderful ancient (as *Pliny* telleth us.) For whereas the Temple of *Diana* had been seven several times re-edified, this image was never changed; and thence grew the so great superstition, by the covetousness of the Priests: As likewise the *Ancilia* among the *Romans*; and *Pessinuntium* among the *Asians.* But what saith a noble Writer, Antiquity must have no more authority then what it can maintain. Did not our predecessors hold the torrid Zone inhabitable? did they not confine the world in the Ark of *Europe*, *Asia*, and *Africa*, till *Noahs* Dove *Columbus* discovered land? &c.

πιστότατοι δὲ παλαιοὶ ἀδιάφθοροι χρ. Rhet. lib. 2. τὰ καινὰ κακά Thucydides. *Athenienses suos νεωτέρους τῶν εἰωθότων, non sine probro appellitat.* *Cor Priscorum fuit sicut porta porticus templi, at cor posterorum sicut foramen iacus.* Talmud Erublin. Papists boast much of Antiquity, as once the *Gibeonites* did of old shoes and mouldy bread. Gen. 31. 53. Ἐμοὶ ἀρχεῖα Ἰησοῦς ὁ Χριστός. Ignat. τὸ Διαπιστῶς. Acts 89. 35. *Plin. lib.* 16. *cap.* 40. *Vitigineum fuit simulachrum longe antiquiss. nunquam mutatum septies restituto templo.*

Thou shalt not kill: and whosoever killeth shall be in danger of Judgement] That is, it shall be questioned whether it be fit he be put to death or not. Thus as *Eve* dallied with the command, saying, *Ye shall not eat thereof, lest ye dye* (when God had said, *Ye shall surely dye*, whensoever ye eat) and so fell into the Devils danger. In like sort, these Jew-Doctors had corrupted the very letter of the Law, and made that doubtful and questionable, which God had plainly and peremptorily pronounced to be present death. Before the flood indeed, some do guess and gather out of *Gen.* 9. that the punishment of murther, and such like hainous offences was only excommunication from the holy assemblies, and exclusion out of their fathers families, as *Cain* was cast out from the presence of the Lord; that is, from his fathers house, where God was sincerely served. Sure it is, that no sooner was the world repaired, then this Law was established, *Who so sheddeth mans blood, by man shall his blood be shed*; and this reason is rendred, *for in the image of God made he him.* That image (its true) is by the fall defaced and abolished; yet are there some reliques thereof still abiding, which God will not have destroyed. If any object, Why

Gen. 9. 6.

then

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then ſhould the murtherer be deſtroyed, ſith he alſo is made in the image of God? The anſwer is eaſie, becauſe the murtherer hath deſtroyed the image of God in his neighbour, and turned himſelf into the image of the Devil. Beſides, God hath indiſpenſably and peremptorily commanded it: *He that ſheddeth the blood of any perſon, haſteneth to the grave, let no man hinder him.* Say he ſcape the ſtroke of humane juſtice, yet the *Barbarians* could ſay (as of *Paul*, whom they took for a murtherer) that divine vengeance will not ſuffer him to live; *Bloody and deceitful men ſhall not live out half their days.* Uſually either God executeth them with his own immediate hand, as might be eaſie to inſtance in many bloody perſecutors and others; or he maketh them their own deathſ-men, as *Pilate*: or ſetteth ſome other awork to do it for them. As (among other examples of Gods dealing in this kind) *Anno* 1586. *Walſh* Biſhop of *Oſſerey* in *Ireland*, a man of honeſt life, with his two ſervants, were ſtabbed to death by one *Dulland* an *Iriſh* old Souldier, whileſt he gravely admoniſhed him of his foul adulteries; and the wicked murtherer eſcaped away, who had now committed 45 murthers with his own hand. At length, revenge purſuing him, he was by another bloody fellow *Donald Spaman*, ſhortly after ſlain himſelf, and his head preſented to the Lord Deputy. Neither can I here omit (that which I had almoſt forgotten) the juſt hand of God upon that villanous parricide *Alphonſus Diazius* the *Spaniard*, who (after he had, like another *Cain*, killed his own natural brother *John Diazius*, meerly becauſe he had renounced Popery, and became a profeſſor of the Reformed Religion, and was not only not puniſhed, but highly commended of the Romaniſts for his heroical atchievements) deſperately hang'd himſelf at *Trent*, upon the neck of his own mule, being haunted and hunted by the furies of his own conſcience.

Object. *Anſw.* Prov. 28. 17. Acts 28. 4. Pſal. 55 23. *Camdens Eliz. fol.* 291. 1 John 3. 12. *Scnarclæus de morte Ioan. Diazii. Anno* 1551. *Seipſum deſperabundus Tridenti de collo mulæ ſuæ ſuſpendit.* Horndorfii. *Theatr. hiſt. p.* 414. Sleidan. *lib.* 17.

Verſe 22. *But I ſay unto you.*] This is his teaching with authority, and not as the Scribes. To their falſe gloſſes he oppoſeth his own ſole and ſingle authority. He delivers himſelf like a Law-giver: but I ſay unto you, and you ſhall take it on my bare word, without any further pawn or pledge. He that is αὐτόπιστος, is likewiſe αὐτόπιστος. The Phariſees Phylacteries were not ſo broad, but their expoſitions of the Law were as narrow; which therefore our Saviour letteth out and rectifieth, by taking away their viperine gloſſes that did eat out the bowels of the text: and here obſerve with me, that Chriſt taketh not upon him to be a new Law-giver, but to be an Interpreter of the old Law by *Moſes*. He maketh not new Commands or Counſels (as Popiſh Expoſitors dream) but throws away all that earth that the *Philiſtims* had tumbled into that ſpring.

Lud. Rab. part. 2. *de martyribus.* Scalig. *Execit.* 365. *ſect.* 2. εἰκῆ ab ἐκχέω, *ceda* ἐ Qui *cedit affectibus, adeo ut rationem in conſilio non adhibeat.* Piſcat. *in* Rom. 13. 4.

That whoſoever is angry with his brother without a cauſe] Raſhly giving way to unruly paſſion, and not taking reaſon into counſel, as the word here ſignifieth. This is a degree of murther that the Phariſees dreamt not of, and a mortal ſin, though the Papiſts conclude it venial from this very text, becauſe not threatned (as calling *fool*) with hell-fire. But judgement, counſel, and *Gehenna*, note not here different puniſhments, but only divers degrees of the damnation of hell, which is the juſt hire of the leaſt ſin. There is a lawful anger, as that of our Saviour, *Mark* 3. 5. & *Mat.* 16. 22. And we are bid *be angry, and ſin not.* Now he that would be angry, and not ſin, muſt (for the matter) be angry at nothing but at ſin, and that not ſo much as it is an injury to us, as an offence to God. Next, for the meaſure, he muſt not be ſo tranſported with anger, as to be unfitted and indiſpoſed thereby, either for prayer to God, or pitty to men. *Moſes* was very angry at the ſight of the golden Calf, yet could pray. Our Saviour was heartily angry at the Phariſees, but withall grieved at the hardneſs of their hearts. *Jonas* on the other ſide, through anger, thought to have prayed, but fell into a brawl with God, quarrel'd him for his kindneſs; and had little pitty on ſo many poor *Nineviteſ*; though afterwards he yielded to better reaſon, and ſhewed his ſubmiſſion, by laying his hand upon his mouth, and ſaying no more. Anger is a tender vertue (ſaith one) and ſuch as, by reaſon of our unskilfulneſs, may be eaſily corrupted and made dangerous. The wrath of man (uſually) worketh not the righteouſneſs of God: nay it lets in the Devil, that old man-ſlayer, and is the murther of the heart (as here) making way to the murther of the tongue and hand. It is the match to receive the fire of contention, and the bellows to blow it up. *Prov.* 15. 18. Now where ſtrife is, *there is confuſion, and every evil work*, not murther excepted.

Ephes. 4. 26. Dan. 3. 19. Exod. 32. 19. 31. Mat. 3. 5. συλλυπούμενος. Jonas 4. 1. Verſe *ult.* Iam. 1. Ephes. 4. 26. Iam. 3. 16. *Vox convitii levioris.*

And whoſoever ſhall ſay unto his brother, Racha] Anger (as fire) if ſmothered, will languiſh; but let out, will flame into further miſchief. *Ceaſe from anger*, ſaith *David*, for elſe thou

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Psal. 37. 8. Pro. 20. 32, 33 expounded. *Mercer.*

thou wilt *fret thy self to do evil.* And *if thou hast done evil* (or plaid the fool, as others read it) saith *Agur*, in *lifting up thy self* (and puffing against thy brother, against whom in thine anger thou hast devised some mischief) if thou hast thought evil against him, yet *lay thy hand upon thy mouth:* say not so much as *Racha*, utter not any so much as an inarticulate voyce, snuff not, snort not, spet not, as he *Deut.* 25 9. stamp not with clapping of the hands, as *Balac*, say not so much as fie, to thine offending brother, saith *Theophylact*; Thou him not, saith *Chrysostome*; call him not silly or shallow, one that wants brains, saith *Irenæus*, *qui expuit cerebrum*, as the word signifieth, if it signifie any thing. *Surely* (saith *Agur*, setting forth the reason of his former precept by a double similitude) *the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath* (the giving it its forth and full scope, and not suppressing it when it first begins to boil in a mans breast) *bringeth forth strife.* Let therefore the first heat of passion settle, and that darkness pass, that hath clouded the mind. *Ut fragilis glacies, occidat ira morâ.* Walk into the garden with *Ahashuerosh*, into the field with *Jonathan*, when his father had provoked him to wrath: (against the Apostles precept.) Divert to some other company, place, business, about something thou canst be most earnest at. Give not place to wrath, no not a little; set God before thy tumultuating passions, and so silence them, else worse will follow. Say not with the Civilian, *De minutis non curat lex*, The Law takes not notice of small faults. Gods Law is *spiritual*, and reacheth to a *Racha*, to a *Sirra*, &c. Rom. 7.

Num. 24. 10. κατάπτυσον. Chrysost. *vit. Syros hoc nomine uti pro* τὸ κεν. Hesych.

1 Sam. 20. 24. Ephes. 6. 4.

Quid tu diabole nequissime, ad hanc civitatem perturbandam accessisti? dicit Episcopus Genivensis. Gul. Farello. *In Epist. ad* Calvin.

But whosoever shall say, Thou fool, &c.] How much more, Rogue, Bastard, Devil, and other such foul aad opprobrious terms, not fit to be mentioned among Saints, yet common with many such as would he counted so. What makest thou here, thou arch-devil, troubling our City? said the Bishop of *Geneva* to *Farellus*, seeking to set up the Reformed Religion. And a *Spanish* Jesuit disputing with us about the Eucharist (saith *Beza*) called us *vulpes, serpentes & simias*, foxes, serpents and jackanapeses. Contrarily, it is observed of Archbishop *Cranmer*, that he never raged so far with any of his housholds-servants, as once to call the meanest of them varlet or knave in anger, much less to reprove a stranger with any reproachful word; least of all did he deal blows among them, as B. *Bonner*: who in his visitation, because the bells rung not at his coming into *Hadham*, nor the Church was dressed up as it should, called Dr. *Bricket* knave and heretick; and therewithal, whether thrusting or striking at him, so it was, that he gave Sir *Thomas Josselin* Knight (who then stood next to the Bishop) a good flewet upon the upper part of the neck, even under his ear; whereat he was somewhat astonied at the suddenness of the quarrel for that time. At last he spake and said, What meaneth your Lordship? have you been trained up in *Will. Sommers* his School, to strike him who standeth next you? The Bishop still in a rage, either heard not, or would not hear. When Mr. *Fecknam* would have excused him by his long imprisonment in the Marshalsey, whereby he was grown testy, &c. he replyed merrily, So it seems, Mr. *Fecknam*; for now that he is come forth of the Marshalsey, he is ready to go to Bedlam. Our Saviour here threatneth a worse place, tormenting Tophet, the Gehenna of fire, to that unruly evil, the tongue, that being set on fire of hell, fetcheth words as far as hell, to set on fire the whole course of nature.

Act. and Mon. fol. 1692.

Ibid. 1340.

James 3. 6.

Shall be in danger of hell fire] *Gehenna*, or the valley of *Hinnom*, was reputed a contemptible place, without the City, in the which they burnt (by means of a fire continually kept there) the carcases, filth and garbage of the City, so that by the fire of *Gehenna* here is intimated both the restless torments of hell (*sc.* by the bitter cryes and ejulations of poor infants there burnt to *Moloch*) and also the perpetuity and endlesness of them. The Idol *Moloch* or *Saturn*, was represented by a man-like brazen body, with the head of a Calf. The children offered, were inclosed within the arms of this Idol; and as the fire increased about it, the sacrifice with the noise of drums and other instruments filled the air, that the pitiful cryes of the children might not be heard.

Goodwins Heb. Antiq. out of *R. Kimchi* in Psal. 27. 13.

Verse 23. *Therefore if thou bring thy gift to the Altar*] To Anger, our Saviour here opposeth Charity, *which suffereth long, and is kind. Charity envieth not, nor is rash, &c. But beareth all things, believeth all things, hopeth all things, indureth all things.* Strangers we must love as our selves, *Luke* 10. 27, 28. but brethren, as Christ loved us, with a preventing constant love, *John* 15. 15. notwithstanding provocations to the contrary.

That

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That thy brother hath ought against thee] As justly offended by thee: See the like phrase, *Luke* 7.40. *Rev.* 2.4. If either thou have given offence carelesly, or taken offence causeleſly. And two flints may as soon smite together, and not fire come out, as people converse together, and not offences fall out: Now if it be a great offence, a considerable injury, to the just grief or disgrace of another, satisfaction must be given, and reconciliation sought (at least) ere the service can be accepted. For how can we look our father in the face, or ask him blessing, when we know that he knows, there is hatred or heart-burning between us and our brethren?

Verse 24. *Leave there thy gift*] The fountain of love will not be laded at with uncharitable hands. God appeared not to *Abraham*, till *Lot* and he were agreed. *Jacob* reconciled to his brother, first builds an Altar, &c.

And go thy way, first be reconciled.] Unless thou wilt lose thy labour, and worse, as *Saul* and *Judas* did. God prefers *mercy before sacrifice*, and is content his own immediate service should be intermitted, rather then reconciliation be omitted. *Confess your trespasses one to another*, saith S. *James*, your lapses and offences one against another, and then *pray one for another*, that ye may be healed; as *Abraham* after reconciliation, prayed for *Abimelech*, and the Lord healed him. St. *Peter* would have husbands and wives live lovingly together; or, if some household-words fall out between them at any time, to peece again, *that their prayers be not hindred*, as else they will be. Dissention and ill-will will lie at the well-head, and stop the current. The spirit of grace and supplication will be grieved by bitterness, anger, clamour; yea made thereby to stir with discontent, and to withdraw, as loathing his lodging.

παραπτώματα. Iam. 5.16.

1 Pet. 3. 7. Ephes. 4.30, 31

Si quis est qui neminem in gratiam putat redire posse, non nostram is pervicaciam arguit, sed indicat suam. Cic. *Epist. lib.* 2. *ep.* 17. *Menander tamen dicit, reconciliationes esse lupinas amicitias.*

First be reconciled to thy brother.] And, as a bone once broken is stronger after well-setting, so let love be after reconcilement; that if it be possible, as much as in us lieth, we may live peaceably with all men. Let it not stick on our part howsoever, but *seek peace and ensue it*. Though it flee from thee, follow after it, and account it an honour to be first in so good a matter. I do not see (saith one) the Levites father in law make any means for reconciliation; but when remission came to his doors, no man entertaineth it more thankfully. The nature of many men is forward to accept, and negligent to sue for; they can spend secret wishes upon that which shall cost them no endeavour. But why should men be so backward to a business of this nature? Almighty God *beseecheth sinners to be reconciled unto him*. And, as when a man goes from the Sun, yet the Sun-beams follow him, shine on him, warm him; so doth the mercy of God *follow us all the days of our lives*. Our Saviour first sent to *Peter* that had denied him, and went to the rest that had forsaken him. *Aristippus* (though but a heathen) went of his own accord to *Æschines* his enemy, and said, Shall we not be reconciled, till we become a table-talk to all the Countrey? And when *Æschines* answered, he would most gladly be at peace with him: Remember therefore, said *Aristippus*, that although I were the elder and better man, yet I sought first unto thee. Thou art indeed, said *Æschines*, a far better man then I, for I began the quarrel, but thou the reconcilement. Guiltiness is commonly clamorous and implacable, and none so averse to reconciliation, as they that are most injurious; as he that wronged his brother, thrust away *Moses*, saying, *Who made thee a Ruler? &c. Wilt thou kill me? &c. Acts* 7. 27, 28.

2 Cor. 5.

Psal. 23.6.

Laert. lib. 2.

Verse 25. *Agree with thine adversary quickly.*] *Habent aulæ suum Citò, Citò.* Gods work also must be done with expedition: opportunites are headlong, delays dangerous. Let not therefore the Sun go down upon your wrath, lest it grow inveterate, as it proves in many, who not only let the Sun go down, once or twice, but run his whole race, ere they can find hearts and means to be reconciled. *Cursed be their wrath, for it is deadly. O my soul, come not thou into their secret.* It were much to be wished, that as *Livy* hath it, *Amicitiæ immortales, inimicitiæ mortales essent*, enmities were mortal amongst us, amities immortal.

Si quid bene feceris, levius plumâ est: at si offenderis plumbeas iras gerunt. Plaut. Gen. 49. 6, 7.

Lest thine adversary deliver thee to the Judge] By his groans and moans to God, who is gracious (though thou art stiff) and will pay thee for thy pertinacy, *Exod.* 22. 26. (and him for his patience) with extremity of Law. Compound therefore, and take up the suit

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suit before it come to execution and judgement. Suffer it not, as ill husbands do, to run on, and charges to grow from term to term, lest we pay not only the main debt, but the arrerages too, the time of Gods patience, &c.

Thou be cast into prison.] Into hell, worse then any prison. Of *Roger* Bishop of *Salisbury*, the second man from King *Stephen*, it is storied, that he was so tortured in prison with hunger and other calamities accompanying such men, *ut vivere noluerit, mori nescieret*, live he would not, dye he could not. This and much worse is the case of those that are cast into hell, they seek death, but find it not, they desire it, but it fleeth from them, *Rev.*9.6.

Verse 26. *Thou shalt by no means come out thence, till, &c.*] *i.* Never come out. Let our merit-mongers first go to hell for their sins, and stay all eternity there; then afterward, if God will create another eternity, they may have liberty to relate their good works, and call for their wages. But the curse of the Law will first be served of such, as seeking to be saved by the works of the Law, are fallen from Christ, these shall never come out till they have paid the utmost farthing. And when will that be? We read of a miserable malefactor (*John Chambone* by name) who had lain in the dungeon at *Lyons* the space of seven or eight moneths. This thief, for pain and torment cryed out of God, and curst his parents that begat him, being almost eaten up with lice, and ready to eat his own flesh for hunger; being fed with such bread as dogs and horses had refused to eat: So it pleased the goodness of Almighty God, that *Petrus Bergerius* a French Martyr, was cast into the same dungeon; through whose preaching and prayers he was brought to repentance, learning much comfort and patience by the word of the Gospel preached unto him. Touching his conversion he wrote a very sweet Letter out of his bonds, declaring therein, that the next day after that he had taken hold of the Gospel, and framed himself to patience according to the same, his lice (which he could pluck out before by twenty at once betwixt his fingers) now were so gone from him, that he had not one. Furthermore, so the alms of good people were extended towards him, that he was fed with white bread, and that which was very good. His imprisonment, at utmost, lasted but while life; death as a Goaler knockt off his shackles, and set him into the glorious liberty of the Saints above. So the penitent Thief in the Gospel; and so that *Robert Samuel*, Martyr, abovementioned. But not so, those that are clapt up in the dark dungeon of hell. Their misery is as endless as easeless: A river of brimstone is not consumed by burning; the smoke of that pit ascendeth for ever. A child with a spoon may sooner empty the sea, then the damned in hell accomplish their misery. All that wicked men suffer here, is but a paying the use-money required for that dreadful debt, that must be paid at last by all, that make not timely composition.

Acts and Mon. fol. 828.

Verse 27. *You have heard that it was said to them of old, Thou shalt not commit adultery.*] This they corruptly restrained to the gross act, and made nothing of contemplative filthiness, hearts full of harlotry, *hot as an oven* with scalding lusts, very stews and brothel-houses, cages of unclean birds; besides eyes full of adultery, hands defiled with dalliance, tongues taught to talk obscænities and ribaldries, *&c.* But *Seneca* could say, *Incesta est, & sine stupro, quæ stuprum cupit*, she is a whore, that would be so, had she but opportunity; and the *Romans* put to death a vestal Virgin, for singing this verse only,

Hosea.

Spurcitias Veneris eliminantes.

In declamat.

Felices nuptæ! moriar si nubere dulce est.

Has patitur pœnas peccandi sola voluntas. Iuvenal. *sat.* 13

διὰ τὰς πορνείας. 1 Cor. 7. 2.

St. *Pauls* Virgin is holy, not in *body only, but in spirit also*, 1 Cor. 7. *Quæ quia non licuit, non facit, illa facit*: *And for the avoiding of fornications* (in the plural number, inward burnings as well as outward pollutions) *let every man have his own wife, &c. Fecit quisque quantum voluit*, saith *Seneca*. Every one doth as he desireth to do. And *Polybius* attributeth the death of *Antiochus* to sacriledge only in his purpose and will. *Josephus* indeed derideth *Polybius* for so saying; but with as little reason, as his Countryman *Kimchi* (sowred with the leaven of the Pharisees) sets this strange sense upon *Psal.* 66. 18. *If I regard iniquity* only *in my heart*, so that it break not forth into outward act, *the Lord will not hear me*, that is (saith he) so as to impute it, or account it a sin.

Verse 28. *But I say unto you, that whosoever looketh on a woman to lust after her*] Lusting

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ing is oft the fruit of looking; as in *Josephs* Mistress, who set her eyes upon *Joseph*; and *David*, who saw *Bathsheba* bathing: Lust is quick-sighted. How much better *Job*, who would *not look*, lest he should *think upon a maid*? And *Nazianzen*, who had learned (and he glories in it) to keep in his eyes from roving to wanton prospects. And the like is reported of that heavenly spark, the young L. *Harrington*; whereas those that have eyes *full of adultery*, *cannot cease to sin*, saith S. *Peter*. And *fatli crimina lumen habet*, saith another. *Sampsons* eyes were the first offenders that betrayed him to lust, therefore are they first pulled out, and he led a blind captive to *Gaza*, where before he had lustfully gazed on his *Dalilah*. It is true, the blindness of his body opened the eyes of his mind. But how many thousands are there that dye of the wound in the eye: Physicians reckon two hundred diseases that belong to it; but none like this. For by these loop-holes of lust, and windows of wickedness, the Devil windeth himself into the soul. Death entreth in by these windows, as the Fathers apply that text in *Jeremiah*. The eye is the light of the body, saith our Saviour, and yet by our abuse, this most lightsom part of the body draweth many times the whole soul into utter darkness. Nothing, I dare say, so much enricheth hell, as beautiful faces; whiles a mans eye-beams, beating upon that beauty, reflect with a new heat upon himself. *Ut vide, ut perii?* Looking and lusting differ (in Greek) but in one letter. When one seemed to pity a one-eyed man, he told him he had lost one of his enemies, a very thief, that would have stollen away his heart: *Democritus* (but in that no wise man) pulled out his eyes; and the Pharisee (little wiser) would shut his eyes when he walked abroad, to avoid the sight of women; insomuch that he often dashed his head against the walls, that the blood gushed out, and was therefore called *Pharisæus impingens*. How much better, and with greater commendation had these men taken our Saviours counsel in the following verses?

Conjecit in eum oculos. Gen. 39

Non dicit Moses, vidit, aspexit: sed hic fuit aspectus impudicus. Pareus.

τοῦ ὀφθαλμὲς σωφρονίσαι. Nazianz.

2 Pet. 2. 14. μοιχαλίδος, Full of the whore, as if she sate in the adulterers eye. *Propert.*

ἐν τῷ ὄμματι γίνεται τὸ ἔρμα. *Democritus oculos sibi eruit, quod mulieres sine concupiscentia adspicere non posset. Sed nihil aliud fecit quam quod*

fatuitatem suam urbi manifestam fecit. Tertullian *in Apologet.* *Voluptatem vicisse voluptas est maxima, nec ulla major est victoria, quam ea quæ à cupiditatibus refertur.* Cypr. *de bon. pud.*

Verse 29. *And if thy right eye offend thee, pluck it out*] That is, if it be either so natural or habitual to thee *to go after the sight of thine eyes* (which *Solomon* assigneth for the source of all youthful outrages, *Eccles.* 11. 9.) that thou hadst as lieve lose thy right eye, as not look at liberty; out with such an eye, (though a right eye) pull it out, and rake in the hole where it grew, rather then that any filth should remain there. Pluck it out of the old *Adam*, and set it into the new man. Get that *oculum irretortum*, that may look forth-right upon the mark, without idle or curious prying into, or prone upon forbidden beauties. A Prætor (said the Heathen) should have continent eyes, as well as hands. And the Greek Orator wittily and worthily upbraided a certain wanton, that he had not pupils but punks in his eyes. And *Archesilaus* the Philosopher, observing one to have wanton eyes, told him, that the difference was not great, whether he plaid the naughty-pack with his upper parts or his nether. *Lot* might not look toward *Sodom*. And *Peter Martyr* observeth out of *Nathans* Parable, that lust, though it once prevailed over *David*, yet it was but a stranger to him; he had enough of that once, for it cost him hot water. His eye became a fountain, he washed his bed which he had defiled (yea his pallet or under-bed) with tears. So did *Mary Magdalen*, once a strumpet; her hands were bands, her words were cords, her eyes as glasses, whereinto while silly Larks gazed, they were taken, as in a day-net. She therefore made those eyes a fountain to bathe Christs feet in, and had his blood a fountain to bathe her soul in, *Zech.* 13. 1. To conclude, the sight is a deceitful sense, therefore binde it to the good abearance; call it in from its out-strays, check it, and lay Gods charge upon it for the future. Chast *Joseph* would not once look on his immodest mistress; she looked, and caught hold on him, and that when she was abed; but her temptation fell like fire upon wet tinder, and took not. It must be our constant care, that no sparkle of the eye flee out to consume the whole by a flame of lust: but upon offer of wanton glances from others, beat them back, as the North wind driveth away rain. *A King that sitteth in the throne of judgement, (and so any other man that sets seriously upon this practice of mortification) scattereth away all evil with his eyes*, Josephus saith, that *Potipher* and his servants were at a feast; she was at home as feigning her self sick, *Prov.* 25. 23.

Let thine eyes look right on, and let thine eye lids look streight before thee. Prov. 4. 25.

ὁ κόρας, ἐλλὰ πόρνας. Κόρη *Puckam & pupillam oculi significat.* Plut. *in Apoph.*

In 2 Sam. 12. 4 there came a traveller to the rich man, *&c.*

בין Signifies both an eye and a fountain; As it is the spring of sin, let it be of tears.

Iisdem quibus videmus oculis flemus.

Prov.

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Prov.20.8. And this is to pluck out, and cast away the right eye that offendeth us, as being an occasion of offence unto us. He that shall see God to his comfort, shuts his eyes from seeing of evil. For wanton and wandring eyes (like Spiders) gather poison out of the fairest flowers: and (like *Jacobs* sheep) being too firmly fixed on beautiful objects, they make the affections oft-times, bring forth spotted fruits.

Isa.33.14,15.

For it is profitable for thee that one of thy members perish] An eye is better lost then a soul. For every (unmortified) *one shall be salted with fire*, pickled up, as it were, and preserved for eternal torment: and every sacrifice (acceptable to God) shall be salted with salt of mortification and self-denyal, *Mark* 9.49.

Mark 9.49 expounded.

And not that thy whole body should be cast into hell] As otherwise it will be: *For if ye live after the flesh ye shall dye, &c.* In *Barbary*, 'tis present death for any man to see one of the Zeriffs Concubins; and for them too, if when they see a man, though but thorow a casement, they do not suddenly screek out. So here, a loose and lewd eye hazards the whole to hell fire. And is it nothing to lose an immortal soul? to purchase an everliving death? A man would be loth to fetch gold out of a fiery crucible, because he knows it will burn him. Did we as truly believe the everlasting burning of that infernal fire, we durst not offer to fetch either pleasures or profits out of those flames. *Bellarmine* is of opinion, that one glimpse of hells horrour, were enough to make a man not only turn Christian, and sober, but Anchorite and Monk, to live after the strictest rule that can be. And there is a story of one, that being vexed with fleshly lusts, laid his hands upon hot burning coles, to mind himself of hell fire, that followeth upon fleshly courses.

Rom.8.13. D.*Heylins* Geog.*pag.*156. *Apuleius cum amicam disuaviaretur, ab illa hoc modo monitus est: Heus tu scholastice, dulce & anarum gustulum carpis: cave ne nimia mellis dulcedine diutinam bilis amaritudinem trahas.* *Principium dulce est, at finis amoris amarus.*

Verse 30. *And if thy right hand offend thee*, &c.] By wanton touches, by unclean dalliance; a farther degree of this sin, and a greater incentive to lust; as we see in *Josephs* Mistress; wen she not only cast her eyes, but proceeded to lay hand upon him, she became much more inflamed towards him; and had not his heart been seasoned with the true fear of God, there was so much the greater danger of his being drawn thereby to commit, not that trick of youth, as the world excuseth it, but that *great wickedness*, as he there counts and calls it. *Visus, colloquium, contactus, osculum, concubitus*, are the Whore-mongers five descents into the chambers of death. Off therefore with such a hand by all means; cry out of it, as *Cranmer* did of his unworthy right hand, wherewith he had subscribed: And as *John Stubbes* of *Lincolns-Inn*, having his right hand cut off in Queen *Elizabeths* time, with a cleaver driven thorow the wrist with the force of a beetle (for writing a book against the marriage with the Duke of *Anion*, entituled, *The gulf wherein England will be swallowed by the French match*, &c.) he put off his hat with his left hand, and said with a loud voyce, *God save the Queen*: So when God strikes a parting blow between us, and our *dilecta delicta*, our *right hand sins*, let us see a mercy in it, and be thankful: let us say to these Idols, *Get thee hence, what have I to do any more with Idols?* that God may say, as there, *I have heard him, and observed him, I am like a green fir-tree; from me is thy fruit found*; when he shall see thee pollute those Idols that thou wast wont to perfume, *Isa.*30.22.

Læta venire Venus, tristis abire solet. Lascivis contrectationibus animi adulterium sæpe contrahitur. The archers shot at *Joseph*, but his bow abode in strength. *Gen.* 49.24. *Castus erat, non solum continens ut Bellerophon*, Scipio, *alii. Camd.Elizab. fol.*239. Isa 30.22. Hos. 14.8.

And not that thy whole body be cast into hell.] Our Saviour is much in speaking of hell. And it were much to be wished (saith S. *Chrysostome*) that mens thoughts and tongues would run much upon this subject, there being no likelier way of escaping hell, then by taking ever and anon a turn or two in hell by our meditations. A certain Hermite is said to have learned three leaves, a black, red and white one; that is, he daily meditated upon the horrour of hell, the passion of Christ, the happiness of heaven.

Vtinam ubique de gehenna discereretur. Non enim finit iam gehennam incidere gehennæ meminisse. Chrysost. *Mors tua, mors Christi, flos mundi, gloria cœli, & dolor inferni sunt meditandatibi.*

Verse 31. *It hath been said, Whosoever shall put away his wife, &c.*] This *Moses* permitted, as a Law-maker, not as a Prophet; as a Civil Magistrate, not as a man of God: meerly for the hardness of the mens hearts, and for the relief of the women, who else might have been misused and mischiefed by their unmannerly and unnatural husbands, *Mal.*2.13. Those hard-hearted Jews caused their wives (when they should have been chearful in Gods service) *to cover the altar of the Lord with tears, with weeping, and with crying out*: so that he regarded not the offering any more. A number of such *Nabals* there are now-adays, that tyrannize over, and trample upon their wives, as if they were not their fellows, but their foot-stools, not their companions and copes-mates, but their

Mal.2.15.

slaves

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ſlaves and vaſſals: *Husbands love your wives, and be not bitter unto them*, Col. 3. 16. He ſaith not (as it might ſeem he ſhould with reſpect to the former verſe) Rule over them, and ſhew your authority over thoſe that are bound to ſubmit unto you. But, love them, that their ſubjection may be free and ingenuous. Live not, as *Lamech*, like Lyons in your houſes, quarrelſome, auſtere, diſcourteous, violent, with high words and hard blows, ſuch are fitter to live in *Bedlam*, then in a civil ſociety. The Apoſtle requires, *That all bitterneſs be put away*, all, and in all perſons; how much more in married couples? The Heathens when they ſacrificed at their marriage feaſts, uſed to caſt the gall of the beaſt ſacrificed out of doors. *Vipera virus ob venerationem nuptiarum evomit; Et tu duritiem animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?* ſaith *Baſil.* I confeſs it were better be married to a quartan ague, then to a bad wife (ſo ſaith *Simonides*) for there be two good days for one bad with the one, not one with the other. But that ſhould have been looked to aforehand. A hard adventure it is to yoke ones ſelf with any untamed heifer, that beareth not the yoke of Chriſt. And as grace, ſo good nature, a courteous diſpoſition, is a thing to be eſpecially looked at in a wife, which *Eleazar Abrahams* ſervant underſtood, and therefore fingled out as a token of a meet mate for his ſon, *Let her offer me drink, and my Camels alſo*, ſaith he. But what if it prove otherwiſe, and men by leaping unadviſedly into the marriage eſtate, have drawn much miſery upon themſelves? *Quid ſi pro conjugio conjurgium contraxerint? Varro* anſwereth, *Uxoris vitium aut tollendum aut tolerandum eſt.* A wives faults muſt be either cured or covered; mended, if we can; made the beſt of, if we cannot. If the firſt, ſhe is made better: if the ſecond, we.

(*Conjugium humanæ divina Academia vitæ eſt.*)

And hence it cometh to paſs, that,

Quæ modo pugnârunt, jungant ſua roſtra columbæ:
Quarum blanditias verbaq́, murmur habet.

As on the other ſide, where this meekneſs of wiſdom is not made uſe of by married folk, they are together in the houſe no otherwiſe then as two poyſons in the ſtomack, as live Eels in the pot, as two ſpanniels in a chain; their houſes are more like kennels of hounds, then families of Chriſtians; or as ſo many fencing-ſchools, wherein the two ſexs ſeem to have met together, for nothing, but to play their prizes, and to try maſteries. *Job* was not more weary of his boils, then they are of their bed-fellows, curſing their wedding-day as much, as he did his birth day; and thirſting after a divorce, as he did after death: which, becauſe it cannot be had, their lives prove like the ſojourning of *Iſrael* in *Marah*, where almoſt nothing could be heard but murmuring and mourning, conjuring and complaining.

Verſe 32. *Saving for the cauſe of fornication*] Taken in the largeſt ſenſe for adultery alſo. *Adulterium eſt quaſi ad alterum, aut alterius locum.* This ſin ſtrikes at the very ſinew, heart and life of the marriage knot, and diſſolves it. Further, it directly fights againſt humane ſociety (which the Law mainly reſpects) and was therefore to be puniſhed with death, as a moſt notorious theft. *Maſter* (ſay they) *this woman was taken in adultery, in the very act. In the very theft*, ſaith the original, to intimate, belike, the great theft that is in adultery, whiles the childe of a ſtranger carries away the goods or lands of the family. Neither may any conclude from our Saviours words to that woman, ver. 11. (*Neither do I condemn thee*) that adultery is not to be puniſhed; any more then he may, that inheritances are not to be divided, becauſe Chriſt (who was no Magiſtrate) would not divide them, *Luke* 12. 14. The marriage-bed is honourable, and ſhould be kept inviolable: Society and the purity of poſterity cannot otherwiſe continue amongſt men: which is well obſerved by Divines to be the reaſon why Adultery is named in the Commandment, under it all uncleanneſs being forbidden; when yet other violations are more hainous, as Sodomy and beſtiality.

Cauſeth her to commit adultery] Becauſe it is God that both maketh and keepeth the bonds of Wedlock; which is therefore called, *The Covenant of God*, Prov. 2. 17. Covenants are either, 1. Religious, as when a man tyeth himſelf by vow to God, to ſhun ſuch a ſin, or do ſuch a duty. 2. Civil, between man and man, as in our common Contracts, bargains and buſineſſes. Or, 3. Mixt, that are made partly with God and partly with man. And of this ſort is the Marriage-Covenant: The

M parties

Πχαλὴν ἐξελοντες ἐρριψαν Plutar præcep. conjug. Henæm. hom. 7.

Febris hectica uxor mala, & non niſi morte avellenda. Scalig. opuſc. p. 119. Gen. 24. 13.

Gellius. *Qui tollit hanc ſibi commodiorem præſtat: qui to'erat, ipſe ſe meliorem reddit.* Idem. ibid. Ovid. de art. *Imperat: Aurelii vox eſt, uxor admonenda perſæpe, reprehendendararo, verberanda nunquam.*

Leo caſſibus irretitus, dixit, ſi præſciviſſem.

Becman de originibus.

ἐπ' αὐτοφώρῳ. Iohn 8. 4.

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parties thereby tye themselves first to God, and then to one another. Hence it is that the knot is indissoluble, and cannot be undone or recalled at the pleasure of the parties that make it, because there is a third person engaged in the business, and that is God, to whom the bond is made; and if afterward they break, he will take the forfeiture. This *David* understood, and therefore upon his adultery, cryed out, *Against thee, thee only* (that is, chiefly) *have I sinned, and done this evil in thy sight*, Psal. 51.4. A sin it is against the father, whose Covenant is broken; against the son, whose members are made the members of an harlot; and against the holy Ghost, whose temple is defiled, 1 *Cor.* 5.

Verse 33. *Thou shalt not forswear thy self*] An oath is ὅρκος *quasi* ἕρκος, a hedge which a man may not break. It must not be taken without necessity. Hence the Hebrew נִשְׁבַּע *Nishbang* is a passive, and signifieth to be sworn, rather then to swear. For if the doubt or question may be assoiled, or ended by *Verily* or *Truly*, or such naked asseverations, we are, by the example of our Saviour, to forbear an oath. But having sworn, though to his hurt, a man must not change, *Psal.* 15.4. upon pain of a curse, yea a book full of curses, *Zech.* 5.3,4. It is not for men to play with oathes, as children do with nuts; to slip them at pleasure, as Monkies do their collars; to snap them asunder, as *Sampson* did his cords. It was an impious and blaspemous speech of him that said, *My tongue hath sworn, but my mind is unsworn.* And who can but detest that abominable doctrine of the *Priscillianists* of old, and their heirs the Iesuites of late,

ἡ γλῶσσ' ὤμοσ' οὐ φρὴν ἀνώμοτος *Eurip.* *Augustin.*

Jura, perjura, secretum prodere noli.

Laws, vows, oathes, all are soluble, and saleable at *Rome.*

God will be a swift witness against perjured persons, *Mal.* 3. as those that villanously abuse his Majesty, making him an accessary, yea a partner in their sin, thinking him like themselves, and therefore calling him to justifie their untruths. Had *Shemei* peace, that brake his oath to *Solomon*? Or *Zedekiah*, that kept not touch with the King of *Babylon*? Or *Ananias* and *Zaphira*, that but uttered an untruth, swore it not? God punisheth perjury with destruction, men with disgrace, saith a fragment of the twelve Tables in *Rome.* The *Egyptians* and *Scythians* punished it with death. So did *Philip* Earl of *Flanders*, and others. But where men have not done it, God hath hanged up such with his own hands, as it were, as our Earl *Godwin.* *Rodolphus* Duke of *Suevia* that rebelled against his master *Henry* Emperour of *Germany*, to whom he had sworn allegiance: *Ladislaus* King of *Bohemia*, at the great battel of *Varna*, where the raging Turk (provoked by his perjury) appealed to Christ: *Michael Paleologus* Emperour of *Constantinople*, who for his perjury, and other his foul and faithless dealings, lieth obscurely shrowded in the sheet of defame, saith the History. *Richard Long*, souldier at *Calice*, deposing falsly against *William Smith*, Curate of *Calice*, shortly after, upon a displeasure of his wife, desperately drowned himself. And within the memory of man, *Feb.* 11. 1575. *Ann Aviries* forswore her self at a shop in *Woodstreet*, *London*, and praying God she might sink where she stood, if she had not paid for the wares she took, fell down speechless, and with an horrible stink dyed soon after. Thus God hangeth up evil-doers in gibbets, as it were, that others may *hear and fear, and do no more so.*

Polyd. Virgil. *Francii chron.* Turk. Histor. *fol.* 297.

Ibid. 144. *Act. and Mon. fol.* 1119.

Alterius perditio tua cautio.

But shalt perform unto the Lord thine oathes.] As *David*, *I have sworn, and I will perform, &c.* Psal. 119. 106. And yet *David* was not always as good as his oath, as in the case of *Mephibosheth*, *&c.* Nor did *Jacob* of a long time perform his vow, *Genes.* 28.21. though once (at least) admonished, *Gen.* 31.13. till he was frightfully arrouzed, by the slaughter of the *Shechemites*, and his own apparent danger to go up to *Bethel*, and do as he had promised. The font in baptism is *Beersheba*, the well of an oath, there we solemnly swear our selves to God, which Saint *Peter* calleth the stipulation of a good conscience. This oath we renew, when we come to the other Sacrament; and often besides, when the Lord layeth siege to us by some disease or other distress, what promises and protestations make we, as *Pharoah* and those votaries? *Psal.* 78. But *sciapato il morbo, frandato il Dio*, as the *Italian* Proverb hath it; the disease or danger once over, God is defrauded of his due. See it in those *Jerem.* 34. who forfeited their fidelity, though they had cut the calf in twain, and passed thorow the parts thereof (a most solemn way of sealing up Covenants) and are sorely threatned for it, that God would in like sort cut them in twain, and destroy them, which was the import of that Ceremony.

Jacob pater votorum nuncupatur. Parcus. We promise in haste, perform by leisure as *Rebecca's* friends. 1 Pet. 3.21. Psal. 78.35.

Vide Virgil. *l.* 8. *describentem, fœdus Romuli Tatiique.*

Verse

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Verse 34. *Swear not at all.*] Not at all by the creatures (which the Pharisees held no fault) nor yet by the name of God in common talk; lightly, rashly and irreverently; for such vain oathes the land mourneth. Oathes (alas) are now become very interjections of speech to the Vulgar, and phrases of gallantry to the braver. He that cannot swear with a grace, wanteth his tropes and his figures, befitting a Gentleman. Not to speak of those civilified complements of *Faith* and *Troth* (which are counted light matters) Who hears not how ordinarily and openly ruffianly oathes and abhorred blasphemies are darted up with hellish mouths, against God, and our Saviour, whom they can swear all over, and seldom name, but in an oath? How can these pray, *Hallowed be that Name*, that they so daily dishallow? Some cannot utter a sentence without an oath, yea, a fearful one, an oath of sound, if enraged especially: O the tragedies, the blusters, the terrible thunder-cracks or fierce and furious language, interlaced with oathes, enough to make the very stones crack under them! Yea to such an height and habitual practise hereof are some grown, that they swear and foam out a great deal of filth, and perceive it not. Had these men such distemper of body, as that their excrements came from them, when they knew not of it, it would trouble them. So it would, I dare say, did they believe the holy Scriptures, threatning so many woes to them, yea, telling them of a large roll, ten yards long, and five yards broad, full of curses against the swearer, yea, resting upon his house, where he thinks himself most secure; *Brimstone is scattered upon the house of the wicked*, saith *Job*, as ready to take fire, if God but lighten upon it. They walk, as it were, upon a Mine of Gun-powder, and it may be just in God they should be blown up, when their hearts are full of hell, and their mouthes even big with hellish blasphemies. Surely their damnation sleepeth not: God hath vowed he will not hold them guiltless, sworn these swearers shall never enter into his rest. And for men, those that have but any ingenuity, abhor and shun their company. The very *Turks* have the Christians blaspeming of Christ in execration, and will punish their prisoners sorely, when as through impatience or desperateness, they burst out into them. Yea the Jews, as their conversion is much hindered by the blasphemies of the *Italians* (who blaspheme oftner then swear) so in their speculations of the causes of the strange success of the affairs of the world, they assign the reason of the *Turks* prevailing so against the Christians, to be their oathes and blaspemies, which wound the ears of the very heavens. They can tell that swearing is one of those sins, for the which God hath a controversie with a land. And I can tell what a great Divine hath observed, that the stones in the wall of *Aphek* shal sooner turn executioners, then a blaspemous *Aramite* shall scape unrevenged. So much doth a jealous God hate to be rob'd of his glory, or wronged in his Name, even by ignorant *Pagans* (how much more by profest Christians?) whose tongues might seem no slander. Those that abuse earthly Princes in their name and titles, are imprisoned, banished, or hanged as Traytors. And shall these go altogether unpunished? Hell gapes for such Miscreants, &c.

De jurando per creaturas, contra Lyram, & de juramenti usu, contra Anabapt. videbis. Pareum *in Iacob* 5. 12. *pag.* 228. & 234.

Sunt qui altius linguas suas in Christi sanguine demerguns, quam illi olim manus.

Zech. 5. 2, 3. Iob 18 15.

Exod. 20. Psal 90.

Sands his Relation of the West. Relig. Hos. 4. 2. Ier. 23. 10. D. Halls *contempl.*

Neither by heaven] As the *Manichees* and Pharisees did, and held it no sin. But God only is the proper object of an oath, *Isa.* 65. 16. *Jer.* 12. 6. The name of the creature (say some) may be inferred, the attestation referred to God alone. But they say better, that tell us, that the form of an oath is not at all to be indirect or oblique, in the name of the creature. Albeit I doubt not, but he that sweateth by heaven, sweareth by him that dwelleth in heaven, &c. And forasmuch as God clotheth himself with the creatures, *Psal.* 104. Is it fit for us to spit upon the Kings royal robes, especially when they are upon his back? But forasmuch as we must shun, and be shy of the very shew and shadow of sin, they do best and safest, that abstain from all oathes of this nature. They do very ill that swear by this light, bread, hand, fire (which they absurdly call Gods Angel) by S. *Ann*, S. *George*, by our Lady, &c. by the parts of Christ, which they substitute in the room of God. The barbarous souldiers would not break his bones, but these Miscreants with their carrion mouthes rent and tear (O cause of tears!) his heart, hands, head, feet, and all his members asunder. Let all such consider, that, as light a matter as they make of it, this swearing by the creature is a *forsaking of God*, Jer. 5. 7. a provocation little less then unpardonable, *ib.* an exposing Gods honour to the spoil of the creatures, which was the Heathens sin, *Rom.* 1. 23. An abasing themselves below the meanest creatures, *for men verily swear by the greater*, Heb. 6. 16.

1. Thess. 5. 22.

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Amos 8. 14. Zeph 1 3,4,5. And the viler the thing is they swear by, the greater is the oath, because they ascribe thereto omniscience, power to punish, justice, &c. Besides a heavy doom of unavoidable destruction denounced against such. They that speak in favour of this sin, alledge

Object. *Sol.* 1 Cor. 15. 31. But that is not an oath, but an obtestation; *q.d.* My sorrows and sufferings for Christ would testifie, if they could speak, that I dye daily. And that, *Cant.* 3. 5.

Object. *Sol.* where Christ seemeth to swear *by the Roes and Hinds of the field.* But that is not an oath neither, but an adjuration. For he chargeth them not to trouble his Church; or if they do, the Roes and Hinds shall testifie against them, because they do what those would not, had they reason as they have. In like sort *Moses* attesteth heaven and earth,

Object. *Sol.* *Deut.* 32. 1. and so doth God himself, *Isa.* 1. 2. And for those phrases, *As Pharaoh liveth, As thy soul liveth, &c.* they are rather earnest vouchings of things then oathes.

Non est forma juramenti, sed assiverationis seriæ, & obtestationis domesticæ; And yet that phrase of gallantry now so common, *As true as I live*, is judged to be no better then an oath by the creature, *Numb.* 14. 21. with *Psal.* 95. 11. And we may not swear in jest, but in judgement, *Jer.* 4. 2.

q. d. *quam verè vivit Pharao, &c.* Alsted.

D. reason of Gods Attrib. *For it is Gods throne*] We must not conceive that God is commensurable by a place, as if he were partly here, and partly there, but he is every where all-present. The heavens have a large place, yet have they one part here, and another there, but the Lord is totally present whersoever present. Heaven therefore is said to be his throne,

Iob 22. 14. *Docuit Aristoteles providentiam Dei ad cælum lunæ usq; protendi, non ultra.* and he is said to inhabit it, *Isa.* 66. 1. not as if he were confined to it; as *Aristotle* and those Atheists in *Job* conceited it; but because there he is pleased to manifest the most glorious and visible signs of his presence, and there in a special manner he is enjoyed and worshipped by the crowned Saints, and glorious Angels, &c. Here we see but as in a glass obscurely, his toe, train, back-parts, foot-stool: No man can see more and live; no man need see more here, that he may live for ever. But *there we shall see, as we are seen, know as we are known*, see him face to face. Oh how should this fire up our dull hearts, with all earnestness and intention of indeared affection, to long, lust, pant, faint after the beatifical vision! How should we daily lift up our hearts and hands to God in the heavens, that he would send from heaven and save us; send his *Mandamus*, and command deliverance out of *Sion*: yea, that himself would break the heavens and come down, and fetch us home upon the clouds of heaven, as himself ascended, that when we awake we may be full of his image, and as we have born the image of the earthly, so we may bear the image of the heavenly? S. *Paul*, after he had once seen God in his throne, being rapt up into the third heaven, (like the bird of Paradise) he never left groaning out, *Cupio dissolvi, I desire to be dissolved and to be with Christ, which is far far the better.* And *Parens* a little afore his death uttered this Swan-like Song,

Iob 22. 14. 1 Cor. 13. Isa. 6. 1. Exod. 33. 23. Isa. 66. 1.

Gasper de Animalib. *Disc upio solvi, tecumq;, ô Christe, manere:*
Portio fac regni sim quotacunq; tui.
Oh that I were in heaven! Oh that I might
Be ever with the Lord! O blissful plight!

π. Ν. ὢ μᾶλλον χρεῶν. A transcendent expession, like that 2 Cor. 4. 17.

Thus must our broken spirits even spend, and exhale themselves in continual sallies, as it were, and egressions of thoughts, wishings and longings after God, affecting not only a union, but a unity with him. S. *Austin* wished that he might have seen three things, *Romam in flore, Paulum in ore, & Christum in carne*: *Rome* flourishing, *Paul* discoursing, and Christ living upon the earth. But I had rather with, with venerable *Bede*, *My soul desireth to see Christ my King upon his Throne, and in his Majesty.*

Mi sine nocte diem, vitam sine morte quietam. *Dei sine fine Dies, Vita, Quies q; Deus.*

Anima mea desiderat Christum regem meum videre in decore suo. Beda.

Verse 35. *Nor by the earth, for it is his footstool*] A fault so common among this people, that Saint *James* saw cause to warn the believing Jews of it, to whom he wrote. They had taken up such a custom, of swearing by the creatures, that after conversion they could not easily leave it. It is a poor plea to say, I have gotten a custom of swearing, and must therefore be born with. For who is it but the Devil that saith to such, as the *Jews* to *Pilate*, *Do as thou hast ever done?* The

Iam. 5. 12.

Mark 15. 8.

Cretians,

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Cretians, when they wished worst to any one, they wished that he might take delight in an evil custom. Break off therefore this ill use by repentance; and though you cannot suddenly turn the stream, yet swim against it, bite in thine oathes, and with bitterness bewail them: swear to God, as *David* did, thou wilt swear no more, and by degrees outgrow this ill custom.

Cretenses cum acerbissimâ execratione adversus eos quos oderunt uti volunt, ut malâ consuetudine detestentur optantes modestoq; votigenere efficacissimum ultionis eventum reperiunt. Val. Maximus.

For it is his footstool] And should be ours. For he hath *put all things under our feet*, Psal.8.6. He saith not, under our hands, but under our feet, that we might trample upon them in a holy contempt, as the Church is said to tread upon the Moon; and the way of the righteous is said to be on high, to depart from hell below. It is a wonder, surely, that treading upon these minerals, gold, silver, precious stones, &c. (which are but the guts and garbage of the earth,) we should so admire them. God hath hid them in the bowels of the earth, and in those parts that are farthest off from the Church. Where they grow, little else grows that is ought; no more doth grace in an earthly heart. But to return from whence we are digressed; Earth is Gods footstool. How ought we then to walk circumspectly, that we *provoke not the eyes of his glory*? There is an honour due even to the footstools of Princes, when they are in the throne especially. Oh, *be thou in the fear of the Lord all day long*, (saith *Solomon*) walk in the sense of his presence, and light of his countenance. He is not *very far from any one of us*, saith the Apostle, not so far as the bark from the tree, or the flesh from the bones. This *one God and father of all*, is not only *above all*, and from his throne beholdeth all that's done here below, but also *through all, and in you all*, Ephes.4.6. Therefore no corner can secret us, no crany of the heart can escape his eye; *All things are* (for the outside) *naked, and* (for the inside) *open*, dissected, quartered, and as it were, cleft thorow the back-bone (as the word signifieth) *before the eyes of him with whom we deal.*

Cretenses cum acerbissimâ execratione adversus eos quos oderunt uti volunt, ut malâ consuetudine detestentur optantes modestoq; votigenere efficacissimum ultionis eventum reperiunt. Val. Maximus. *Aug.* Rev.13.1. Prov.15.14. Prov.23.17. Acts 17.27. γυμνὰ. τετραχηλισμένα, Heb 4.13.

Neither by Jerusalem, for it is the City of the great King] The place of his rest, the seat of his Empire, and they the people of his praise, and of *his purchase*. Glorious things are spoken of thee, thou City of God. There was the *adoption, and the glory, the covenants, and the giving of the Law, the service of God and the promises*, &c. *Constantinople* was acknowledged by *Tamerlane* to be, for her situation, an imperial City, and such as was made to command the world. *Strasborough* in *Germany* is called by some *compendium Orbis*, an Abridgement of the world. But *Jerusalem* by a better Author, is stiled Princess of Provinces, the joy of the whole earth, the pleasant Land, &c. It must needs be pleasant, where God himself was reliant. *But how is the faithful City become an harlot? It was full of judgement, righteousness lodged in it, but now murderers. Her silver is become dross, her wine mixt with water. Bethel* is become *Bethaven*, and *Jerusalem* turned into *Jerushkaker*. It fell again into the power of the *Turks* and Infidels, *Anno 1234* (after that the most warlike souldiers of Europe, had there, as it were, one common sepulchre, but an eternal monument of their misguided valour) and so remaineth still, a poor ruinous City, governed by one of the Turks *Sanzacks*, and for nothing now more famous then for the sepulchre of our Saviour, again repaired and much visited by the Christians, and not unreverenced by the Turks themselves. There are not to be found there at this time 100. households of Jews, and yet there are ten or more Churches of Christians there.

λαὸς ἐκ περιουσίας. Sept. Exod. 19.5. Rom.9.4. *Argentina. Coel. Rhodig.* Lam.1.1. Psal 48.2. Dan.8.9. Isa.1.21,22. *Turkish History, fol.*101. *Brerw. Enquir. p.*151.

Of the Great King] The Jews much admired the greatness of *Herod*, and especially of the *Romans*, whose Tributaries they were at this time. Our Saviour mindeth them of a greater then these, One that is great, greater, greatest, greatness it self. *Nebuchadnezzar* stileth himself the great King, and brags of his *Babel*. The rich miser thinks himself no small thing, because of his *Countrey of Corn*. *Ahashuerosh* taketh state upon him, because he reigned from *India* to *Ethiopia*. *Darius* his flatterers held it meet, that no man should ask a petition of any god or man, for thirty days, save of him. *Diocletian* would needs be worshipped as a god, and was the first that held forth his feet to be kissed, after *Caligula*. *Amurath* the third, Emperour of the Turks, stiled himself God of the earth, Governor of the whole world, the Messenger of God, and faithful servant of the great Prophet. And the great *Cham* of *Tartary*, is called by the simple vulgar, The Shadow of Spirits, and son of the immortal God; and by himself he is reputed to be the Monarch of the whole world. For which cause every day (if all true that is reported of him) as soon as he hath dined, he causeth his trumpets to be sounded,

Si animalibus (dixit Xenophanes) pingere daretur Deum proculdubio sibi similem fingerent, quia (scilicet nihil animal animali superius cogitat. Sic & homo animalis, 1 Cor.2.14. Luke 12.16. ἐνθρονον ἡ

χώρας, regio, non χωρίον, ager Emphaticè. Eutrop. *Turk. Hist. fol.* 930. *Vide* Sphy. *Philos. p.*969. Heylins Geog. *pag.*662.

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ed, by that sign giving leave to other Kings and Princes to go to dinner. These be the Grandees of the earth, and think no mean things of themselves. But compare them with the Great King here mentioned, and what becometh of all their supposed greatness? *All Nations before him are but as the dust of the ballance, or drop of a bucket. Quantilla ergò es tu istius gutta particula?* saith a Father: If all Nations are to God but as the drop of a bucket, O what a small pittance must thou needs be, how great soever, of that little drop? And as he is great, so he looketh to be praised and served *according to his excellent greatness.* We should, if it were possible, fill up that vast distance and disproportion that is betwixt him and us, by the greatness of our praises, and sincerity, at least, of our services, in presenting him with the best. *For I am a Great King,* saith God, and he stands upon his seniority: Offer it now to thy Prince, will he accept thy refuse braid-stuff? *&c.* It is verily a most sweet meditation of S. *Bernard*, whensoever we come before God in any duty, we should conceive our selves to be entring into the Court of heaven, wherein the King of Kings sitteth in a stately throne, surrounded with an host of glorious Angels, and crowned Saints. With how great humility therefore, reverence and godly fear, ought a poor worm, crawling out of his hole, a vile frog, creeping out of his mud, draw nigh to such a Majesty? The Seraphims clap their wings on their faces when they stand before God, *Isa.* 6. as men are wont to do their hands, when the lightning flasheth in their faces; The nearer any man draws to God, *the more rottenness he findeth in his bones. Abraham* is dust and ashes, *Job* abhorreth himself in dust and ashes, *Isaiah* cryes, Wo is me, for I am undone: *Peter*, Depart from me, I am a sinful man. All these had right conceptions of Gods greatness, and this is that that is required so oft in Scripture under the term of magnifying God; when we get him into our hearts in his own likeness, and enlarge his room there; when we take him into our thoughts under the notion of a great King, when we get so far, as to conceive of him above all creatures, far above all the glory that can be found in earthly Princes and Potentates. Think of God, as one not to be thought of, and when you have thought your utmost, as *Tully* affirmeth concerning *Socrates* described by *Plato*, and desireth of his Readers concerning *Lucius Crassus*, that they would imagine far greater things of them, then they find written: so assure your selves, your highest apprehensions of God fall infinitely short of his incomparable and incomprehensible greatness. And if he could add, If any think me over-lavish in their commendation, it is because he never heard them, or cannot judge of them; how much more may we say the same of this blessed and *only Potentate, the King of Kings, and Lord of Lords, Who only hath immortality, dwelling in the light Which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting.* Amen.

Sol reliqua sidera occultat, quibus lumen suum fœnerat. Plin. lib. 2. c. 6. So doth the God of glory. Acts 7. 2. Mal. 18. 14.

Quanta ergo cum humilitate accedere debet è palude sua procedens & repens vilis ranuncula? Bern. de diverſ. 25. Hab. 3. 16.

Vt majus quiddam de iis, quam quæ scripta sunt suspicarentur. De Orat. *Intelligat se ex iis esse, qui aut illos non audierit, aut judicare non possit.* ibid.

1 Tim. 6. 15, 16

Vita non est vivere, sed valere. Sen.

Fælix dicitur ab ἥλιξ ἡλικία. Beeman. de Orig.

Magnus in magnis, nec parvus in minimis. Aug. Exod. 8. 18. μικρόκοσμος. *Nihil in terra magnum præter hominem.* Favorinus. Μίκυθον ἐν ἐλαχίστῳ, &c. Isocr. Σοφὸν τέκτονος καλὸν πόικιλμα. Eurip. Τέχνημα σοφῶντος δημιουργοῦ. Xenophon.

Verse 36. *Neither shalt thou swear by thy head*] That is, by thy health (which is the life of our lives) say some: by thy life, say others, which is a sweet blessing; *for a living dog is better then a dead Lyon*; yea, though full of crosses, yet why is living man sorrowful? *q.d.* it is a mercy, that amidst all his crosses, he is yet alive. *Joseph is yet alive, I have enough,* saith *Jacob.* They told him of his honour, he speaks of his life. Life is better then honour, and is not therefore to be laid to pawn upon every light occasion, as they that so often use, *As I live*, and *As true as I live*: whereof something before.

Because thou canst not make one hair, &c.] God is great in great things, saith St. *Augustine*, and not little in the smallest. What less then an hair, yet in making a hair white or black, Gods power appeareth. The Devil can as little create a hair of the head, as he could of old a louse in the land of *Egypt.* There are miracles enough in mans body to fill a volumn. It is the image of God, and a little world, an epitome of the visible world, as his soul is of the invisible. The idea or example of the great world, which was in God from all eternity, is as it were briefly and summarily expresst by God in man. Hence man is called *every creature, Go preach the Gospel to every creature*, Mark 16. 15. as if there were none to him, none besides him. A Philosopher could say, There is nothing great in earth, besides man. And an Orator, The greatest thing in the least room, is a good soul in a mans body. Man, saith the Poet, is the Master-piece of the wisest Workman; He is, saith the Historian, the fairest piece of the chiefest Architect, the very miracle of daring nature, saith *Trismegist. Galen*, a prophane Physician, after he had described the nature and parts of mans body, was forced to sing a hymn to that God that he knew not. And S. *Augustine* complaineth, that men can admire the height of the hills, the hugeness

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neſs of the waves, the compaſs of the ocean, and the circumvolution of the ſtars, and yet not once mark nor admire the power and goodneſs of God, ſhining in their own ſouls and bodies, as in a mirrour. *Fearfully and wonderfully am I made*, ſaith *David*, yea and *curiouſly wrought in the loweſt parts of the earth*; that is, in my mothers womb, *Pſal.* 139 13, 14, 15. A Councel was called in heaven when man was to be formed, *Let us make man*, Gen. 1. 26. And were not the birth of a child ſo common, ſhould it fall out but once in an age, people would run together to ſee it, as to a miracle. *Pliny* wondereth at the Gnat, ſo ſmall a creature, yet making ſo great a buzzing; and ſo alſo at the Butter-flye. He alſo maketh mention of one, that ſpent 58 years in ſearching out the nature of the Bee, and could not in all that ſpace attain to the full of it. What a ſhame is it for us, not to ſee God in every creature, in our ſelves eſpecially, and every the leaſt part of us? There is not a hair upon our heads white or black, but hath God for the maker, and God for the Maſter too. Let thoſe that pride themſelves in their hair, think what a heavy account *Abſolom* made to God for that ſin. Long hair in women is a token of modeſty. But modeſty grows ſhort in men, as their hair grows long, ſaith one. And *Seneca* ſpeaking of the curled and criſped youths of his time, telleth us, that they had more care of their locks then of their limbs, and had rather the Commonwealth ſhould be diſturbed, then their frizled treſſes diſheveled. *Pompey* was taxed for this neat nicety, *Unico digitulo caput ſcalpit*. And of *Helen*, too curious of her hair at her mothers funeral, the Poet bringeth in one that ſaith, ὅτιν᾽ ἡ πάλαι γύνη. This is old *Helen* ſtill, no changling in all this ſpace. The holy women of old, durſt not adorn themſelves with plaited or broided hair, as S. *Peter* teſtifieth, but truſted in God, and decked themſelves with a meek and quiet ſpirit. *And doth not nature it ſelf teach us*, ſaith S. *Paul*, *that it is a ſhame to a man to wear long hair?* It is objected, That the Apoſtle intends ſuch hair, as is as long as womens. But it is anſwered, That *Homer* uſeth the ſame word of the Greeks, calling them καρηκομόωντας Ἀχαιούς, and yet they did not wear their hair long as womens. But as it is a ſhame to wear it, ſo it is a ſin to ſwear by it, whether long or ſhort, white or black. Neither helps it to ſay, The matter is but ſmall we ſwear by. For firſt, it is a forſaking of God, and count you that a ſmall matter? Compare *Jer.* 5. . . with *Jer.* 2. 12, 13. Secondly, The more baſe and vile the thing is a man ſweareth by, the greater is the oath, becauſe he aſcribeth that to a vile creature, which is proper to God only, *ſc.* to know the heart, to be a diſcerner of ſecrets, and an avenger of falſhood. And if a man may not ſwear by his hairs, much leſs by his faith and troth, that are much more precious; and to ſwear by them ſo oft and ordinary, what doth it argue, but that we are low brought, and hardly driven? For who but a Bankrupt will lay the beſt jewel in his houſe to pledge for every trifle? Beſides, they are not ours to pledge; for we have plighted them already to God. Laſtly, he that pawneth them ſo oft, will eaſily forfeit them at length, as the pitcher goeth not ſo often to the well, but at laſt it comes broken home. A man may ſoon ſwear away his faith and troth; and it is marvel if he that oft ſweareth, doth not too oft forſwear, and ſo forfeit all. Swear not therefore at all in this ſort. Theſe petty oathes (as they count them) are great faults, and to be refuſed in our talk, as poyſon in our meat. The diſhonour of them redounds to God, though he be not named in them. But of this ſee more Verſe 35.

Τολμᾷς τιμᾶν τὴν φύσεως ἀγάλμα? Plmand. *Gal. lib. 3. de uſu partium.*

Eunt homines mirari alta montium, ingentes fluctus maris, oceani ambitum, & gyros ſyderum, & relinquunt ſeipſos, nec mirantur. Aug. *lib. 11. cap. 9.*

Abſolon Marte furens, penſilis arbore, obit.

Purchas his Mitrocoſ.

Rempub. turbari malunt quam comam.

Pulchra coma eſt pulchro diſpoſita ordine frondes.

Sed fructus nullos hæc coma pulchra gerit.

De cupreſſo Alciat, in Emblē.

1 Pet. 3. 3, 4, 5.

Object.

Sol.

Object.

Sol.

Verſe 37. *But let your communication be, Yea, Yea, Nay, Nay.*] That is, as S. *Baſil* interpreteth it, *Yea* in ſpeech, and *Yea* in heart; *Nay* in ſpeech, and *Nay* in heart: Or thus, let your common communication be plain, true and ſincere, that your bare word may be taken, without any further aſſeveration. Not but that aſſeverations may be lawfully uſed, as *Verily*, *Truly*, *Indeed*, *&c. Sed, parciùs iſta tamen*, not frequently or ſlightly, but adviſedly and ſeriouſly, as our Saviour. If thou be a creditable perſon, and haſt made faith of thy fidelity, with *Quod dixi, dixi*, thy word will be taken. Or if it will not, that credit is dear bought; that is got by ſin. Chriſt muſt be obeyed, though no man will believe us. But a good mans oath is needleſs, a bad mans, bootleſs; for he that feareth not an oath, neither will he ſcruple a lye, but credit will follow honeſty: Whiles therefore the communication is ours (as Chriſt here ſpeaketh) that is, in our own power, and of our own accord, *let our yea be yea, and nay, nay*; and let it appear that ordinarily and in common converſation, our word is as ſoon to be taken as our oath. But when, for the glory of God, and clearing of the truth, an oath is required of us, then

Levitèr volant, non leviter vulnerant.

Velſic. Geminā potius affirmatione & negatione utamur, quam Dei nomenuſurpemus.

Firmus *Epiſc. Togaſtenſis apud Auguſtin.*

Non ideo nego re volo, ne peream, ſed ideo mentiri nolo, ne peccem; dixit fœmina quædam in equuleo, apud Hieron.

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then it is not our communication, but anothers. And in this case, for the manifestation or confirmation of a needful but doubtful truth, an oath may be safely and boldly taken, for an end of controversies, and satisfaction of neighbours, *Heb* 6.16. yea we may lay it up among our best services, and expect a blessing upon it (if rightly taken according to *Jer.*4.2.) as well as upon hearing or reading, because it is an Ordinance of God, *Deut.*10.20. *Isa* 65.16, &c. Some of the Ancients, I confess, as *Hierom, Theophylact, Chrysostom*, were in the errour, that the Lord did only permit swearing in the Old Testament (as he did divorcement that he approved not) and that in this Text our Saviour did quite take it away. But Christ came not to destroy the Law, but to fulfil it. Gods holy name is still to be sanctified by taking a Religious oath, upon just occasion, *sc.* when either the Magistrate imposeth it, or when some private person will not believe a necessary truth without an oath, and we cannot otherwise demonstrate it. Thus *Jacob* sware to *Laban*, *Boaz* to *Ruth*, *Jonathan* to *David*. And if it be lawful in private betwixt two or more to admit God as a Judge, why may he not as well be called as a witness? provided ever, that this be done warily and sparingly, using it not as food, but as physick, to help the truth in necessity. Our King *Henry* 6. was never heard to swear an oath; his greatest asseveration being, Forsooth, Forsooth, Verily, Verily. I my self have used (saith *Latimer*) in mine earnest matters, to say, yea S. *Mary*, which indeed is naught. Among the very heathens, *Ex animi jussi sententia, In very deed*, was instead of an oath.

*Dan. Hist. contin.*158. *Lat. Serm. in 3d Sund. in Advent.*

For whatsoever is more, cometh of evil] That is, of the Devil That which S. *Matthew* calleth the wicked one, *Chap.* 13.38. (the self-same word with that in this Text) S. *Mark* calleth Satan, and S. *Luke* the Devil. Now can any good come out of such a *Nazareth*? Swearing is the Devils drivel, and swearers the Devils drudges, acted and agitated by that foul fiend: And though they be not always drunk when they swear, yet are they not their own men. *For know ye not*, saith that great Apostle, *that his servants ye are to whom ye obey*? His work swearers do (as those Jews did in the Gospel) and his wages they shall receive, for *they fall* hereby *into hypocrisie*, as some copies have it, *Jam.* 5.12. whiles they daily pray, But *deliver us from that evil one*, and yet entertain him by this sin. Or rather, as other Copies and our Translation have it, they *fall into condemnation*. And at the last day, when the master of the harvest shall gather out of his Kingdom all such botches and scandals, he will say to the reapers, *Gather ye first the tares, and bind them in bundles* (swearers with swearers, drunkards with drunkards, &c. sinners of a kind with their fellow-sinners) *and cast them into the fire, there shall be weeping and gnashing of teeth*. Good therefore is the counsel of S. *James*, *Above all things my brethren, swear not*, whatever ye do, look to that: 'tis a senseless sin, and that which maketh the tongue to become, not a City, not a Countrey, but a World of iniquity, *James* 3.6. It is the Devils hook without a bait, as having neither profit nor pleasure (many times) to draw to it, and that's no small aggravation. The Devils fell without a tempter, and are therefore left without a Saviour. Other sinners usually kill not till provoked, steal not till forced, whore not till intised. But what hath God done to these monstrous men, that they should thus fly in his face, chop (as much as they may) his heart in pieces, and upon every small occasion shoot such chain-shot, as if they would make the windows of heaven to shake and totter? When *Naboth* was said to have blasphemed, *Jezebel* proclaimed a fast. When our Saviour was accused of that sin, the High Priest rent his garments. When *Rabshakeh* had done it indeed, *Hezekiah* fell to his prayers, and humbled himself before God. Did these do thus for others, and wilt not thou do as much for thy self? God hath against thee, and is coming out armed with plagues and power. Oh meet him upon the way, with entreaties of peace, as *Abigail* did *David*; as *Iacob* did *Esau*: quench his flames with floods of tears. Learn of *Shimei* (when he had reproached *David*, and knew himself obnoxious) to be with God with the first, as he was with the King, 2 *Sam.*19.18,19,20. and as *Iosephs* brethren supplicated him for grace, whom they had reviled and misused, *Gen.*50.17. do you the like. This do, or you are undone for ever. This do, and do it seriously, and God must either forswear himself, or forgive thee thy swearing, if thou forgo it.

Ὁ πονηρός, That troublesome one, the troubler of the Saints: *qui negotium nobis, facessit à* πονέω *πονῶ, πονῆρος, malignus.*

John 8. εἰς ὑπόκρισιν. Iam 5.12. μὴ εἰς κρίσιν.

τὰ ζιζάνια δῆλα. Mat.13 41,30

Gellius *lib.*20. *cap.* 1.

Verse 38. *Ye have heard, that it hath been said, An eye for an eye, &c.*] This Law of like for like (which also was in use among the ancient *Romans*) the Scribes and Pharisees had

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had abused and detorted from its proper sense of publike Justice, to private revenge: teaching the people to render evil for evil, to pay their enemies in their own coin, and to give them as good as they brought. This is a dictate of corrupt nature, and her chief Secretary *Aristotle* proclaimeth it. *To be avenged of our enemies is held better in point of honour, then to be reconciled unto them.* Flesh and blood suggesteth that it is *matter of good mettal to be quick of touch*, as forward in returning, as others are in offering wrong. *For if a man find his enemy, will he let him go well away?* said *Saul*. This is quite against the principles of nature and common policy. To turn again and revenge is counted courage; which yet the word of God calleth *cowardlinesse*, disgrace, and loss of victory. It is not manlinesse, but foolishnesse, *Eccles.7.9.* Its brutishnesse; Anger a dog, and hee'l fly in your face: touch an Asse, and hee'l kick and winch. Its basenesse so to be led by our passions, as to be able to bear nothing, as *Simeon* and *Levi*, brethren in iniquity, that in their anger slew a man, and in their self-will digged down a wall. Their father *Jacob* heard that *Dinah* was defiled, and held his peace; he reigned in his passions, by setting God before them; and so that Divine Proverb was made good in him; *He that is slow to anger is better then the mighty; and he that ruleth his spirit* (as *Jacob*) *then he that taketh a City* (as his Sons.) It is a godly mans part, at sometimes, and in some places, to be *deaf and dumb, as if he understood not; or as men in whose mouthes are no reproof.* Which as *David* could skill of at some times, *Psalm* 38. 14. and in his carriage towards *Shimei*, so at other times (when the flesh prevailed) he could not, *Psalm* 39.2,3. and in his expedition against *Nabal*. But *Peter* must *put up his sword, if he mean to be Christs Disciple*. And Christians must not so much as *grudge one against another*, unless they will be *condemned*: for *behold, the Judge standeth before the door*, as ready to right us. As if we retaliate we leave him nothing to do, unless it be to turn his wrath from our enemy, on whom we have been avenged already, upon our selves, for our sin of self-revenge. We use to say, if the Magistrate be not present, we may offend another, to defend our selves: but if the Magistrate be present, there is no excuse. Now here the Judge *standeth before the door*, and cryeth out unto us with a loud voyce: *Dearly beloved, avenge not your selves*, but rather keep the Kings peace, and so *give place to wrath*: that is, to the wrath of God ready to seize upon thine adversary, if thou prevent it not by an over-hasty revenge of the wrongs offered thee: *For it is written, Vengeance is mine*, mine office and royalty. Is it safe to invade his part? to justle the chief Justice out of his seat? or is it fit that the same party should be both Accuser and Judge? Pope in his own cause? depose the Magistrate? at least appeal from God to himself, as if he would not sufficiently do his office? *Shall not God avenge his own, that cry night and day unto him, though he bear long with them? I tell you that he will avenge them speedily*, saith our Saviour, *I will repay it*, saith the Lord: but upon this condition, that we wait his leisure, and pre-occupate not his executions, saith S. *Augustine*. *Joseph* accused by his lewd Mistress, either pleads not, or is not heard. He knew that though he suffered for a season, God would find a time to clear his innocency, and he was not deceived. *Moses* complained not, but was silent, when wronged by *Aaron* and *Miriam*; God therefore struck in for him, and struck *Miriam* with leprosie: *Aaron* escaped by his repentance. God is their Champion that strive not for themselves. *I seek not mine own glory, but there is one that seeketh it*, saith Christ. He, when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously, and giveth to every transgression and trespass a just recompence of reward. S. *Paul* could not have wished worse to *Alexander* the Copper-smith, then *the Lord reward him according to his works*. This was not (saith an ancient Author) a cursing or a reviling of him, but a prediction, befitting an Apostle, that revenged not himself, but gave place to wrath, and delivered up his enemy to God, as *David* did his adversaries, as *Simon Peter* did *Simon Magus*, and the Primitive Church did *Julian* the Apostate. And surely it is a fearful thing, when the Saints shall say to God, concerning those that malign or molest them, as *David* sometimes said to *Solomon*, *Thou knowest what Joab and Shimei did unto me: Do therefore according to thy wisdom, and let not their hoar heads go down to the grave in peace.* If any hurt Gods zealous witnesses, there goeth a fire out of their mouthes to devour them, as the fire from heaven did the first and second Captain sent for *Elisha*: better anger all the witches in the

Neminem lede, nisi lacessitus & injuria affectus. Cicero. *Inimicos ulcisci, potius quam ik reconciliari honestum ducatur.* Arist. Rhet. cap.1. lib.9. 1 Sam. 24 19. ἥπιωμα. 1 Cor.6.7. Gen.49. 6. Gen.34 5. Prov.16.32. *Tu quidem nihil prætermittis ut ego te interfici jubeam:* ἐγὼ ὅπλα ἐλαχτενουντα ἐφονίνω. Sic Demetrio Cynico Vespasianus apud Dionem. Iam.5.9. Pro.24.17,18 Rom.12. 19. expounded. Psal.94.1,2. Luke 18.7,8. *Convitium convitio regerere quid aliud est quam lutum luto purgare?* Cart. John 8.10. 1 Pet.2.23. Heb.7.2. 2 Tim.4.14. ἐκ ἐστὶ χρεὼς ἡλοιδρεῖα ἀλλὰ φόρρε· σις φρένησια δυδεῖ Α. Rev.11.5.

world

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world then ſuch, becauſe God is for them. Little thought the *Gibeonites* in *Davids* time, that the Lord had ſo taken to heart their wrongs, that for their ſakes all *Iſrael* ſhould ſuffer. Even when we think not of it, is the righteous Judge avenging our unrighteous vexations.

In vitâ, is inferior eſt, qui victor eſt. τὸ ἀδικεῖσθαι ἢ τὸ ἀδικεῖν ἄρειον Arift. Ethic. 1 Cor. 6, 7, 8. *Non minus mali eſt referre injuriam, quàm inferre.* Lactan Epheſ. 6. 12. *Cur adeò laboramus ulciſcendis infirmiſſimorum hominum injuriis? Dum hæc tela eminus projecta frangamus, à diabolo opprimimur.* Roloc. *in locum.*

Verſe 39. *But I ſay unto you, that ye reſiſt not evil.*] For here to reſiſt, is to be overcome, ſaith S. *Paul*, Rom. 12. 21. And in a matter of ſtrife or diſagreement, he hath the worſt that carries it, ſaith S. *Baſil.* Yea *Ariſtotle* himſelf he yieldeth, that of the twain, it is better to ſuffer the greateſt wrong, then to do the leaſt. And it was a heavy challenge and charge upon thoſe carnal *Corinthians*, that had ſtrife, diviſions, and lawſuits amongſt them; *Why do ye not rather take wrong? Why do ye not ſuffer your ſelves to be defrauded? Nay, you do wrong, and defraud, and that your brethren. But be not deceived*, ſaith he, to wit, with vain hope of impunity, *for God is the avenger of all ſuch*, as like the angry Bee, care not to ſting another, though it be to the loſs of their own lives. Beſides that, in reſiſting evil, we give place to the Devil, whom if by patience and forbearance we could reſiſt, he would flye from us. *We wraſtle not againſt fleſh and blood* (as we think we do, when we conflict with men like our ſelves, that have done us injury) but *againſt principalities and powers*, &c. q.d. whiles we are buſie in breaking thoſe darts that men ſhoot from afar againſt us; we are oppreſſed by the Devil near-hand us, *Epheſ.* 4. 26. Here by the way, Magiſtrates muſt be admoniſhed to take heed how they aggravate puniſhment upon a malefactor, out of private grudge; Parents alſo and Maſters, how they correct in a rage and fury. For although they be publike perſons, yet to give correction in a cholerick mood, is to eaſe their heart by way of revenge, it is a degree of reſiſting evil. The Tyrant ſaith, ἔξεστί μοι, it is in my power to do it, the good Governor ſaith, καθήκει μοι. It concerneth me to do it, in point of duty, quoth a Philoſopher.

Quam moleſtè eſt neſcire homines quando prodire debeant cum galea? Gen. 27. 48. expounded.

But whoſoever ſhall ſmite thee on the right cheek] *Socrates* a Heathen, when he had received a box on the ear, anſwered, What an ill thing is it, that men cannot foreſee when they ſhould put on a helmet, before they go abroad? And when he was kicked by another, If an Aſs ſhould kick me, ſaid he, ſhould I ſpurn him again? But we have thoſe, that profeſſing to be Chriſtians, leſt they ſhould ſeem to be Anabaptiſts in *taking* two blows for one, will *give* two blows for one, yea for none, ſometimes: it is but a word and a blow with them, as it was with *Cain*, *Lamech*, *Eſau*, who ſaid, *The days of mourning for my father are at hand, then I will ſlay my brother Jacob.* In which words he either threatneth his father (as *Luther* thinketh) for bleſſing his brother, *q.d.* I will be the death of my brother, and ſo cauſe my father to mourn: Or elſe he threatneth his brother (as moſt Interpreters ſenſe it) after his fathers head is once laid, without any reſpect at all to his mother, whom he not ſo much as mentioneth. He took no great care how ſhe would take it; and his deferring till his fathers death, was more out of fear of a curſe, then conſcience of a duty. There are that read the words by way of a wiſh, *Let the days of mourning for my father draw nigh, &c.* And then it is a double parricide. Sure we are, that *as concerning his brother, he comforted himſelf, purpoſing to kill him.* He *threatned him*, ſaith the Septuagint, *q.d.* I will ſit upon his skirts, and be even with him. The nature of ungodly men is vindictive, and rejoycing in other mens hurt (which is the Devils diſeaſe) eſpecially if provoked by any injury or indignity, as ſmiting on the cheek: But God will *ſmite them on the cheek bone* ſo hard, as that *he will break the teeth of the ungodly*; *ſmite them in the hinder parts*, where we uſe to whip froward children, and ſo *put them to a perpetual reproach.* Neither only will he ſmite *upon* their loyns, but *thorow* them, yea he will crack their crowns, cleave their ſculs, *wound their hairy ſcalps*, be their locks never ſo buſhy, their looks never ſo lofty and terrible, that count it courage to turn again, and revenge, which every Turk and Heathen, nay every Bull and Boar can do. The Lamb of God gave *his cheeks to the ſmiters*, ſo did *Michaiah* the meek, *Job* the juſt, and *Paul* the patient; yet not ſo patient, but he could ſet forth his priviledge, when he was to be ſcourged, and clear his innocency with meekneſs of wiſdom; and ſo may we, yea, we may ſafely decline a likely danger; in ſome caſes eſpecially, as our Saviour did.

Verſe 42. ἀπὸ τοῦ θέλοντος. Κἂν μὲ φαγῇς ὅτι ῥίζαν ὄμως ἐπεφύτευσα, Ὅσον ἐπαυτοῦ σὺ: τῇ δ' ἄχθυα. μύω. *Dixit vitis bircocum ab eo radicitus evelleretur.* Æſop. Pſal. 3. 7. Pſal. 78. 66. Deut. 23. 11. *Lacones comam nutrichant ad terrorem.* Pſal. 68. 21. Iſa. 50. 6. Iohn 18. 23. 1 King. 22. 24. Acts 13. 2, 3. Iob 16. 10.

Apud Mahometanos ferunt paucas breveſque lites eſſe, quod temere litigantes publicè flagellis cadantur.

Verſe 40. *And if any man ſue thee at the Law, and take away thy coat*] Rather remit of thy right, and ſit down by the loſs, then ſuffer the trouble of a vexatious law-ſuit: quiet is

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to be ſought above profit: therefore *Iſaac* removed his dwelling ſo oft, when the ſpiteful *Philiſtims* ſtrove with him about the wells he had digged. Not but that we may take the benefit of the Law, and crave the help of the Magiſtrate, for preventing or puniſhing of wrong done us: as *Paul* ſent to the chief Captain, and appealed to *Ceſar*. But this muſt be done, neither with a vindictive, nor a covetous mind, as the manner is. Therefore after, *Who made me a Judge?* our Saviour preſently addeth, *Take heed of covetouſneſs*. He that complaineth of another to the Magiſtrate, muſt 1. Love his enemies. 2. Proſecute with continual reſpect to Gods glory, and the publike good. 3. Uſe the benefit of the Law with charity and mercy, without cruelty and extremity. 4. Uſe it as an utmoſt remedy, when it cannot otherwiſe be; *leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a Lawyer*, and thou mourn at laſt (with *Solomons* fool) when thine eſtate is conſumed upon him: there being but few ſuch as *Servius Sulpitius*, of whom *Tully* reports, that he was not more a Lawyer then a Juſticer, referring all things to moderation and equity, and not ſtirring up ſuits, but compoſing them.

Acts 23.17. Acts 25.10. *Lis legem genuit, legum ille filia vivit. Nec ſine lite colet, nec ſine lege petet.* Owen Epig. *Sordida poſcimus nummia quidam haud inepte quondam Iuriſconſultos vocat; latrocinia intra mania exercent. Columella Legulorum faces præſertim decem drachmarie.* Philip. 9. Ἀγγαροι, *Perſis debentur quos hodie Poſtas vocamus.* Ephe. 6. *Qui neſcit diſſimulare, neſcit vivere; ut Saul* 1 *Sam.* 10. 27. *Levius fit patientiâ quicquid corrigere eſt neſas. Cedamus, leve ſit quod bene ferendo onus. Pondus ipſa jactatione incommodius fit.* Sen.

Verſe 41. *And whoſoever ſhall compel thee to go a mile,*] Under colour of the Magiſtrates authority, which he abuſeth; rather then by reſiſting thou ſhouldſt revenge thy ſelf, go with him two miles, yea as far as *the ſhoes of the preparation of the Goſpel of peace can carry thee.* In the courſe of a mans life many wrongs are to be put up, which whoſo cannot frame to, let him make up his pack, and be gone out of the world; for here's no being for him. Many pills are to be ſwallowed down whole, which if we ſhould chew them, would ſtick in our teeth, and prove very bitter. Patience is of continual uſe to us at every turn; it is as bread or ſalt, which we cannot make one good meal without. Its a cloak, to keep off all ſtorms; a helmet, to bear off all blows; a paring-knife, that cuts the croſs leſs and leſs, till it comes to nothing. As there be two kinds of Antidotes againſt poyſon; *viz.* hot and cold: ſo againſt tribulation and temptation, Prayer and Patience; the one, hot; the other, cold; the one, quenching; the other, quickning. *Dan.* 6.20. *The King cryed unto Daniel with a lamentable voyce*, ver. 21. *Then Daniel talked with the King*, &c. with a voyce not diſtreſſed, as that of the King was: for as by faith *he ſtopped the mouthes of the Lyons*: ſo by *patience he poſſeſſed his own ſoul*, Luke 21.19. he became maſter of himſelf; which is the only true manhood. So *patience had her perfect work in* Joſeph; therefore he became, as S. *James* hath it, *perfect and entire, wanting nothing*. *Julius Ceſar* beholding the Picture of *Alexander* in *Hercules* Temple at *Gades*, lamented that he had done no worthy exploit at thoſe years, wherein *Alexander* had conquered the whole world. *Joſeph* at thirty ſhewed more true vertue, valour, piety, patience, purity, policy, knowledge of ſecrets, skill in government, &c. then either of them. *Giles* of *Bruſſels*, a Dutch Martyr, when the Fryers at any time did miſcal him, he ever held his peace at ſuch private injuries, inſomuch that thoſe blaſpemers would ſay abroad, That he had a dumb Devil in him. And *Caſſianus* reporteth, that when a Chriſtian was held captive of infidels, and tormented with divers pains, and ignominious taunts, being demanded by way of ſcorn, Tell us what miracle thy Chriſt hath done? He anſwered, He hath done what you ſee, that I am not moved at all the cruelties and contumelies you caſt upon me. Godly people can bear wrongs beſt of any; and although corrupt nature in them buſtles eftſoons, and beſtir it ſelf, yet they ſoon club it down, they reaſon themſelves patient, as *David*, and pray down their diſtempers, as *Paul*. And albeit, with thoſe two ſons of thunder, they could find in their hearts to call for fire from heaven upon their adverſaries, yet they'll do nothing without leave. As they came to Chriſt, and ſaid, *Wilt thou that we command fire from heaven?* &c. which when Chriſt diſliked and denyed, they were ſoon ſatisfied. We muſt take up our Croſſes, and when God bids us yoke, he is the wiſeſt man that yields his neck moſt willingly. Our Saviour gave *Judas* his mouth to be kiſſed, when he came to betray him, leaving us a pattern of like equanimity and patience.

Heb. 11. Iam. 1.4. *Act. and Mon. fol.* 811. Pſal. 43. 2 Cor. 12. Luke 9. 54.

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Gal. 6. 9. Give such before they ask, *Psal.* 41. 1. *Qui praeoccupat votum petituri.* Aug. *Rogers of love, p.* 80. *Pauperum manus Christi est gazophylacium. Iul. Caesar dicere solitus est, se vel tum inprimis ditescere, cum bene merentes aliquo munere prosequeretur; quanto magis egenos? Nunquam deficiùt charitates, cum dantur, bc. bentur; Cum; abs; muntur, multiplicantur opes. In Basilienſi Concilio anno* 1440 *Amadeus Subaudiae dux uxoratus, & duos habens filios ad pontificatum provehitur.* Funccius. *Hi sunt canes quos alo quotidie, quibus spero me caelestem gloriam venaturum. Iam verò longè aliter, Pauperibus sua dat gratis, nec munera curat. Curia papalu, quod modo percipimus. Hic cancro imitare legendo percipimus modo, &c. Act. and Mon.* 1368 & 1534 See his life by Sir *John Heyw. p.* 170. *Meritò manus illa corruptionis expers esse debuit, quae neminem mendicare, esurire, & in captivitate, aut quavis miseria jacere, perpessa est.*

Verse 42. *Give to him that asketh thee.*] Yet with discretion, and choice of a fit object. Which having met with, be not weary of well-doing; for in due season ye shall reap, if ye faint not. Giving is compared to sowing, which, in good ground, is usually with increase. Therefore a worthy Minister, upon occasion, asking his wife, whether there were any money in the house, she answered, that she knew but of one threepence; well (saith he) we must go sow, that is, give something to the poor, knowing that to be the way of bringing in, *Prov.* 11. 24, 25. *Deut.* 15. 10. The mercy of God crowns our beneficence with the blessing of store. Happy was the *Sareptan* that she was no niggard of her last handfull. The more we give, the more we have: it increaseth in the giving, as the loaves in our Saviours hands did. Never did a charitable act go away without the retribution of a blessing. How improvident therefore are we, that will not offer a Sacrifice of alms, when God sets up an altar before us? It were an excellent course, surely, if Christians now, as they of old at *Corinth*, would lay up weekly a part of their gettings for pious and charitable uses; and that men would abound in this work of the Lord, *as knowing that their labour is not in vain in the Lord* (I speak of them that are able, for we may not stretch beyond our staple, and so spoil all.) We read of a Bishop of *Lincoln*, that never thought he had that thing, that he did not give. And of one Bishop of *Rome* (though that's a rare thing) that was so liberal to the poor, that when he was asked by certain Embassadors, whether he had any hunting-dogs to shew them, he answered, Yes. And bringing them to a great sort of poor people, whom he daily relieved at his table, *These are the dogs* (saith he) *wherewith I hunt after heaven.* Bishop *Hooper* also, had his board of beggers. Twice I was (saith M. *Fox.*) in his house in *Worcester*: where in his common-hall, I saw a table spread with good store of meat, and beset full of beggers and poor folk. And this was his daily custom. And when they were served and catechised, then he himself sate down to dinner, and not before. Queen *Ann Bullin* carried ever about her a certain little purse, out of which she was wont daily to scatter some alms to the needy: thinking no day well spent, wherein some man had not fared the better by some benefit at her hands. The *Savoy*, *Bride-well*, and another Hospital, founded by King *Edward* the sixt, upon a Sermon of B. *Ridleys*, do speak and testifie both his tender heart, and his bountifull hand. *Bonfinius* relateth of *Stephen* King of *Hungary* (and the same thing is reported of *Oswald* King of *England*) that his right hand rotted not for a long time after he was dead. And well it might be so (saith he) that that hand should be kept from corruption, that never suffered any to beg, to hunger, to lie in captivity, or any other misery. But these, alas, are the last and worst daies, wherein love is waxen cold: Mens hearts are frozen, and their hands wither'd up. A great deal of mouth-mercy there is, as in S. *James* his time, Go thy wayes and be fed, clothed, warmed: but with what? with a mess of words, a sute of words, a fire of words: these are good cheap: but a little handfull were better then a great many such mouth-fuls. We may now a dayes wait for some good *Samaritan* to come and prove himself a neighbour: And after all complain, There is no *mercy in the land. Mercifull men are taken away, the liberal man faileth from among the children of men. Elias* lacketh his hostess of *Sarepta*, and *Elisha* the *Shunamite. Paul* cannot find the Purpurist, nor *Peter* the Currier. *Abraham* we have not, and *Job* we find not. Captain *Cornelius* is a black-swan in this generation, that gave to him that asked, and from him that would borrow of him, turned not away, *&c.*

And from him that would borrow of thee, turn not away.] Some are ashamed to beg and take alms, who yet, being pressed with great necessity, could be glad to borrow. And a greater kindness it might be, to lend them a bigger summ, then to give them a lesser. Here therefore *a good man is merciful and lendeth*, he will lend, looking for nothing again: not looking that a poor neighbour should earn it out, or do as much for him some other way. Nay, we ought not in this case so to look for our own again, as that that be the chief thing we aim at, but to obey Christ, and to do a poor man a pleasure. And what if the *wicked borroweth, and paieth not again*: let not others fare the worse for their fault. The godly make great conscience of paying that they owe, as the son of the Prophets that was so sorry for the loss of the axe, *Alas, master, it was but borrowed.* And *Elisha* bad the widow first pay her debts with her oil,

Hos. 4. 1. Isa. 57. 1. Psal. 12. 1. Psal. 112. Psal. 37. 21. 2 King. 6. 5.

and

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and then live of the reſt. Now from ſuch borrowers *turn not away*: plead not excuſe, make not delays when it is in thy hand to help them preſently. *He that hideth his eyes* (in this caſe) *ſhall have many a curſe*. Not to do good (in this kind) is to do hurt; not to ſave a life, or uphold a poor mans declining eſtate, is to deſtroy it. Carnal reaſon will here ſtand up and plead, as *Nabal* did, *Shall I take my bread and my fleſh, that I have provided for my ſheerers, and give it to ſtrangers?* So, ſhall I take my money, or my means, which I have provided for my children, and give it or lend it to ſuch and ſuch? Here then you muſt ſilence your reaſon and exalt your faith. Conſider how great an honor it is to be Almoner to the King of heaven; that by laying out upon ſuch, you lay hold upon eternal life; that the Apoſtle, 2 *Cor.* 8. 2. ſetteth out *liberality* by a word that ſignifieth *ſimplicity*, in oppoſition to that crafty wilineſs that is in the covetous, to defend themſelves from the danger (as they think) of liberality: that the liberal man *deviſeth liberal things, and by liberal things he ſhall ſtand*: When a man would think he ſhould fall rather, he takes a right courſe to ſtand and thrive: He lays up for himſelf a ſure foundation.

Prov. 28. 27. Luk. 6. 9. with Mark 3. 4.

1 Sam. 25. 11.

ἁπλότης.

1 Cor. 6. 18.

Verſe 43. *Thou ſhalt love thy neighbour, and hate thine enemy.*] This later they drew, as an inference from the former, by the rule of contraries. But Logick being the rule of reaſon, which now is corrupt, is it ſelf in ſome reſpect corrupt alſo. Sure we are, he it what Logick it will, is it but carnal Divinity. Sutable it is to our nature, but ſo much the more ſuſpicious. The Phariſees taught it, and were applauded. The Papiſts alſo little better (for the Phariſees are fled and hid in the Papiſts, as one ſaith the ancient hereticks are in the Monks) they teach, that in two caſes only we are bound to help our enemies, in the caſe of extremity, and of ſcandal. For other things, to love them, to pray for them, or do them good in other caſes, its but a counſel our Saviour gives, and no commandment. If men can do it, its well; but if they cannot, its not required. Thus ſay they, But what ſaith Chriſt the Lawmaker, and ſo the trueſt Interpreter thereof?

Conſule Keckerm. Logic lib. 3. cap. 2. p. 520.

Verſe 44. *But I ſay unto you, Love your enemies.*] A hard task, I muſt needs ſay, but hard or not hard, it muſt be done, be it never ſo contrary to our foul nature, and former practice: *The ſpirit that is in us luſteth after envy, but the Scripture teacheth better things.* And what are thoſe? To go no further then the preſent text; 1. *Love your enemies*, for the inſide, be tenderly affected toward them, as heartily wiſhing their good every way; being glad of their welfare, and grieved when it falls out otherwiſe: Thus *David* was a ſorrowfull man when his enemies were in affliction, and put on ſack-cloth. 2. Seal up our love to them by all good expreſſions; which are here referred to theſe three heads. 1. *Bleſs them*, that is, ſpeak kindly to them, and of them, let them have your good word. 2. *Do good*, that is, be ready to help them and relieve them at all aſſayes. 3. *Pray for them*, that God would pardon their ſins, and turn their hearts. This is our Saviours precept, and this was his practice. He melted over *Jeruſalem* (the ſlaughter-houſe of his Saints and himſelf) and was grieved at the hardneſs of their hearts. Next (for words) he called *Judas*, *Friend*, not devil; and prayed, *Father forgive them*. And (for deeds) he not only not called for fire from heaven, or legions of Angels againſt them; but did them all good for bodies and ſouls; for he healed *Malchus* ear, waſht *Judas* his feet, &c. like that good *Samaritan*, he was at pains and coſt with them, inſtructing them with patience, and *proving if at any time he might pull them out of the ſnare of the devil, by whom they were taken alive at his pleaſure*: Which alſo he did. For he converted the thief on the croſs (who at firſt had reviled him,) and graciouſly received thoſe three thouſand ſouls that had embrued their villanous hands in his innocent blood, *Acts* 2. Thus our Saviour, full of grace and truth. And *of his fulneſs* (of redundancy, of his over-meaſure) *we have all received, and grace for grace*, as the child receiveth from the father limm for limm, part for part, &c. He is the *father of eternity*, and all his children, in all ages of the Church, have reſembled him (ſomewhat) in this ſweet property. *Abraham* reſcueth his nephew *Lot*, that had dealt ſo diſcourteouſly with him. *Iſaac* expoſtulates the wrong done him by *Abimilech* and his ſervants, and forgiveth and feaſteth them. *Abſolom* inviteth *Amnon* to a feaſt, and *Alexander*, *Philotas*, to kill them thereat: but *good Iſaac* doth it, to ſhew there was no grudge, or purpoſe of revenge. *Jacob* was faithfull to *Laban*, who changed his wages ten times, and ever for the worſe. *Joſeph* entertained his malicious brethren at his houſe. And whereas their guilty hearts miſgave them, that *he rolled himſelf upon them thereby*, he feaſted

Jam. 4. 5 6.

ἀγαπᾶτε. q. ἀγαν πανεῖτε

Pſal. 35. 13.

εὐλογεῖτε.

2 Tim. 2. 25, 26. ἐζωγρημένοι, taken alive, and in hunting by that helliſh *Nimrod*.

Joh. 1. 16. Iſa. 9. 6.

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feasted them on purpose to be reconciled unto them: As the *Romans* had their χαριστια, to the which were invited none but kinsfolks to continue love, and to seek reconciliation, if there had been any breach. But to speak forward, *Moses* stands up in the gap for them that had so soon forgotten him. *Josua* marcheth all night, and fighteth all day for the *Gibeonites* that had deceived him. *Samuel* prayeth (and *God forbid* he should do otherwise) for an ungrateful people, that had rejected him. *David* put on sackcloath, he wept and fasted, when his enemies were afflicted; he spared *Sauls* life, and afterwards *Shimei's*, when *Abishai's* fingers even itched to be taking off their heads. *Elishai* set bread and water before the *Syrians* that came to surprize him: and provided a table for them, that had provided a grave for him. The Disciples were sollicitous of the salvation of the Pharisees that had accused them, at the same time to our Saviour, *Mat.* 15.12. S. *Stephen* prays heartily for his persecutors, and prevailed (as S. *Austin* thinketh) for *Pauls* conversion: And *being reviled* (saith he) *we bless, being defamed we pray. Do my Lord of* Canterbury *a shrewd turn, and then you may be sure to have him your friend while he liveth*: This was grown to a common proverb concerning Archbishop *Cranmer*. And *Laurence Saunders* the Martyr, being sent to prison by *Stephen Gardner*, Bishop of *Wincheſter* (who bad, Carry away this phrensie-fool, &c.) praised God for a place of rest and quiet, where to pray for the Bishops conversion. In the year of *Grace*, 1541. *Robert Holgot* obtained a benefice in a place where one Sir *Francis Askew* of *Lincolnshire* dwelt, by whom he was much troubled and molested in Law. Upon occasion of these suits, he was fain to repair to *London*; where being, he found means to become the Kings Chaplain, and by him was made Archbishop of *York*, and President of the Kings Councel, for the North. The Knight beforementioned, happened to have a suit before the Councel there, and doubted much of hard measure from the Archbishop, whose adversary he had been: But he remembring this rule of our Saviour, *Do good to them that hate you, &c.* yielded him all favour that with justice he might, saying afterward merrily to his friends, *he was much beholding to Sir Francis Askew, &c.* This Bishop in the beginning of Queen *Mary*, was committed to the Tower; where he lay a year and half, and was at last deprived.

Val. Max. lib. 2. cap. 1.

See Psal 7.5.

Charitatis hoc fuit. Suos vituperatores in veritate informari cupiunt, &c. Cart. 1 Cor. 4. 12, 13

Act. and Mon. fol. 1692.

Ibid. 1358.

Goodw. Catal. of Bishops, page 625.

Phil. 3. 15. Verse 45. *That ye may be the children of your father*] That ye may appear to be, and well approve your selves to be *the sons of God without rebuke amidst a perverse and crooked nation*: Whilest we resemble him, not in outward lineaments only, as an image doth a man, but in nature and disposition as a child doth his father. Now God to make known his power and patience, endureth with much long-suffering the vessels of wrath fitted to destruction: such incarnate Devils, as march up and down the earth with heart and hands, as full as hell with all manner of mischief, lewdness and rebellion. Neither doth he bear with them only, but gives them the Gospel to call them to repentance, and strives with them by his Spirit, which they desperately resist, yea despite, hardning their hearts *as the nether millstone*, refusing to be reformed, hating to be healed; till at length they lose all *passive power* also, of escaping the damnation of hell, which is a conformity to the very Devils. This is his dealing with rebels and reprobates. Neither so only, but that he might make known the *riches of his glory on the vessels of mercy, which he had before prepared to glory*: He loved his elect not yet existing, nay resisting; and effectually called them, not only not deserving, but not so much as desiring it. *For when we were enemies, we were reconciled to God by the death of his Son. God so loved the world*, the wicked and way-ward world, *that he sent his only begotten Son, &c.* Now, *Qui misit unigenitum, immisit spiritum, promisit vultum; quid tandem tibi negaturus est?* He that sent thee his Son, imparted unto thee of his Spirit, promised thee his favour; What will he deny thee? how shall he not with his Son give thee all things also? *Rom.* 8. Oh let his patience be our pattern, his goodness our president, to love and shew kindness to our greatest enemies. So shall we force a testimony, if not from the mouthes, yet at least the consciences of all, even the worst, that we are born of God, and do love him better then our selves, when to please him, we can so much cross our selves in the practise of this most difficult duty.

Rom. 9. 22. Exod. 34. 2.

Nehem. 9. Acts 7.

Rom. 9. 13.

Rom. 5. 10.

Bernard. *de temp.* *Nihil tandem ei negasse credendum est qui ad vituli bovis tatur esum.* Hieron.

For he maketh his sun to arise on the evil] A sweet mercy, but not prized, because ordinary: as Manna was counted a light meat, because lightly come by. But should we be left in palpable darkness, as were the *Egyptians* for three days together, so that no man stirred off the stool he sate on, this common benefit would be better set by. The sun

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sun is (as it were) a vessel whereinto the Lord gathered the light, which, till then, was scattered in the whole body of the heavens. This *David* beheld with admiration, not with adoration, as those Idolaters that worshipped *the Queen of heaven* (not so *Job* Chap. 31. 16.) Truly (saith *Solomon*) *the light is sweet, and a pleasant thing it is for the eyes to behold the sun*; and S. *Chrysostome* wondreth at this, that whereas all fire naturally ascendeth, God hath turned the beams of the Sun toward the earth, made the light thereof to stream downwards. It is for our sakes and service doubtless, whence also the Sun hath his name in the Hebrew tongue (*Shemesh*) a servant, as being the servant-general of mankind; while he shines indifferently upon the evil and the good, and to both imparteth light and heat. Gen. 1. *Psal.* 8. Ier. 44. Eccles. 11. 6. *Hom.* 8. *ad Pop. Antioch.* So the earth is not covered with water, that man may inhabit it. Sailers observe that their ships flee faster to the shore then from it; whereof no reason can be given, but the height of the water above the land.

And his rain to fall] Not only upon flowers and fruit-trees, but also upon the bryars and brambles of the wilderness. Those bottles of rain, the clouds, are vessels (saith one) as thin as the liquour which is contained in them; there they hang and move, though weighty with their burthen; but how they are upheld, and why they fall here and now, we know not, and wonder. This we know (and may well wonder) that God maketh his sun to shine, and his rain to fall on the evil and unjust also. What so great matter is it then, if we light up our candle to such, or let down our pitcher that they may drink? This is our Saviours inference here. The dew we see falleth as well upon the days-eye, and thistle, as upon the rose and violet.

D. Hall. *Anno* 1551. *Ingens multitudo hominum & pecorum decidentibus subitò nubibus, ac effusis confertim aquis submersa est, &c.* Bartholin. *lib.* 2. *de Meteor. cap.* 21. *Idem in cataclysmo universali contigit.* Paræus.

On the just, and on the unjust] Those whom S. *Matthew* calleth *unjust*, S. *Luke* calleth *unthankful*. Ingratitude is an high degree of injustice. God is content we have the benefit of his creatures and comforts, so he may have the praise of them. This is all the rent he looks for, and this he stands upon; he indents with us for it, *Psal.* 50. 15. and Gods servants, knowing how he expects and accepts it, do usually oblige themselves to it, as that which pleaseth him better then *an ox that hath horns and hoofs*: And they have been careful to return it, as the solid bodies that reflect the heat they receive from the Sun-beams, upon the Sun again. But most men are like the Moon, which the fuller it is of light, the further it gets off the Sun from whom it receiveth light: Like springs of water, that are coldest when the Sun shineth hottest upon them: Like the *Thracian* flint, that burns with water, is quenched with oyl; or the dead-sea, that swalloweth the silver streams of sweet *Jordan*, and yet grows thereby neither greater nor sweeter. *Do ye thus requite the Lord, O ye foolish people and unwise?* Do ye thus rob him of his praise, and so run away with his rent? Is this the best return we make him for his many matchless mercies and miraculous deliverances? Out upon our unthankfulness and unrighteous dealing! that can devour Gods blessings as beasts do their prey, swallow them as Swine their swill, bury them as the barren earth the seed; use them as homely as *Rachel* did her fathers gods, yea abuse them to his dishonour; as if he had hired us to be wicked; and fight against him with his own weapons, as *Jehu* did against *Jehoram* with his own men, as *David* against *Goliah* with his own sword, as *Benhadad* against *Ahab* with that life that he had given him. This injurious usage at the hands of the sons of men, was that that caused God to make a world, and unmake it again, to promise them 120 years respite, and to repent him, so that he cut them short twenty years of the former number; yea to perform the promised mercy, and to repent him of it when he hath done, as *David* did of the kindness he had shewed unworthy *Nabal*. Will not God take his own from such, and be gone? *Hos.* 3. 9. turn their glory into shame, *Hos.* 4. 7. blast their blessings, *Mal.* 2. 2. destroy them after he hath done them good, *Jos.* 24. 20. cause them to serve their enemies in the want of all things, that would not serve so good a Master in the abundance of all things, *Deut.* 28. 47. What should a Prince do, but take a sword from a rebel? what should a mother do, but snatch away the meat from the childe, that mars it? And what can the wise and just Lord do less, then *cut off the meat from the mouthes, and take away his corn and his wine, his wool and his flax from such as* not only not own him to it, but go after other *sweet-hearts* with it, paying their rents to a wrong Landlord? Thus he dealt by his unfruitful vineyard, *Isa.* 5. 5. by the unprofitable servant, *Matth.* 25. 28. by the foolish Philosophers, (for as the Chronicler speaketh of Sir *Thomas Moor*, I know not whether to call them, *foolish* Luke 6. 35. Psal. 69. 31. Deut. 32. 6. 1 Sam. 25. 22. *Anaſos ſuos.* Hos. 2. 5. *Edward Hall.* κατ' ἐξοχήν.

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foolish wise men, or *wise foolish men*) that *imprisoned the truth in unrighteousness*; and made not the best of that little light they had: God not onely made fools of them, but *delivered them up to a reprobate sense*; and onely for their unthankfulness, which is robbing God of his due. O therefore what will become of us, that so ordinarily abuse to his daily dishonour our health, wealth, wit, prosperity, plenty, peace, friends, means, marriage, day, night, all comforts and creatures, our times, our talents; yea the very Scriptures, the Gospel of Truth, the rich offers of Grace, and our golden opportunities? Is not Religion turned by many into a meer formality and policy? our ancient fervour and forwardness, into a general lukewarmness and unzealousness? And (besides the love of many waxen cold) doth not iniquity abound in every quarter and corner of the land? which therefore even groaneth under our burthen, and longeth for a vomit to spue us out, as the most unthankful and unworthy people that ever Gods Sun shone upon, and Gods rain fell upon (the Sun of Christs Gospel especially, and the rain of his grace) so fair and so long together? If there be any unpardonable sin in the world, it is ingratitude, said that Peerless Q. *Elizabeth* in a Message to *Henry* 4. King of *France*. The very Heathens judged it to be the epitome of all evil: Call me unthankful, saith one, you call me all that naught is. *Lycurgus* would make no Law against it, because he thought no man would fall so far below reason, as not thankfully to acknowledge a benefit. Thus nature it self abhors ingratitude; which therefore carryeth so much the more detestation, as it is more odious even to them that have blotted out the Image of God. Some vices are such as nature smileth upon, though frowned at by divine Justice: Not so this. *Wherefore have ye rewarded evil for good?* Gen.44.4.

Rom. 1. 28.

Camdens Eliz. Ingratum dixeris, omnia dixeris.

Quod prodigiosa res esset beneficium non agnoscere.

Ingratitudine nihil fœdius etiam inter barbaros. Pareus *in* Gen.44.4.

Verse 46. *For if ye love them that love you, what reward have you?*] The Greek and Latine word (say the Remists) signifieth very wages or hire due for work; and so presupposeth a meritorious deed. But what will they say to S. *Luke*, who calleth that χάρις, or grace, which S. *Matthew* here called μισθὸς, a reward? It is a reward, but of meer grace (see *Rom.*4.) that God will give to them that love their enemies. *If thine enemy be hungry, feed him, &c.* For thou *shalt heap coals of fire upon his head, and the Lord shall reward thee*, saith *Solomon*, Prov.25.21,22. A double encouragement, and all little enough; 1. Thou shall *heap coals on his head*; those coals are (as *Austin* interprets it) *urentes pœnitentiæ gemitus*, the scorching sighs of true repentance: *q.d.* Thou shalt melt these hardest metals, (as many of the Martyrs did their Persecutors) thou shalt meeken their rancor, overcome their malice, cause them to turn short again upon themselves and upon sight of their sin, shame themselves, and justifie thee, as *Saul* did *David*. 2. *The Lord shall reward thee.* (And all his retributions are more then bountiful) yet not of merit (for what proportion betwixt the work and wages? but first of mercy. *Reward and mercy* are joyned together in the second Commandment, and *Psal.* 62.12. Secondly, of promise, for our encouragement,) sith our labour is not in vain in the Lord. Briefly, it is called a reward, not properly, but by similitude, because it is given after the work done. Next, it is a reward, not legall, but evangelical; promised in mercy, and in like mercy performed. Whence it is also called the *reward of inheritance*. Now an inheritance is not merited, but freely descendeth on sons, because they are sons. Let no son say, with profane *Esau*, What is this birth-right to me? or with the prodigal in the Gospel, Give me here the portion that belongeth unto me (such are those that love their friends only, here they have love for love, and that's all they are to look for) but *look up to the recompence of reward*, with *Moses*; and answer as *Naboth*, God forbid that I should so far gratifie the devil and mine own evil heart, as to part with my Partrimony, my hope of reward, for a little revenge, or whatsoever coyn, bearing Satans superscription.

Premium, sed gratuitum. Beza *in* Mat.6.

Col. 3.24.

Verse 47. *What do ye more then others?*] Singular things are expected and required of such as have received singular grace and mercy. As to be *eminent in good works*, to *get above others*, to have our feet where other mens heads are. The *way of the righteous is on high*, saith *Solomon*: he goes an higher way to work then ordinary, and walks ἀκριβῶς, *accurately, exactly*: he gets even to the very top of godliness, as the word importeth. He knows that more then the common stint is required of him, and that he must do that, that the world will never do: as to be hot in Religion, *Rev.*3.16. The carnal Gospeller saith, *Religiosum oportet esse, non religentem*; It is fit to be Religious, but not so conscientious. So, to be zealous of good works, *Tit.*2.14. but with discretion, saith the

τῶν καλῶν ἔργων ζηλωτὰς Tit.3.14.

Ephes.5.15. ἀκριβῶς τὸ εἰς ἄκρον ζητεῖν. *Gellius.*

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the worldling. The King of *Navarr* told *Beza*, he would launch no further into the sea, then he might be sure to return safe to the haven. Though he shewed some countenance to Religion, yet he would be sure to save himself. So, to abound in Gods work, to have a heart full of goodness, as those *Romans*, Chap. 15. 14. a life full of good works, as *Tabitha*, Acts 9. 33. But this is *to be wise overmuch*, saith the flesh. *Philosophandum, sed paucis.* What need this waste? said *Judas*. It is too much for you to go up to *Jerusalem* to worship, said *Jeroboam* to the people, take a shorter cut rather to the golden calves. *They are idle, they are idle*, said *Pharaoh* of Gods busiest servants. So, God would have his to walk *precisely*. This the mad world mocks at: To pluck out their right eyes; this is a hard saying, saith the sensualist: To offer violence to Gods Kingdom; *Fair and softly goes farr*; and its good keeping on the warm side of the hedge, saith the Politician: to keep Gods Commandment as the apple of thine eyes; but how few are there that will not break the hedge of any Commandment, so they may shun a piece of foul way? Lastly, To love an enemy, do good to them that hate us, &c. But this seems to the most unreasonable and impossible. What? love those that hate and hurt them? that daily rage and rail at them, with such bitterness, as if they had been as far as hell for every word that tumbleth out of their mouthes against them? *&c.* Love this man? Nay then love the Devil himself. They will rather dye a thousand deaths, then endure such a one: if they could love him, yet they would not. They are prime Christians in these mens opinions, that ascend to *Sauls* measure, *I will do thee no hurt, my son David.* If they pass him by, when he is in their power, as the Priest and the Levite did the wounded man; if they fall not foul upon him with recriminations, and retaliate injuries, they have gone far and done fair: and such a measure of charity they hold little less then Angelical, hardly here attainable. This is the voyce and guise of flesh and blood. *The spirit that is in us lusteth to envy*, and prompteth us to requite taunt with taunt, suit with suit, blow with blow, and holds them fools that do not. But this is the wisdom from beneath, and is *earthly, sensual, devilliſh*: whereas that *from above, is first pure, and then peaceable* (well assured of pardon of sin, and peace with God, and thence) *gentle or equable* to men, and *easily perswaded, full of mercy* (to an offending brother) *and good fruits* (friendly expressions) *without wrangling or lawing*, and without hypocrisie: such as can be heartily reconciled, and love again without dissimulation, *not in word, and in tongue, but in deed and in truth.* Not *covering a pot-sherd with silver dross, a wicked heart with burning lips. Seven abominations are in such a heart, and his wickedness shall be shewed before the whole Congregation*, as *Absaloms* usage of *Amnon*. A godly man carries neither cruel hatred, a desire to hurt whom he hates, as *Esau*; nor simple hatred, where there is no desire to hurt, but a disdain to help: he forgives not only, but forgets, as *Joseph*, Gen. 50. 20. (For injuries remembred are hardly remitted.) And although he loves not his enemies sins, yet he doth their persons: striving to seal up his love, by all loving usage, both in word and deed. And herein he doth more then others; that which is singular, and in the worlds account, seraphical: that which (in truth) is extraordinary, and above vulgar possibility, it is an high point of Christian perfection: and let as many as are perfect, be thus minded. *Benaiah* was honourable among thirty, but he attained not to the first three. A natural man may be renowned for his patience and beneficence; but the child of God must herein go before all the wicked men in the world, and strive to be conformed to the first three, the blessed Trinity.

Pelago se non sta commissurus esse, quin quando liberet, pedem referre posset. Eccles. 7. 16. *Cicero.*

Ephes. 5. 15. Mat 5. 29.

James 3. 1. expounded.

ἐπιεικὴς.

ἀδιάκριτος. Rom. 12. 9. 1 Iohn 3. 18. Prov. 26. 23, 24, 25, 26. Prov. 19. 7. & 14. 20.

Verse 48. *Be ye therefore perfect, even as your father*, &c.] The child (saith one) is the father multiplied, the father of a second edition. Of *Constantines* sons *Eusebius* reporteth, that they *put on their fathers fashions, and did exactly resemble him.* And of *Irenæus*, the same Author telleth us, that he expressed to the life the learning and vertues of his master *Polycarp*. It were happy for us (and we must labour it) if we could pass into the likeness of the heavenly pattern. Our *summum bonum* consists in communion with God, and conformity to him; in keeping inward peace with God, that he *abhor us not because of the provoking of his sons, and of his daughters*, Deut. 33. 19. and in seeking and keeping (as much as may be) peace with all men, and holiness; purifying our selves as he is pure (in quality, though we cannot in an equality) from the love of every lust (the ground of all our wranglings, *James* 4. 1.) but especially from the passions and perturbations of the heart, possessing our selves in patience. For if patience have her perfect work, we shall be perfect and entire, wanting nothing. For (perfect) S. *Luke* hath it: Be merciful, &c. Cap. 6. 37.

Mr. *Harris* on Mat. 5. 9. ὁμοιοῦσθαι τῷ Κωνσταντίνου ἐμφερέστατοι τὴν τῶν πατέρων καλὴν πίσμασιν. Euseb.

1 Iohn 3. 3.

Iames 1. 4.

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CHAP. VI.

Verse 1. *Take heed that ye do not your alms*]

Your justice, saith the Syriack. For first, We do the poor but right when we relieve them; for they have an interest in our goods, by vertue of the communion of Saints, whereupon *Solomon*, *Withhold not*, saith he, *good from the owners thereof*; i.e. thy poor brethren. God, the great Author and owner of all, hath entrusted the rich (as his stewards, as his Almoners) with the wealth of this world. He hath entrusted them, I say, not lent it them (to speak properly, for that which is lent, is our own at least for a time) but put it into their hands only, for this end, that *their abundance may be a supply for others wants*, 2 Cor. 8. 9. that their full cups may over-flow into others lesser vessels, *&c.* which if it be not done, they can bring in no good bills of account. It is but justice then that we do the poor, and it is Rapine or Robbery (saith S. *Chrysostome*) not to relieve them. Secondly, Alms is called Justice, to teach, that alms should be given of things well gotten. In the reign of K. *Henry* 8. there was one accused (but very unjustly) of heresie, for saying that alms should not be given until it did sweat in a mans hand. The Jews called their Alms-box, *Kupha shel tsedacha*, the chest of Justice; and upon it they wrote this abbreviate צדקה *A gift in secret pacifieth wrath.* *Selymus* the great Turk, as he lay languishing (his incurable disease still increasing) leaning his head in the lap of *Pyrrhus* the Bassa, whom of all others he most loved, I see, said he, O *Pyrrhus*, I must shortly dye without remedy. Whereupon the great Bassa took occasion to discourse with him of many matters; and amongst others, that it would please him to give order for the well-bestowing of the great wealth taken from the Persian Merchants in divers places of his Empire, perswading him to bestow the same upon some notable Hospital for relief of the poor. To whom *Selymus* replyed; Wouldst thou, *Pyrrhus*, that I should bestow other mens goods, wrongfully taken from them, upon works of charity and devotion, for mine own vain-glory and praise? Assuredly I will never do it. Nay, rather see they be again restored to the right owners; which was forthwith done accordingly; to the great shame of many Christians, who minding nothing less then restitution, but making *ex rapina holocaustum*, do out of a world of evil-gotten goods, cull out some small fragments, to build some poor Hospitals, or mend some blind way: A slender testimony of their hot charity.

Prov. 3. 27. *Adeo si quid agimus, nostrum est: si quid habemus, alienum.* Bedding. *Rapina est pauperibus non impertire.* Chrys. *Acts and Mon. fol.* 765. *Buxtorf. Syn.* Prov. 21. 14. *Turkish. Hist. fol.* 567.

Before men to be seem of them.] As those are, that act their part on a stage, and would please the spectators, that they may be applauded: *He that giveth*, saith S. *Paul*, *let him do it with simplicity, with ingenuity*, accounting it enough that he hath God the witness of his heart: Not but that men may see our good works, and their praise be sought, *modo tibi non quaras, sed Christo* (saith one) so that you seek not your selves therein, but set up Christ. Let your end be, that the light may be seen, not your selves seen, *Matth.* 5. 16. A fool hath no delight in understanding (saith *Solomon*) but that his heart may discover it self, *i.e.* that he may have the credit of it: But he takes a wrong course. For honor (as a shadow) followeth them that seek it not; as the *Hittites* told *Abraham*, he was *a Prince of God amongst them*; when himself had said a little before, *I am a stranger and a sojourner with you, &c.* Gen. 23. 4, 5.

Rom. 12. 8. *Actius.* *Tantum ut vanam famã captet.* Mercer. *Duntaxat ad ostentationem.* Bain. *in loc.* *Cæsar scripta sua commentarios inscripsit, non historias: Et hoc ipso laudem veram meruit, quod falsam contempsit.* Lipsius.

Otherwise ye have no reward of your father, &c.] Ye take up your wages all aforehand. Fruit by the way-side seldom resteth till it be ripe. The cackling Hen loseth her eggs, so doth the vain-glorious hypocrite his reward. He layeth up his treasure, his wages, in the eyes and ears of men; which is a chest that hath neither lock nor key to keep it.

Verse 2. *Therefore when thou dost thine alms*] Unless thou set light by thy reward, as *Esau* did by his birth-right; unless thou holdest heaven hardly worth having, and art of that carnal Cardinals mind, who preferred his part in *Paris*, before his part in Paradise. Card. *Burbon.*

Do

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Do not ſound a trumpet before thee] As the Phariſees did, under a ſhew of aſſembling the poor to take doal, but indeed to notifie their liberality. If they had been truly liberal, they had made no noiſe of it: Thoſe veſſels yield moſt ſound, that have leaſt liquor. *Vaſa quæ magis continent, minùs ſonant.* Sen.

As the hypocrites do] From whom as the Saints differ in nature, ſo they ſhould in practiſe: We ſhould have nothing common with them, no more then a chaſte Matron deſires to have with a baſe ſtrumpet, *Cant.* 2. 7. The Spouſe deſireth to know *where Chriſt feedeth*, that ſhe may repair to him; *For why ſhould I be*, ſaith ſhe, *as one that turneth aſide* (or, that is covered and vailed, which was the habit of harlots, *Gen.* 38. 15, 16.) why ſhould I be reputed a light houſwife, whileſt I turn aſide by the flocks of thy companions? ſhe would ſhun, and be ſhie of all appearance of diſhoneſty; ſo ſhould we of hypocriſie. Thoſe Chriſtians of *Corinth*, are much condemned by the Apoſtle, that carried themſelves ſo carnally, that a man could hardly diſcern them from other men. *Richard Redman* Biſhop of *Ely*, 1501. was not much to be commended, for looking ſo like a Phariſee in that practiſe of his, of cauſing a Bel to be rung wherever he came, to give notice to the poor of the place, that they ſhould have ſix pence a piece, as many as came to him. And why are Almſ-houſes commonly built by the high way ſides, &c. *Goodw. Catal. page 279.*

That they may have glory of men] As *Jehu*, Come, ſee what a zeal I have for the Lord of hoſts. Is thine heart upright as mine? &c. A gracious heart is not a blab of his tongue, but reſts and rejoyceth ſilently in the conſcience of a ſecret goodneſs. Not ſo the hypocrite, the Self-ſeeker, the Stage-player, for ſo the word (*Hypocrite*) properly ſignifieth; ſuch as though little better then rogues, yet ſometimes repreſent the perſons of Princes, and carry themſelves with other faces then their own, that they may have glory of men, that they may get a *Plaudite*. And herewith agree all the former expreſſions; whatſoever theſe men do is meerly theatrical (ὡς τὸ θεατρικὸν) hypocritical, hiſtrionical. They ſound a trumpet, as is uſual on ſtages; they do their devoir in the Synagogues, publike aſſemblies and ſtreets, as Stage-players act in open places, and by drums and out-cryes get as much company together as they can. And as they can act to the life thoſe whom they perſonate, yea out-ſtrip them in outward actions, ſo do hypocrites the true Chriſtian. Doth the Publican fix his eyes on the ground? thoſe hypocrites in *Iſaiah* will hang down their heads like bull-ruſhes. Doth *Timothy* weaken his conſtitution with abſtinence? the falſe Phariſee will not only weaken his conſtitution, but wither his complexion with faſting. Doth *Zacheus* give half of that he hath to the poor? the pretender to piety and charity will beſtow all his goods to feed the poor, and beſides give his body to be burned, as *Servetus* did at *Geneva*, *Anno* 1555. And all for a name, for a little glory among men, which is but a breath, and yet not able to blow ſo much as one cold blaſt upon hypocrites, when they ſhall be caſt into unquenchable flames, when God ſhall waſh off their varniſh with rivers of brimſtone. No natural face hath ſo clear a white and red, as the painted. No ruſh is ſo green and ſmooth, as the bullruſh. He is curious to a miracle, that can finde a knot in it; yet within is nothing but a uſeleſs and ſpongy pith. Over fair ſhews are a juſt argument of unſoundneſs.

Hos Plautus vocat Holophantas, qui omnia oſtentant & mentiantur. Sit Roſcius Ulyſſes, aut Æneæ repræſentat perſonam, cùm Ulyſſes non ſit, nec Æneas. Aretius. He who playeth the *Soldan*, is perhaps a *Sowter*. 1 Cor. 13. 3. *Calv. Opuſcul.* Bellar. *lib.* 1. *de Chriſto. c.* 1. *Nodum in ſcirpo quærit.* Iſa. 58. 5.

Verily I ſay unto you] *q.d.* You would little think it, and themſelves will hardly believe it: for they are an impudent kind of people, and will not ſoon be ſaid. But I aſſevere and aſſure you of it, in the word of *Amen*, the faithful and true Witneſs, *Revel.* 3. 14. all the words of whoſe *mouth are in righteouſneſs, there is nothing froward or perverſe in them*, *Prov.* 8. 8. that this is the very truth, and time will prove it ſo. Aſſes that have fed on hemlock, are ſo ſtupified thereby, that they lye for dead, and feel not till half their hides be hilded off: then they riſe, and run away with a foul noiſe. So theſe. Iſa. 58. 5. *Dimidiâ peſtis parte propendente, fœdum ruderem edunt.* Mathiolus *in Diſcor.*

They have their reward] Paid them down upon the nail in ready money, and have given their acquittance. They take up all their wages afore the years end, they receive it now, and leave none till hereafter. Its all they are ever like to have, and let them make them merry with it. *Egregiam verò laudem, & ſpolia ampla refertis.* A poor reward, God wot; but 'tis that they would have. 'Tis *their own reward*, not Gods, ſaith S. *Hierom*. As *Judas* went *to his own place*, a place of his own providing; ſo theſe have their own reward, much good may it do them: Here they *have their conſolation* with *Dives*: let them look for no further reward in the day of refreſhing, if they do, they are like to ἀπέχουσι, They receive it as their full pay: whence ἀποχὴ an Acquittance. Luke 6. 23. *Virgil. Mercedem ſuam, non Dei.* Hier. Acts 1. 25.

to be disappointed, saith the Judge. To themselves they bore fruit, *Hos.*10.1. and shall therefore be turned off as empty vines, *ib.* when the faithful Spouse *that lays up her fruit for Christ*, *Cant.*7. *ult.* shall hear, *Thou art like a green fir-tree, from me is thy* Hos. 14.8. *fruit found.* And albeit in her works of charity in secret, and without hope of reward from men, she may seem to *cast her bread upon the waters*, down the river (as we say) or Eccles 11.1. on the sea to feed fishes; yet *after many days* she shall be sure *to find it.* That labour of love cannot best lost that we resolve to cast away (as the world accounts it) upon Christ.

Verse 3. *But thou, when thou dost thine alms.*] The godly Christian must walk in a divers way to a world of wicked people, as *Noah* did, really reproving their darkness by his light, their pride by his lowliness, their vain-glory by his modesty, their ostentation by his secret devotion; not only (Planet-like) keeping a constant counter-motion to the corrupt manners of the most, but also shining forth fair with a singularity of heavenly light, spiritual goodness, and Gods sincere service, in the darkest mid-night of damned impiety. *Solus ipse diversa ambulavit via.* Chry. *de Noe.*

Let not thy left hand know, &c.] A proverbial speech, *q.d.* Secret thy self as much as may be, cast away the vain affectation of humane applause. Let not thy left-hand (if it had so much skill) understand what thou giveſt, and to whom, how much, how oft, at what time, &c. God sets down every circumstance in his *book of remembrance*; as our Saviour (that true *Arch-deacon*, as well as *Arch-shepherd*) sate and viewed the estate, mind and gift of every one that cast money into the treasury; and as he took special observation of those that came to hear him, how far they had come, how long they had been there, how little opportunity they had of providing for themselves, and how soon they might faint, if sent away empty, &c. *In pugillaribus suis omnia notat.* Mal. 3.18. 1 Pet. 5. 4. Mark 12. 41. Mat. 15.32. Revel. 2. *I know thy work, and thy labour*, saith Christ to that Church, so to us; I know thine alms, and thy privacy. Many give much, and are little noted or noticed. It matters not, saith our Saviour, though thy left hand should not know what thy right hand doth; there's no loss in that. Some talents are best improved by being laid up. A treasure that is hid is safer from thieves. Steal we therefore benefits upon men, as *Joseph* did the money into the sacks. And as he made a gain of the famine, and bought *Egypt*; so may we of the poor we relieve, and buy heaven, *Luke* 16. 9. *Rom.*2.10. *Ex fama quæstum captabat Josephus, & benignitate sua emit Egyptum, nos cælum. Deus theatrum suum habet in latebris.* Bucer. *παντὸς μᾶλλον Thales interrogatus, num lateret Deos homo injuste agens, respondit, Ne cogitans quidem, ἐξαρκεῖν τὸ εἶναι σπας ab adjiciendo oculos.* Pez.

Verse 4. *Thy father that seeth in secret*] And best accepteth of secret service, *Cant.* 2.14. *O thou that are in the clefts of the rocks, let me see thy face, let me hear thy voyce. &c.* He *is all eye*, he searcheth the hearts and tryeth the reins, those most abstruse and remotest parts of the body, seats of lust: And as he is himself a Spirit, so he loveth to be served like himself, *in Spirit and in Truth.* He sets his eyes upon such (as the word here signifieth) he *looketh wishly, fixedly, steddily*; he seeth thorow and thorow our secret services, not to find faults in them (for so he may soon do not a few, but those he winks at, where the heart is upright) but to reward them, as a liberal pay-master, *rich to all that call upon him*, or do him any other business. *Who is there even among you, that shuts the door for nought; that kindleth fire upon mine altar for nought?* Mal. 1. 10. that gives a cup of cold water, and hath not his reward? *David* would not serve God on free cost? but was he not paid for his pains, and had his cost in again with usury, ere the Sun went down? Let him but resolve to confess his sins, and God (or ere he can do it) forgiveth him the *iniquity of his sin*, that in it that did most gall and grieve him. Let him but purpose to build God a house, God promiseth thereupon (for his good intentions) to build *David* an house for ever. So little is there lost by any thing that is done or suffered for God. He sends away his servants (that do his work many times, and the world never the wiser) as *Boaz* did *Ruth*, with their bosome full of blessings; as *David* did *Mephibosheth*, with a royal revenue; as *Solomon* did the Queen of *Sheba*, with all the desire of her heart; as *Caleb* did his daughter *Achsah*, with upper and nether springs; or as once he did *Moses* from the Mount, with his face shining. He shone bright, but knew not of it, yea he hides his glorified face with a vail, and had more glory by his vail then by his face. How far are those spirits from this, which care only to be seen? And sleighting Gods secret approbation, wish only to dazle others eyes with admiration, not caring for unknown riches? Our Saviour (besides the vail of his humanity) says, *See you tell no man.* Its enough for him, that he can say to his father, *I have glorified thee on earth: I have finished the work that* John 17.4. *thou*

Pfal. 32.5.

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thou gaveſt me to do. His work he accounts a gift; his wages he looks for in another world, *verſ.* 5. He was content his *treaſures of wiſdom ſhould be hid*, Coloſ. 2. 3. And ſhall we fret our ſelves, when our pittances of piety and charity are not admired? Is it not enough for us that we ſhall appear with him in glory, and then be rewarded openly? Coloſ. 3. 3.

Shall reward thee openly.] I, but when? at the Reſurrection of the juſt, *Luke* 14. 14. at that great Aſſize and General Aſſembly, he will make honourable mention, in the hearing of Angels and men, of all the good deeds of his children; how they have fed the hungry, cloathed the naked, &c. that which they had utterly forgotten; not ſo much as once mentioning their miſdoings, *Matth.* 25. Yea he ſhall take them to heaven with him, where the poor mens hands have built him a houſe afore-hand, and they ſhall receive him into everlaſting habitations. But what ſhall he do in the mean while? *Feed on Faith* (as ſome read that Text, *Pſal.* 37. 3) live upon reverſions. Yea, but while the graſs grows, the Steed ſtarves. But ſo cannot a merciful man; *for he ſhall have mercy*, Matth. 5. 7. Such a mercy as rejoyceth againſt judgment. Yea, he that can render mercy to God, may challenge it from God by vertue of his promiſe; as *David* doth, *Preſerve me, O God, for I am merciful*, Pſal. 86. 2. Mercy he ſhall obtain. 1. In his ſoul, which ſhall be like a watered garden, freſh and flouriſhing. For the liberal ſoul ſhall be made fat (*Prov.* 11. 25.) and he that watereth ſhall be watered himſelf. The ſpirits of wealth diſtilled in good works, comfort the conſcience. 2. So they do the body too, when ſick and languiſhing. *Pſal.* 41. 2, 3. Mercy is the beſt cordial, a pillow of repoſe, a preſent remedy. For if thou draw out thy ſoul to the hungry, thy health ſhall ſpring forth ſpeedily, *Iſa.* 58. 3. For his name, the liberal are renowned in the earth, as *Abraham* that free-hearted houſe-keeper, no penny father; and *Obadiah* that hid and fed the Prophets by fifty in a cave. *Zacheus* and *Cornelius*, *Gaius* and *Oneſiphorus*, how precious are their names! how ſweet their remembrance! Who honours not the memorial of *Mary* for her Spikenard, and of *Dorcas* for her Coats and Garments? Whereas *the vile perſon ſhall no more be called liberal* (in Chriſts Kingdom) nor *Nabal*, *Nadib*, the churl bountiful. 4. For his eſtate: The moſt gainful art is alms-giving, ſaith *Chryſoſtome*. The poor mans boſom, and the Orphans mouth are the ſureſt cheſt, ſaith another. Whatſoever we ſcatter to the poor, we gather for our ſelves, ſaith a third. What we give to the poor, we lend to the Lord, who accounts himſelf both gratified and ingaged thereby, *Prov.* 19. 17. Neither will he fail to bleſs the liberal mans ſtock and ſtore, *Deut.* 15. 10. ſo that his righteouſneſs and his riches together ſhall endure for ever, *Pſal.* 112. 3. 5. Laſtly, his ſeed ſhall be *mighty upon earth*, *Verſe* 2. The ſon of ſuch a tenant that paid his rent duly, ſhall *not be put out of his farm*, *Pſal.* 37. 26. And that Proverb is proved falſe by common experience, *Happy is that ſon whoſe father goeth to the devil*: for ill gotten goods uſually come to nothing; the third heir ſeldom enjoyeth them, unleſs it be here and there one, that by repentance breaketh off, and healeth his fathers ſin by mercifulneſs to the poor, that the property may be altered, and *ſo his tranquility lengthned*. Oh therefore that rich men would be *rithin good works, ready to diſtribute, willing to communicate* (which was a piece of praiſe uſed to be aſcribed to the ancient Kings of *Egypt*.) This, this were the way, *To lay up for themſelves a ſure foundation*; yea, to *lay faſt hold on eternal life*; when thoſe that withhold their very crums, ſhall not obtain a drop with *Dives*, whom to vex and upbraid, *Lazarus* was laid in the boſom of liberal *Abraham*.

Non igitur eſt diſpendium eleemoſyna ſub conſcientia Dei data ſed maximum compendium & præclariſſima negotiatio. Muſcul. *Donum in cœlis maxus pauperi ædificat.* Chry. *Paſcere fide.* Jun.

Prov. 11. 17. Iſa. 58. 8, 9, 10.

Acts 9. 39. Iſa. 32. 5. *Elecmoſyna ars omnium quæſtuoſiſſima.* Chryſ. *Manus pauperum gazophylacium chriſti. Quicquid pauperibus ſpargimus, nobis colligimus.*

De male quæſitis vix gaudet tertius hæres. Hor. ἐυμετάδοτος 1 Tim. 6. 18, 19 Diod. *Sic.* 1. *Artaxerxes Longi manus quod manum haberet alteram longiorem, addere dicebat, eſſe magni regium, quam detrahere.* Plut.

Verſe 5. *And when thou prayeſt*] A duty of that neceſſity, that neither the immutability of Gods decree, *Dan.* 9. 1. nor the infallibility of the promiſes, *Ezek.* 36. 37. nor the effectual interceſſion of our Lord Chriſt (who taught his Diſciples to pray) can diſpenſe with us, for not doing it. The Jews accounted it *an abomination of deſolation*, when the daily Sacrifice was intermitted and ſuſpended, as under *Antiochus*. Our Saviour perfumed his whole courſe, nay, his Croſs with this incenſe, and thereby purchaſed us this privilege, paved us this *new and living way* to the throne of grace, *John* 16. 24. a ſure and ſafe way to get mercy, *verſe* 23. The Ark was never ſeparated from the Mercy-ſeat, to ſhew that Gods mercy is near unto ſuch as affect his preſence. Some favours he hath reſerved to this duty, that will not otherwiſe be yielded, *Pſalm* 106. 23. *Ezek.* 22. 30. As when he is fully reſolved to ruinate a people or perſon, he ſilenceth his ſervants, and forbids them to ſollicite him any

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any further: as he did *Samuel*, interceding for *Saul*; and *Jeremy* for *Jerusalem*.

Zech. 12. 10. Rom. 8. 26. Iude v. 10.

Be not as the Hypocrites.] Who pretend to pray much, but indeed can do nothing at it, because destitute of the *spirit of grace, and of supplication*; without whose help we know neither what, nor how to pray: Nay, *Peter*, *James* and *John* will be sleeping, when they should be praying in the very hour of temptation. There may be good words and wishes found in a worldlings mouth, *Who will shew us any good?* But none but a *David* can with faith, feeling and fervency say, *Lord, lift up the light of thy countenance upon me; &c. Balaam* may break forth into wishes and woulds. *O let me dye the death of the righteous*, &c. But can he pray, as *David* in like case, *Psal.* 26. 9. *Oh take not away my soul with sinners, nor my life with bloody men!* An hypocrite may tell a perswasive tale for himself in earthly regards, or howl upon his bed in the want of outward comforts; Cry in extremity, as a prisoner at the barr, as a Pig under the knife; or importune God for grace, as a bridge to lead him to heaven; not for any beauty he seeth, or sweetness he finds in it. But will he pray always, will he delight himself in God? saith *Job*, Chap. 27. No surely; he neither doth nor can do it. When God defers to help at a pinch, as *Saul*; when grief and vexations encrease, he frets and meddles no more with calling upon God, but grunts against him, because he handles him not after his own mind, and betaketh himself to some other course. If God will not come at his call, and be at his beck, away to the witch of *Endor*; with *Saul*; to the god of *Ekron*, as *Ahaziah* to *Baalim* and *Ashteroth*, with the revolted *Israelites*. Wherein he is like to those barbarous *Chinois*, that whip their gods, when they answer them not: or that resolute *Ruffus*, that profanely painted God on the one side of his shield, and the Devil on the other, with this inscription, *Si tu me nolis, iste rogitat*: Or that desperate King of *Israel*, *Behold* (saith he) *this evil is from the Lord, and what should I wait for the Lord any longer?* Lo, this is the guise of a godless hypocrite. Either *he calleth not upon God* (which is the description *David* giveth of him) but is possest, as it were, with a dumb Devil, both in Church and Chamber. Or if by reading, or otherwise he have raked together some good petitions, and strive to set some life upon them in the utterance; that he may seem to be well-gifted; yet he doth it not to serve God, but meerly to serve himself upon God, *He draweth not nigh with a true heart*, Heb. 10. 13. uprightly propounding Gods service in prayer, and not only his own supply and satisfaction. He is not brought into Gods presence with love and desire, as *Psal.* 40. 8. He labours not with strife of heart to worship him with his faith, trust, hope, humility, self-denial, being well content that Gods will be done however, and truly seeking his glory, though himself be not profited, acknowledging the Kingdom, Power, and Glory to be his, *Matth.* 6. 13. Lastly, working not by a right rule, from a right principle, nor for a right end, he cannot undogo the strife of prayer, as *Jacob*, who wrestled by might and sleight (so much the Hebrew word importeth) much less can he continue long in it, as *David*, he is soon sated, soon tired. If men observe him not, applaud him not, he giveth over that course, as tedious and unsavoury, that wherein he he finds no more good relish, then in the white of an egg, or a dry chip. And in any extraordinary trouble, instead of calling upon God, he runs from him, *Isa.* 33. 14. as *Saul* did, 1 *Sam.* 28. 7.

Hos. 7. 14. When God is rending away his soul, he roars, *Job* 27. 9 Iob 17. 10. 1 Sam. 13. 8. 1 Sam. 28. 7. 2 Kings 1. 2. *Flectere si nequeo superos, Acheronta movebo.* *Ab Ekron ubi colebatur Beelzebub, factus videtur, Acheron.* 2 Kings 6. 33. Psalm 14. 4.

יאבק Gen. 32. 24, 25, 26. Psal. 27. 4. & 119. 81, 12.

For they love to pray standing, &c.] Stand they might; so did the Publican. *And when ye stand and pray*, saith our Saviour. not disliking the gesture. It was commonly used among the Iews in the Temple, especially at the solemn feasts, what time there was such resort of people from all parts, that they could hardly stand one by another. The Primitive Christians also stood praying in their publique Assemblies, betwixt Easter and Whitsontide especially, in token of our Saviours standing up from the dead. Whence came that Proverb amongst them, *Were it not for standing in prayer, the world would not stand.* Other gestures and postures of the body in prayer we read of. *David* and *Eliab* sate and prayed. *Peter* and *Paul* kneeled and prayed. *Moses* and *Aaron* fell on their faces, and prayed. In secret prayer, there is more liberty to use that gesture that may most quicken us, and help the duty. *Elias* put his head between his knees in prayer (as one that would strain every vein in his heart. But in publike our behaviour must be such as may witness our communion and desire of mutual edification; there must be a uniformity, no rents or divisions; and special care taken, that our inward affections

Luke 18. 13. Mark 11. 25.

Absq. stationibus non subsisteret mundus. Tertul. 1 Chron. 19. 1 Kings 19. 4. Acts 9. 40. Ephes. 4. 13. Numb. 16. 22 Nehem. 8. 2. 1 Cor. 14. 40.

answer

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anſwer our external devotion; that we ſtand not in the Synagogues, as theſe, with deſire *to be ſeen of men* (as *Saul* was higher then the reſt by head and ſhoulders) for that is putid hypocriſie, hateful even amongſt Heathens. *Tully* taxeth *Gracchus* for this, that he referred all his actions, not to the rule of vertue, but to the favour of the people, that he might have eſteem and applauſe from them. Tuſc. *quæſt. l.* 3

That they may be ſeen of men.] This was the wind that ſet the wind-mill a-work, the poiſe that made the clock ſtrike. *Pliny* telleth us, that the Nightingale ſingeth far longer and better when men be by, then otherwiſe. If *Jehonadab* had not ſeen the zeal that *Jehu* had for the Lord of hoſts, he had been nothing ſo hot, nor (in his own conceit) ſo happy. But Chriſtian modeſty teacheth a wiſe man, not to expoſe himſelf to the faireſt ſhew, but rather to ſeek to be good, then ſeem to be ſo. Not ſo, every looſe and ungirt Chriſtian: Theſe, like *Jeroboams* wife, never put on demure apparel, but when they are to ſpeak with the Prophets; are never ſo holy, as at Church, and in the preſence of thoſe whoſe holineſs they reverence. Plin. *nat. hiſt. l.* 10. 29. *G.* Rhodig. *l.* 12. *c.* 66. *Sed vox tua es, præterea nihil. Laco ad Philon. Falleris eſſe aliquid ſi cupis, eſſe nihil.*

Verſe 6. *But when thou prayeſt, enter into thy cloſet, &c.*] The proper place for ſecret prayer (as the family is for private prayer, and the Church for publike, *Luke* 4. 16.) that being ſequeſtred from company, we may more fully deſcend into our own hearts, and be the freer from oſtentation and hypocriſie, and from diſcurſation and wandering of mind (*Anima diſperſa fit minor*:) As alſo for the demonſtration of our faith, whereby we believe the Omnipreſence of God, *who ſeeth in ſecret, and rewardeth openly*. *Daniel* indeed opened his windows, and prayed in an upper room, not to be more ſecret (as *Pintus* miſtaketh it) but to be more ſeen; and yet not of vain oſtentation, but of zealous and conſtant profeſſion. The King had forbidden it (ſo did *Henry* the third, King of *France*, forbid houſholders to pray with their families) *Daniel* did it notwithſtanding, as aforetime. God muſt be obeyed, rather then men, as not Scripture only, but nature teacheth. He kneeled upon his knees three times a day and prayed; that had been his cuſtom, and ſhould be. *David* alſo at morning, at evening, and at noon called upon God, and had his ſet times for ſuch devotions. But the Devil, as it is probable, 2 *Sam.* 12. 2. had cauſed him to come from his trench, and then did preſently wound him. He knows well enough that a Chriſtians ſtrength lies in his prayer (as *Sampſons* did in his hair) that it buckleth all our ſpiritual armour cloſe to us, and makes it uſeful, that a Chriſtian can never want help, whiles he can pray; as they were wont to ſay, the Pope can never want money, ſo long as he can hold a pen in his hand, to command and ſend for it: That ſecret prayer is a ſoul-fatting exerciſe, as ſecret meals, we ſay, feed the body. The old Serpent feels himſelf charmed and diſabled to do hurt by theſe kind of duties. They have poured forth a *charm*, when thy chaſtening was upon them, *Iſa.* 26. 16. Yea, he is deeply wounded and driven out of the field, by *theſe arrows of deliverance*, as the King of *Syria* was, 2 *King.* 13. 17. which therefore he keeps (what he can) from being multiplyed and enlarged. Fervent prayers are the *pillars of ſmoke*, wherein the Church aſcendeth to God out of the wilderneſs of this world, and by an humble familiarity converſeth, yea parleth with him, as *Abraham* and *Moſes* did (eſpecially when Satan, Sin and Conſcience accuſe) and ſtandeth, as it were, upon interrogatories; ſuch as are thoſe, *Rom.* 8. 33, 34, 35. Polon. *in Dan.* 6. 10. Acts 5. 29. *Sic Socrates in Apologia, reſponſens, ἐγω ὦ ἀνδρες Αθηναιοι ἀπολυσω ὑμας ἢ μη πεισθω ὑμιν ἢ τῳ Θεῳ μαλλον ἢ ὑμιν.* Acts 10. 9. Acts 10. 3. Ephel. 6. 18. לחש Iſa. 26. 16. 1 Tim. 2. 1. ἐντευξεις, parlings with God So 1 *Pet.* 3. 21 ἐπερωτημα, &c. *in precibus, quæ ſunt electorum cum Deo colloquia.* Paſor.

And when thou haſt ſhut thy door] So to ſhut out diſtractions, which yet will grow upon us, do what we can. For *though the Spirit is willing* to wait upon God, all the while of the duty, yet *the fleſh is weak*. It being but partly mortified, draws away our thoughts many times; and putteth us to St. *Pauls* complaint, *When I would do good evil is preſent with me*. Satan alſo will be jogging and interrupting us; and will needs be talking to us, when we are moſt buſily ſpeaking to God, as the *Pythoniſs* troubled St. *Paul* as he went to prayer, *Acts* 16. 16. Worldly things likewiſe are ſo natural to us, and ſo near our ſenſes, heavenly things are ſo ſupernal and ſupernatural, that we cannot without watching our ſenſes, and travel of ſoul, ſtay our ſpirits long upon them. For help herein, S. *Auguſtine* telleth us, that the ancient Chriſtians of *Ægypt* were wont to uſe only ſhort and pithy prayers and ejaculations: ſuch as was that of *Elias*, when he contended with the Prieſts of *Baal*, charging God (in two words) with the care of his Covenant, of his truth, and of his glory. Many other helps there are for the curing and caſting out (in a comfortable meaſure) theſe by-thoughts, theſe birds that would rob *Abraham* of his ſacrifice; theſe ſwarms of *Ægypt*, that our hearts may be as ſo many Rom. 7. 22. *Fratres Ægiptiaci breviſſimis & raptim ejaculatis orationibus utivoluiſſent, ne per moras evaneſceret & hebetaretur intentio.*

Goſhens;

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Goſhens, theſe creeping things innumerable, as *David* hath it. This among the reſt, that our Saviour here preſcribeth, to retire into a ſecret place, as *Abraham* did into his grove at *Beerſheba* planted for the purpoſe (though that was afterwards abuſed by the heathens, and therefore forbidden the *Iſraelites*, Deut. 12. 3.) *Iſaac* had his Oratory in the fields, where he prayed with *deep meditation or ſoliloquie*, as the word there ſignifieth. *Rebeccah* upon the ſtrugling of the babes, *went to enquire of the Lord*, Gen. 25. 22. that is, ſhe went to ſome ſecret place to pray, and receive ſome revelation from God, ſay *Calvin*, *Muſculus*, *Mercer*, others. *Jacob* had viſions of God, when he was all alone upon the way; *Elias* prayed under the Juniper, our Saviour in the garden of *Gethſemane*, and many times in the mount: *Cornelius* in ſome corner of his houſe, *Peter* on the leads, where alſo he fell into an extaſie or trance, and ſaw heaven open. His ſoul was ſeparated (after a ſort) from his body for the time, whileſt he was talking with God, he was ſo tranſported and carried out of himſelf, *ut caro eſſet panè neſcia carnis*, as S. *Jerome* teſtifieth of certain devout women of his time. For the place we pray in, no matter how mean it be, ſo it be ſecret. Where there is a *Jeremy*, a *Daniel*, a *Jonas*, a Dungeon, a Lyons Den, a Whales belly are goodly Oratories. Shut the door to thee, remembring the weakneſs of thy fleſh, and the malice of the Devil, watching how to diſtract thee. Covenant with thy ſenſes, and bind them to the good abearance all the while: look God full in the face, as *David* did, *Pſal.* 57. 7. call in, and concenter thy thoughts, as men do the Sun-beams into a burning glaſs: ſerve God with thy ſpirit, as *Paul* did, *Rom.* 1. 9. ſay, *All that's within me praiſe his holy name.* Have thy *heart at thy right hand*, with *Solomons* wiſe-man, lay Gods charge upon it to attend upon him; when it roves and wanders, call it in, and chide it; judge and ſhame thy ſelf for thy diſtractions, and ſtrive to do better, ſo ſhall they never be imputed unto thee. To be wholly freed from them, is a priviledge proper to the eſtate of perfection. Some diſeaſes will not be cured near home, but men muſt repair to the Bath, or City for help. This infirmity is not to be healed, til we come to heaven. No ſhutting of the door will do it, nor any thing elſe, till the everlaſting doors be opened unto us, till we enter in by the gates into the City of the living God.

Acts 9. 4. Acts 10. 10. ἔκστασις Quaſi ſemoto ad tempus à corpore animo, cum Deo colloquitur. Beza. If ye will not hear me out, ſend me to my priſon again among my toads and frogs, which will not interrupt me while I talk with my Lord God. *Peter Mroce. Acts and Mon. fol.* 814. Pſal. 13. 2. Eccleſ. 7. Rev. 21.

Pray to thy father which is in ſecret] There are no dumb children in Gods houſe; the leaſt he hath can ask him bleſſing. All are not alike gifted, but *every godly man prayeth unto thee*, ſaith *David*; S. *Paul* was no ſooner converted, but he *was praying preſently*, Acts 9. 11. The ſpirit of grace, is a ſpirit of ſupplication, and teacheth to cry, *Abba Father*, or *Father, Father*. And this very naming of the Name of God in prayer (though it be no more,) ſo it be done in faith, entitles a man to heaven, 2 *Tim.* 2. 19. if withal he depart from iniquity; when ſuch as have the gift of Prophecy, and of doing miracles ſhall miſcarry, and be turned off at the laſt day, becauſe workers of iniquity, *Mat.* 7. And albeit Gods weaker children cannot utter their mind unto him in wel-couched words, and variety of expreſſions, yet, if their broken language come from a broken heart, it avails more then affectation of rhetorick, without affection of prayer. Men are better pleaſed with the ſtammering and liſping of their own little ones, then with all the plain ſpeech of all the children in the Town beſides. Yea, becauſe the ſoul is ſick, the ſervice is twice welcome. As, if a ſick child reach us up a thing, we count it more then to ſend another of a laborious errand. I wil ſpare them, ſaith he, *as a man ſpares his own ſon that ſerveth him.* The buſineſs of prayer is more diſpatched by ſighs then ſpeeches, by deſires and groans of the heart, to our father which is in ſecret, whether we can expreſs them in words or no. *The Spirit alſo helpeth our infirmities* (he lifteth with us, and before us, as the word ſignifies) and maketh interceſſion in us and for us with groans unutterable. And he that ſearcheth the hearts, knoweth what is the mind of the ſpirit. As he heareth us without ears, ſo he underſtandeth us without our words. If we can but groan out, Ah father, it is an effectual prayer. The voyce is not ſimply required, *John* 4. 24. There is great diſpute (ſaith one) among the Schoolmen, about the ſpeech of Angels; but this they agree in, that one Angel ſpeaketh thus to another, when any one hath a conceit in his mind of any thing, with a will that another ſhould underſtand it, and that God ſhould underſtand it, that's enough for the expreſſion of it. So is it with the ſpirit of man in ſpeaking to God: for the ſpirit agreeth to the Angels. Yet we muſt pray for fit words alſo, *Hoſ.* 14. 2. and ſtrive to be *enriched in all utterance, and in all knowledge*, 1 Cor. 1. 5. get an habit of heavenly-mindedneſs, let the heart meditate a good matter, and then the tongue will be as the pen of a ready writer, *Pſal.* 45. 1. firſt prepare the heart, and then ſtretch out the hands, *Job* 11. 13. The heart

Pſal. 32. 6.

Gal. 4. 5.

Mal. 3. 18.

συναντιλαμβάνεται. Rom. 8. 26.

D. *Preſton* of Prayer.

Verbaq; provi-ſam rem non invita ſequentur. Horat

ſhould

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should be praying a good while before the tongue; as before the seven Trumpets were sounded at the opening of the seventh seal, there was half an hours silence in Heaven. And surely if there be an honest heart, and a good intention, an ability of prayer usually is in us, though we know it not; as a man may have money about him, and not know so much, till necessity make him willing to search, and glad to finde it: Remember, however, the promise of the Spirits assistance, and Gods acceptance, and know, that as in singing, so in praying, the pleasing melody is in the heart. The voyce which is made in the mouth, is nothing so sweet as that which comes from the depth of the Breast. As the deeper or hollower the belly of the Lute or Viol is, the pleasanter is the sound: the fleeter, the more grating and harsh in our ears.

Rev. 8. 1, 2.

Col. 3. 16.

And thy father which seeth in secret,] And heareth too: as he did *Moses* when he cryed to God, but said nothing; and *Hannah*, when she moved her lips, but uttered not her self in an audible voyce: and *Nehemiah*, when he lift up his heart to God, as he spake to the King: and as he doth still his praying people. *His ears are into their prayers*, saith S. *Peter*, after *David*: that though their *prayers* are so weak, they cannot ascend to him, he will descend to them. *He harkned and heard*, those good souls in *Malachi*, chap. 3. 16. as loth to lose any part of their precious language. Thus the eyes of the Lord are upon the righteous (when they are praying especially) and his ears are open to their prayers. He seeth his Church when she is in *the Clefts of the Rocks*, when she is gotten into a corner and praying, he looks upon her with singular delight, and with special intimations of his love (as *Ahashueroth* dealt with *Esther*) and saith unto her, as he, *what is thy petition, and it shall be given thee?* And oh that every faithfull soul, whiles it is sitting and feasting with God by secret prayer, and other holy duties, would bethink it self what special boon it hath to beg, what *Haman* to hang up, what corruption to be subdued, what grace to be encreased, &c. How should they be gratified, and their request granted, even to the whole of Gods Kingdom? The truth is, they might have any thing: and that which *Zedekiah* said to his Courtiers flatteringly, God performeth to his people really, *The King is not he that can do any thing against you.* *Luther* was wont to say, that prayer was after a sort *omnipotent*: for whatsoever God can do, that prayer can do. Of *Luther* himself, for his wrestling with God and prevailing (as he was mighty and happy that way) it was said, *That man can have any thing at Gods hands.*

Exod. 14. 15. *Moses egit vocis silentio ut corde clamaret.* Aug.

1 Sam. 1. 13.

Neh. 2. 4.

1 Pet. 3. 12. *eis sinous autôn.*

Psal. 34. 15.

Cant. 2. 14.

Esth. 5. 3.

Jer. 38. 5. *Iste vir potuit quod voluit? De Luthero Iustus Ionas.*

Isa. 45. 19.

Psal. 34. 6.

Will reward you openly,] Here in part, hereafter in all perfection. He never said to the house of *Israel*, *Seek ye me in vain.* *This poor man* (for instance) *prayed*, saith *David*, pointing to himself, *and the Lord heard him, and delivered him out of all his distresses.* God is known by hearing of prayers, 'tis one of his Titles, *Psal.* 65. 3. 'tis his praise above all Heathen gods, *Isa.* 45. 19, 20. By this *Manasses knew him to be God*, 2 Chron. 33. 15. and all *Israel*, 1 King. 18. 37, 39. when it came to a matter of competition: *Verily, verily I say unto you, whatsoever ye shall ask the father in my name, he will give it you.* If we can finde a praying heart, he will finde a pitying: if we open our mouthes, God will fill them: and he is worthily miserable, that will not make himself happy by asking. Of some Heathen Princes it is said, that they never sent away their suitors sad or discontented: this is most true of God; let a man bring right petitions, a clear conscience, faith in the promises, and hope to wait the accomplishment, and he shall not fail of the thing he asketh, or a better: As when God denyed *David* the life of the child, but assured him of his salvation, *I shall go to him*, &c. So he denyed his Mother her particular request for that time: and when his Disciples asked him a curious question, *Wilt thou at this time restore the Kingdom to Israel*, &c? That's not for you to know, saith he; but a better thing I can tell: you shall receive *power after that the holy Ghost is come upon you.* But many times God is graciously pleased, not onely to grant a mans prayer, but also to *fulfill his counsel*; that is, in that very way, and by that very means that his thoughts pitch on. But say he do neither of these; yet the very ability to *pray in the holy Ghost*, is a sweet and sure sign of salvation, *Rom.* 10. 13. And a very grave Divine writeth thus: I cannot but prefer faithful prayers for some temporal mercy, far before that mercy for which I pray. Yea, I had rather God should give me the gift of prayer, then (without that gift) the whole world besides. As for those that are *ita congregabiles* (saith another Divine of good note,) so very good-fellows, that they cannot spare so much time out of company, as to seek God apart, and

Joh. 16. 23.

2 Sam. 12. 23.

Joh. 2. 4.

Acts 1. 7, 8.

Psal. 20. 4.

Malo accipere à Deo seriam precem quam fine precibus universum hunc mundum. Rollock. *in* Joh. 6. 23.

Cartw. in Luk. 6. 12.

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Μὴ βαττολογήσητε. Ἐν πολυλογίᾳ πολυμωρίᾳ, *In multiloquio stultiloquium.* Eccles. 10.14. —*sub illis.* —*Montibus inquit erant, & erant sub montibus illis. Cui Mercurius par pari referens, Me mihi perfide prodis? me mihi prodi, ait?* Ovid. Metamor. *lib.* 2. 1 Pet. 4.7.

to serve him in secret, they sufficiently shew themselves thereby, to have little followship or friendship with God, whom they so seldom come at.

Verse 7. *But when ye pray, use not vain repetitions,*] Babble not: *bubble not,* saith the Syriack, as water out of a narrow-mouthed vessel. Do not iterate or inculcate the same things odiously *& ad nauseam,* as *Solomons* fool, who is *full of words* (saith he:) and this Custom of his expressed μωμηκῶς, in his vain tautologies. *A man cannot tell what shall be, and what shall be after him who can tell?* Such a one also was that *Battus* (to whom the Evangelist here hath relation, an egregious babbler. In common discourse its a sign of weakness, to lay on more words upon a matter then needs must: how much more in prayer? Take we heed we offer not the *sacrifice of fools*; God hath no need of such, 1 *Sam.* 21.15. with *Psal.* 5.5. *He is in Heaven, and thou upon Earth, therefore let thy words be few,* Eccles. 5.2. Prayers move God, not as an Orator moves his Hearers, but as a child his Father, (*your Father knoweth that ye have need of all these things,* vers. 8.) Now a child is not to chat to his father, but to deliver his minde, humbly, earnestly, in few, direct to the point. S. *Peter* would have men to be *sober in prayer,* that is, to pray with due respect to Gods dreadful Majesty, without trifling or vain babling. He that is fervent in spirit, prayes much, though he speak little, as the Publican, *Luk.* 18. and *Elias,* 1 King. 20. 36. But as a body without a soul, much wood without fire, a bullet in a gun without powder; so are words in prayer without spirit. Now long prayers can hardly maintain their vigor: as in tall bodies, the spirits are diffused. The strongest hand long extended will languish, as *Moses* hand slacked against *Amalec*: Its a praise proper to God, to have *his hand stretcht out still.* Our infirmity suffers not any long intention of body or minde. Our devotion will soon lag and hang the wing: others also that joyn with us, may be tired out, and made to sin by wearines and wandrings. In secret indeed, and in extraordinary prayer with solomn fasting; or so, when the heart is extraordinarily enlarged, our prayers may and must be likewise. *Solomon* prayed long at the dedication of the Temple, so did those godly Levites, *Neh.* 9. Our Saviour prayed all night sometimes, and *rising up a great while before day, he went apart and prayed,* Mar. 1. 35. Of *Luther* it is reported, that he spent constantly three hours a day in prayer, and three of the best hours, and fittest for study. It was the saying of a grave and godly Divine, that he profited in the knowledge of the word, more by prayer in a short space, then by study in a longer. That which our Saviour condemneth, is needless and heartless repetitions, unnecessary digressions, tedious prolixities, proceeding not from heat of affection, or strength of desire (for so, the repetition of the self-same petition, is not onely lawful, but useful. See *Psal.* 142. 1. and 130.6.) but either out of ostentation of devotion, as Pharisees, or opinion of being heard the sooner, as Heathens, when mens words exceed their matter, or both words and matter exceed their attention and affection. See that these be matches, and then pray and spare not.

Isa. 9. 12.

Nullus abit dies quin ut minimum tres horas, easq; studiis aptissimas, in orationem ponat. Vitus Theodor. *in Epist. ad* Melanchthonem. *Wilsons* Theol. Rules. Dan. 9. 17, 18. Mar. 14.39.

For they think they shall be heard for their much speaking,] As *Orpheus,* in his hymns, and other Pagans: calling, as the Mariners in *Jonah, every man upon his God*: and lest they should not hit the right, closing their petitions with that *Diiq; Deaq; omnes.* And as this was the folly and fault of Pagans, so is it also still of the Papists, whom the holy Ghost calleth Heathens, with whom they symbolize, as in many things else, so in their Battologies or vain repetitions: which are so gross, that the devil himself (had he any shame in him,) might well be ashamed of them. In their Jesus-Psalter (as they call it) there are fifteen of these prayers, *Jesu, Jesu, Jesu have mercy on me. Jesu, Jesu, Jesu help me. Jesu, Jesu give me love my purgatory.* Every of which petitions are to be ten several times at once said over for a task. So on their Church and Colledge-doors, the English Fugitives have written in great golden Letters, *Jesu, Jesu, converte Angliam, Fiat, Fiat.* These be their weapons, they say, *Prayers and Tears.* But the truth is, the Jesuits (the Popes blood-hounds) trust more to the prey, then to their prayers: like Vultures, whose nests, as *Aristotle* saith, cannot be found, yet they will leave all games to follow an Army, because they delight to feed upon Carrion. Their faction is a most agile sharp sword, whose blade is sheathed, at pleasure in the bowels of every Common-wealth, but the handle reacheth to *Rome* and *Spain*: They strive under pretence of long prayers, and dissembled sanctity (which is double iniquity) to subdue all to the Pope,

Ion. 1. 5. *Servius in Georg.* lib. 1. Revel. 11.2. *Gentes sunt Antichristus cum suis affectu.* Pareus. *Battologiæ Pontificiæ vel Satanam ipsum pudeat.* Beza. See *Alex. Cooks,* Abatement. 32. *Vide Casaub. Exercit.* 14. *ad Annal.* Baron. *Spanish Pilgrimage.*

Simulata sanctitas duplex iniquitas.

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Pope, and the Pope to themselves. Satan, they say, sent *Luther*, and God sent them to withstand him. But that which *Vegetius* said of Chariots armed with sithes and hooks, will be every day more and more applyed to the Jesuits : *at first they were a terrour, afterward a scorn.* *Lib. 1. cap. 24.*

Verse 8. *Be not ye therefore like unto them*;] God would not have his *Israel* conform to the Heathens Customs, nor so much as once name their Idols, *Exod.* 23. 13. *Psal.* 16. 4. No more should Christians (as some are of opinion.) That of Cardinal *Bembus* is somewhat grosse, concerning their S. *Francis*, *quòd in numerum Deorum ab Ecclesia Romana sit relatus.* But this is like the rest : For if we may believe *Baronius*, we may see their lustrall water, and sprinkling of Sepulchers in *Juvenals* sixth *Satyr* : lights in Sepulchers, in *Suetonius* his *Octavius* : lamps lighted on Saturday, in *Seneca's* 96. Epistle ; distribution of Tapers among the people, in *Macrob. Saturnals*, &c. *Pasor. praefat. ad Lexicon. In Histr. Venet. Non malè dixit Tertullianus, Philosophos esse Haereticorum Patriarchas. Baro. Annal. ad annum. 44.*

For your heavenly Father knoweth what things ye need, &c.] And therefore answereth many times before we ask : as he did *David*, Psal. 32. He prevents us with many mercies we never sought him for ; that our prayses may exceed our prayers. *I am found of them that sought me not*, saith God : but yet in the same place it is said, *I am sought of them that asked not for me.* Importing, that we never seek to him for grace, till effectually called by his grace. Howbeit no sooner is any truly called, but he presently prayeth. Say not then, If God know our needs, what need we open them to him ? The truth is, we do it not to inform him of that he knows not, or to stir up mercy in him, who is all bowels, and perfectly pitieth us : But 1. Hereby we acknowledge him as a childe doth his father, when he runs to him for food. 2. We run that course of getting good things that he hath prescribed us, *Jer.* 29. 11, 12. Which *Moses* and *Elias* knew, and therefore the former turned Gods predictions, the later his promises into prayers. 3. Hereby we prepare our selves holily to enjoy the things we crave : for prayer both sanctifieth the creature, and encreaseth our love and thankfulness, *Psal.* 116. 1. 4. Prayer prepareth us, either to go without that we beg, if God see fit, as *David*, when he prayed for the childs life, and was fitted thereby to bear the loss of it ; or else to part with that we have got by prayer, for the glory of God the Giver of it. Those that make their requests known to God with thanksgiving, shall have (at least) *the peace of God that passeth all understanding, to guard their hearts and minds in Christ Jesus.* They shall have strength in their souls, *the joy of the Lord* shall be *their strength*, the glory of the Lord shall be *their rereward.* In their marching in the Wilderness, at the fourth Alarm, arose the Standard of *Dan*, *Asher*, and *Nepthali* ; these were the rereward of the Lords host ; and to these were committed the care of gathering together the lame, feeble and sick, and to look that nothing was left behind. Unto this the Prophet *Isaiah* seems (in that Text) to allude, and so doth *David* ; Psal. 27. 10. *When my father and mother forsake me, the Lord will gather me* ; And this comfortable assurance was the fruit of his prayer. *Non sanè ut Deus instruatur ; sed ut mens nostra construatur.* Luk. 11. 13. Exod. 9. 1 King. 18. φρουρήσει. Phil. 4. 6, 7. Psal. 138. 3. Nehe. 8. 10. Isa. 58. 8.

Verse 9. *After this manner therefore pray ye*,] Forms of wholesome words are profitable. A set from of prayer is held fittest for the publike ; and for such weak Christians as are not yet able to express their own desires in their own words. The utterance of wisdom is given to some Christians onely, 1 *Cor.* 12. 8. yet are all to strive unto it, that *the testimony of Christ may be confirmed in them*, 1 Cor. 1. 5, 6. God will take that at first, that afterwards will not be accepted. If words be wanting, pray that God, that commands thee to take words and come before him, to vouchsafe thee those words, wherewith thou mayest come before him. Speak, as the poor man doth, *supplications* : so did the Prodigal : Forecast also (with him) what thou wilt say : Premeditate of the matter, disposing it in due order (as one would do that is to speak to a Prince : *God is a great King*, Mal. 1. 23.) Some think we must never pray but upon the sudden, and extraordinary instinct and motion of the spirit. This is a fancy, and those that practise it, cannot but fall into idle repetitions, and be confused ; going forward and backward, like hounds at a loss (saith a good Divine) and having unadvisedly begun to speak, they know not how wisely to make an end. This to prevent, premeditate and propound to thy self fit heads of prayer : gather catalogues of thy sins and duties by the decalogue ; observe the daily straits of mortal condition, consider Gods mercies, As the just must live by his own faith, so must he get his living by his own prayers, 1 Pet. 3. 7. Your prayers, Hos. 14. 2. Prov. 18. 23. Parres *Abba*, *Father.*

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your own infirmities, troubles from Satan, pressures from the world, crosses on all hands, &c. And as you cannot want matter, so neither words of prayer. The Spirit will assist, and God will accept, if there be but an honest heart and lawfull petitions. And albeit we cannot vary them as some can; our Saviour in his agony, used the self-same words thrice together in prayer; and so may we, when there is the same matter and occasion. He also had a set form of giving thanks at meat; which the two Disciples at *Emaus* hearing, knew him by it. A form then may be used, we see, when it is gathered out of the holy Scriptures, and agreeable thereunto. Neither is the spirit limited hereby: for the largeness of the heart stands not so much in the multitude and variety of expressions, as in the extent of the affection. Besides, if forms were unlawful, then neither might we sing Psalms, nor joyn in prayer with others, nor use the forms prescribed by God.

Luk. 24. 30, 31.

Our Father which art in heaven.] *Tertullian* calls this prayer, a breviary of the Gospel, and compend of saving doctrine: It is framed in form of the decalogue: the three former Petitions respecting God, the three latter, our selves and others. Every word therein hath its weight. *Our*, there's our charity: *Father*, there's our faith: *In heaven*, there's our hope. *Father* is taken sometimes personally, as in that of our Saviour, *My father is greater then I*; sometimes essentially, for the whole Deity, so here. Now, that God is in Heaven, is a notion that Heathens also have by nature: and do therefore in distress, lift up eyes and hands thither-ward. And lest man should not look upward, God hath given to his eyes peculiar nerves, to pull them up towards his habitation; that he might *direct his prayer unto him, and look up*, Psal. 5. 3. that he might feelingly say with *David*, *Whom have I in Heaven, but thee?* Unto thee I lift up mine eyes, O thou that dwellest in the Heavens. Behold, as the eyes of servants look to the hand of their Masters, &c. *Psal.* 123. 1, 2. It is reported of *Farellus*, that he preached so powerfully, that he seemed to thunder, and prayed so earnestly, that he seemed to carry his hearers with him up into heaven. But how oft (alass) do graceless men *approach* God with their leaden lips; and indeed *reproach* him in their formal prayers with that appellation, *Our Father which art in Heaven?* Those brain-sick disciples of *Martin Steinbach* of *Selestad* in *Germany*, who would needs mend *magnificat* (as they say) correct the Lords Prayer as not well composed, are not worth mentioning.

Breviarium totius Evangelii, & salutaris doctrinæ compendium.

Psal. 3. *Ut audientes in cœlum usq; subveherit.* Melch. Adam. *in vita.*

Lonicer. Theatr. hist. pag. 91.

Hallowed be thy Name.] i. *Honoured be thy Majesty.* According to thy Name, O God, so is thy praise, *Psal.* 48. 10. Now Gods Name *is holy and reverend*, Psal. 111. 9. *Great and terrible*, Psal. 99. 3. *Wonderful and worthy*, Psal. 8. 1. Jam. 2. 7. *High and honourable*, Isa. 12. 4. *Dreadful among the Heathen*, Mal. 1. 14. *and exalted above all praise*, Neh. 9. 5. His glory is, as himself, eternally infinite; and so abideth, not capable of our addition or detraction. The Sun would shine, though all the world were blind, or did wilfully shut their eyes. Howbeit to try how we prize his glory, and how industrious we will be to promote it, God lets us know that he accounts himself, as it were, to receive a new being by those inward conceptions of his glory, and by those outward honours we do him: when we lift up his Name as a Standard, saying, *Jevovah Nissi, The Lord is my banner*, Exod. 17. 15. When we *bear* it up aloft (as the word used in the third Commandment, whereunto this petition answers, signifieth, as servants do their Masters badges upon their shoulders; *Being confident* (with S. *Paul*) *of this very thing, that in nothing we shall be ashamed* (whilest we hallow this *holy God*, Isa. 5. 16.) *but that with all boldness, or freedom of speech, as always, so now Christ shall be magnified in our bodies, whether it be by life or death*, Phil. 1. 20.

נשא *Elevavit, evexit, confer,* Isa. 5. 26. *Elevabit vexillum ad gentes. Judæorum massum adhuc ita inficit fermentum Pharisæorum, ut Messiam, quem tantis hodiè expossunt ululatibus, non ut redemptorem expectant à peccato, sed ex gentium temporali jugo. D.* Prid. Lect.

Verse 10. *Thy Kingdom come.*] Thy Kingdom of power and providence: but especially, enlarge thy Kingdom of grace, and hasten thy Kingdom of glory. The Jews pray almost in every prayer, *Thy Kingdom come*, and that *Bimheroth, Bejamenu*, quickly, even in our dayes. But it is for an earthly Kingdom: that which the Apostles also so deeply dreamt of, that our Saviour had very much ado to dispossess them. For most absurdly and unseasonably many times, they would ask him foolish questions that way, when he had been discoursing to them of the necessity of his own death, and of their bearing the cross. Yea, S. *John* very wisely interrupts him, one time among the rest, as weary of such sad matter, and laying hold on something our Saviour had said

Mark 9. 34. vers. 37, 38.

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said by the by, tels him a story of another business. They were besotted with an odd conceit of honours and offices to be distributed here among them, as once in *Davids* and *Solomons* reign. And what shall we think of their opinion, that not content to affirm, that after the fall of Antichrist, the Jews shall have a glorious conversion, and the whole Church such a happy Halcyon, as never before; but also that the Martyrs shall then have their first resurrection, and shall raign with Christ a thousand years? *Piscator* holdeth, they shall so raign in heaven. *Alstedius* not onely saith, they shall raign here on earth, but beginneth his millenary about the year of our Lord, 1694. Let our hearts desire and prayer to God for *Israel* be, that they may be saved. Let us also pity and pray for such poor souls in *Asia* and *America*, as worship the devil: not inwardly onely (for so too many do amongst us) but with an outward worship. And this we should the rather do, because Divines think, that when all *Israel* shall be called, and as it *were raised from the dead*, Rom. 11. 15, 26. when those *two sticks shall be joyned into one*, Ezek. 37. 16. then shall many of those deceived souls, that never yet savingly heard of God, have part and portion in the same resurrection.

This they ground on *Revel.* 20. 4. Rom. 10. 1.

Thy will be done.] Gods will must be done of thee, ere his Kingdom can come to thee. If thou seek his kingdom, seek first his righteousness, If thou pray, *Thy Kingdom come*, pray also, *Thy will be done*. Pray it and do it; for otherwise, *Thou compassest God with lies*, as *Ephraim* did. Now the will of God is two-fold, Secret and Revealed, whatever *Siguardus* blasphemeth to the contrary. His revealed will again is four-fold, 1. His determining will concerning us, what shall become of us, *Ephes.* 1. 5. 2. His prescribing will, what he requires of us, *Ephes.* 1. 9. 3. His approving will, by the which he graciously accepts, and tenderly regards those that come to him in Faith and repentance, *Matth.* 18. 14. 4. His disposing will, and this is the will of his providence, 1 *Cor.* 1. 1. *Rom.* 1. 10. Now we should resign our selves over to his determining will, as the highest cause of all things: rest in his approving will, as our chiefest happiness: obey his prescribing will, as the absolutest and perfectest form of holiness; and be subject to his disposing will, being patient in all trials and troubles, because he did it, *Psal.* 39. 9. *David* hath this commendation, that *he did all the Wills of God*. And it is reported (saith Mr. *Bradford*) that I shall be burned in Smith-field, and that very shortly. *Fiat voluntas Domini, Ecce ego, Domini, mitte me.* The will of the Lord be done, said those good souls in the Acts, when they saw that *Paul* was peremptory to go up. This third petition, *Thy will be done*, &c. was the last Text that ever Mr. *Beza* handled, and thereupon died; and departed (rather then deceased) to do Gods will more perfectly in heaven, as he had done to his power on earth. They that thus do, and suffer the will of God, are his *Hephtsibah*, Isa. 62. 4. And it should be our constant care so to apply our selves thereunto, that God may take pleasure in us, as in men after his own heart, and say of us, as he did of *Cyrus*, *He is the man of my will, that executeth all my counsel.* This is to set the crown upon Christs head, *Cant.* 3. 11. Yea, this is to set the crown upon our own heads, 2 *Tim.* 4. 8, 9.

Hos. 11. 12. *Sunt qui voluntatis divinæ distinctionem in revelatam & arcanam, quasi ipsius diaboli crepitū blasphemare audent. Sic Siguardin. admon. Christ. Vide* Pareum *in* Jacob 4. 15. Θελήματα. Act. 13. 22. *Act. & Mon. fol.* 1502. Act. 21. 41. *Deficere potius quam desinere visus est.* Melc. Adam. Isa 46. 11.

In earth, as it is in heaven.] By those heavenly Courtiers: The crowned Saints *have no rest* (and yet no unrest,) crying, *Holy, holy, holy*, &c. They follow the Lamb whersoever he goeth, with *Usquequò, Domine? How long, Lord?* &c. *Revel.* 6. 10. Which words also were Mr. *Calvins symbolum*, that he frequently sighed out, in the behalf of the distressed Churches. As for the glorious Angels, though they *excel in strength*, yet they *do Gods Commandments*, hearkning to the voyce of his Word. They rejoyce more in their names of service, then of honour, and ever stand before the face of our heavenly Father, as waiting a command for our good: and so willing of their way, that *Gabriel* is said to have come to comfort *Daniel* with weariness of flight. They do the will of God: 1. Chearfully; whence they are said to have wings, six wings a piece, *Isa.* 6. 2. 2. Humbly; therefore with two *they cover their faces*. 3. Faithfully, without partiality; with two they covered or harnessed their feet. 4. Speedily and zealously; with two they flee abroad the world upon Gods errand, and for the good *of them that shall be saved*, Heb. 1. 14. burning, and being all on a light fire, with infinite love to God and his Saints, their fellow-servants, *Revel.* 22. 9. whence they are called *Seraphims* or *burning-creatures*. 5. Constantly; *Jacob* saw them ascending, to contemplate and praise God, and to minister unto him, *Dan.* 7. 10. He saw them also descending to dispence Gods benefits, and to execute his judgements, *Revel.* 15. 6. This they

Revel. 4. 8. Melch. Adam. *in vita* Calv. *fol.* 100. Psal. 103. 20. Mat. 18. Dan 9. 21. *Angeli igniti.* Shindler. Job 38. 7. Heb. 8. 1. Revel. 15. 6. expounded.

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they do. 1. Justly; whence they are said (there) to be clothed in *pure White linnen.* 2. Diligently, and constantly; therefore they have *their brest girded.* 3. Purely, and with Faith in receiving Gods Commandments: therefore are they said to have *golden girdles*; Go ye now, and do likewise: otherwise ye may be as Angels, for gifts and good parts, and yet have your part with the Devil and his black angels.

Verse 11. *Give us this day.*] We have not a bit of bread of our own earning, but must get our living by begging. *Peter* himself was to obtain his very bread by humble petition, how much more his salvation? He that shall go to God, as the Prodigal did, with, Give me the portion that pertaineth to me, shall receive the wages of sin, which is eternal death. *God giveth meat in abundance* (saith *Elihu*) *That thou giveſt, they gather*, saith *David*. And again, *Thou giveſt them their meat in due ſeaſon.* Now what more free then gift? Beggers also pay no debts, but acknowledge their insufficiency, and speak supplications in a low language, as broken men: so must we. Oh lie daily begging at the beautiful gate of heaven: look intently upon God, as he did, *Act* 3. upon *Peter* and *John*, expecting to receive something. And because Beggers must be no chusers, ask as our Saviour here directs, 1. for quality, bread onely, not manchet or junkets, but down-right household bread (as the word imports) the *bread of carefulneſs or ſorrows*, Psal. 127. 2. which the singing Psalms interpret, *brown bread.* Our Saviour gave thanks for barley-bread: and his Disciples were glad to make a Sabbath-dayes-dinner of a few ears of corn rubbed between their fingers. A very Philosopher could say, *He that can feed upon green herbs, need not pleaſe Dionyſius*, need not flatter any man. And *Epicurus* himself would not doubt to content himself as well as he that hath most, might he but have a morsel of course meat, and a draught of cold water. The *Israelites* had soon enough of their quails: they had Quails with a vengeance, because Manna would not content them. They died with the meat in their mouthes: and by a hasty testament, bequeathed a new name to the place of their burial, *Kibroth-hattaavah*, the graves of lust: *Cibus & potus ſunt divitiæ Chriſtianorum*, saith *Hierom*: Meat and drink are the Christian mans riches. Bread and Cheese (saith another) with the Gospel, is good chear. Nature is content with a little, grace with less, saith a third. A godly man as he asketh but for bread; so (2) for the quantity, but for *daily bread*, the bread of the day for the day, enough to bring him home with *Jacob*, so much onely as will bear his charges, till he return again to his fathers house. He passeth thorow the world, as *Israel* thorow the wilderness, content with his *Omer* by the day, with his Statute-measure, with his Fathers allowance. As he journeyeth to the promised Land, he bespeaks the world, as *Israel* did *Edom*, thorow whose Countrey they would have passed: *Let me paſs thorow thy land. We will not turn aſide into the fields nor vineyards: neither will we drink of the water of thy Wells: we will go by the Kings-high way, until we be paſt thy countrey.* And as a traveller when he cometh to his Inn, if he can get a better room or lodging, he will: as if not, he is content, for he considereth it's but for a night: So the Christian pilgrim. If God send him in a plentiful estate, he gladly makes use of it; as if otherwise he can live with a little: and if his means be not to his minde, he can bring his minde to his means, and live upon reversions. Give him but necessaries, he stands not upon superfluities. Give him but daily bread, that is, *bread for neceſſity*, saith the Syriack, so much as will hold life and soul together, saith *Brentius*. Sufficient to uphold and sustain nature, saith *Beza* (with the Greek Scholiast) that wherewith our nature and constitution may be content, and he is well apaid and satisfied: he cries out with *Jacob, I have enough*; and with *David, The lines are fallen unto me in a fair place.* A little of the creature will serve turn to carry him thorow his pilgrimage: in his Fathers house he knows is bread enough, *Luk.* 16. And on the hope of that he goes on as merrily, and feeds as sweetly as *Sampſon* did of his Honey-comb, or *Hunniades*, when he supped with he Shepheards.

Rom. 6. 23. Job 36. 32. Psal. 104. 28. *Non ſum ſolvendo.*

Τρυφὴν, καὶ πτωχείαν. Horat *Opponit panem libis & placentis, l.* 1. *epiſt.* 10.

Epicurus dicebat ſe cum Jove etiam paratum eſſe de fœlicitate certare, ſi aquam haberet & offam. Ælian. *Hieron. Greenham. Whateley. Ale me pane præſcripti vel demenſi mei.* Prov. 30. 8. If he may have his αὐτάρκειαν his χοῖνιξ *Super Chœnice ſedet.* Prov. Numb. 21. 21. *Scitè & brevitèr.* Clem. Ale. Ὀλιγοδεὴς ὁ σοφὸς ἀνήρ, *Socrates ab Archelao ad facultates ampliores accerſitus, εἰ μὴ ἱκανὰ, inquit, τὰ ὄντα ἐμοὶ ἀλλ' ἐγὼ τοῖς ἱκανοῖς ἀρκῶ καὶ οὐ πάνυ χρήσιμα ἐμοί.* Arian. ep. *Stobæum. Panem neceſſitatis.* Syr. *Vitæ conſervativum.* Brent. *In Annotat. Eum quo contentu eſſe poſſit natura & conſtitutio noſtra.* Camer.

This day] Or as S. *Luke* hath it, *by the day*: for who is sure of to morrow? May not his soul this night be taken from him? We are ἐφημερόβιοι, as *Diogenes* was wont to say of himself: and should (as *Quintilian* speaketh of the birds and beasts) *in diem vivere*, taking no further thought then for the present sustenance. The Turks never build any thing sumptuously for their own private use, but contenting themselves with their

Ἐπίσειον τοῦτ' ὄξιν ὅτι τὴν ἡμέραν ἐφαρκοῦντα καὶ μὴ μεριμνῶντα. *Suid.*

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their ſimple Cottages, how mean ſoever, commonly ſay, that they be good enough for the time of their ſhort pilgrimage. *Turk. hiſt. f.* 342. *Tur. Hiſt. f.* 310. κατ' ἡμέραν.

Luk. 11. 3. & 12. 20. *Dioque erat* ἀνέσις ἄπολις ἄσκηπτος ἀχρηματος ἄστατος ἐφημερός.

Verſe 12. *And forgive us our debts*, &c.] *Looſe us* (ſaith the Original) and let us go free; for unpardoned ſinners are in the *bond of iniquity*, as *Simon Magus*; and remiſſion is called a *relaxation*, Rom. 3. 25. The guilt of ſin is an obligation, binding us over to condign puniſhment. God *hath againſt us*, Mat. 5. 23. even *our hand-writing*, which is contrary to us, *Coloſſ.* 2. 14. This *David* confeſſed *againſt himſelf*, Pſal. 32. 5. and upon his prayer obtained pardon. He onely acknowledged the debt, and God croſſed the book. God croſſed the black lines of his ſins with the red lines of his Sons blood. *Thou forgaveſt me* (ſaith *David*) *the iniquity of my ſin*; the malignity of it, the worſt thing that was in it. *For this ſhall every one that is godly pray unto thee*, by mine example, and obtain like favour. For our God is a ſin-pardoning God, *Nehem.* 9. 31. none like him, *Micah* 7. 18. He forgiveth ſin naturally, *Exod.* 34. 6. abundantly, *Iſa.* 55. 7. conſtantly, *Joh.* 1. 27. *He doth take away the ſins of the world.* Its a perpetual act of his, as the Sun doth ſhine, as the ſpring doth run, *Zech.* 13. 1. *The eye is not weary of ſeeing, nor the ear of hearing*: No more is God of ſhewing mercy. All ſins, yea, and blaſpemies ſhall be forgiven to the ſons of men, ſaith our Saviour: as the Sea covers not onely ſmall ſands, but huge rocks. Chriſt is the *propitiation* or covering for our ſins, are they how many, and how great ſoever, as was ſweetly ſhadowed of old by the Ark covering the Law, the mercy-ſeat covering the Ark, and the Cherubims over them, both covering one another. In alluſion whereunto, Bleſſed, ſaith *David*, is the man whoſe tranſgreſſion is forgiven, *Whoſe ſin is covered.* Bleſſed is the man to whom the Lord *imputeth not ſin.* A metaphor from Merchants, who when they will forgive a debt, do not put it into the reckoning, and ſo, do not impute it. Sin caſteth men deep into debt and arrerages with God. It is called a debt of ten thouſand Talents. It caſts a man into a comfortleſs condition, makes him hide his face for ſhame, as *Adam*, cauſeth a continual ſound of fear in his ears: ſo that he thinks every buſh a Bailiff, every ſhrub a Sergeant, &c. An evil conſcience hunts him, follows him up and down ſo cloſe, like a bloud-hound, hot-foot, that he ſometimes, ſerves himſelf, as that Jeſuite in *Lancaſhire*, followed by one that had found his glove, with a deſire to reſtore it to him; but purſued inwardly with a guilty conſcience, leaps over a hedge, plunges into a Marlepit behinde it unſeen and unthought of, wherein he was drowned. This and worſe is the caſe of a poor Bankrupt ſinner, he is caught and clapt up in priſon, laid faſt in bonds and chians of darkneſs; and *what can he give in exchange for his ſoul?* There's no ſeeing the Sergeant, nor ſhifting off the arreſt: ſooner or later, conſcience will ſerve him with a Writ to appear, and anſwer at the great Aſſizes, before Gods Tribunal. Neither doth ignorance excuſe him: for debt is debt, whether a man know of it or not, and will light ſo much the more heavily, by how much the execution is done upon him more unexpectedly. Now there is no way in the world of diſcharging this debt, but by the ſatisfaction of Chriſt our ſurety, who hath paid the utmoſt farthing for his Elect. This good Samaritan hath diſcharged all for us: and God for Chriſts ſake accounts of our ſins, as if they had never been committed. He binds them in a bundle, ſeals them up as in a bag, *Dan.* 9. 24. and caſteth them behinde him, as old evidences into the bottom of the Sea, and all, becauſe mercy pleaſeth him, *Mica.* 7. 19. This he doth at firſt converſion, when he juſtifieth a ſinner, *Rom* 3. And whereas *in many things we ſin all*, we have a pardon of courſes for thoſe weakneſſes, that are of daily incurſion, included in that general pardon, which we have upon our general repentance. Only he looketh we ſhould ſue out our pardon, by daily prayer for it. Intreat we God to remit our debts; and ſith he muſt be ſatisfied, to take it out of his Sons coffers, who is become ſurety for us; and ſaith unto his Father in effect, as *Paul* to *Philemon*, If this *Oneſimus* of mine hath *wronged thee, or oweth thee ought, put that on mine account*, ſo long as he prayes in my name for daily pardon. But whether ſhall we think leſs excuſable, thoſe *Anabaptiſts* in *Germany* that omit this Petition, *Forgive us our treſpaſſes*, (as conceiving themſelves to be pure, and to have no more need of remiſſion of ſins.) Or thoſe Atheiſts in Father *Latimers* dayes, who being not willing to forgive their Enemies, would not ſay their *Pater Noſter* at all. See the Note on verſe 15.

Ἄφες, Act. 8. 23. πάρεσις.

Eccleſ. 1. 8. Mat. 12. 31. ἱλασμός. 1 Joh. 22. כפרת Exod. 25. 17. ἱλαστήριον Sept. *Tectorium, operculum.* Pſal. 32. 1, 2.

Mat. 18. 24. So Luk 7. 47. Luk. 13. 4.

wards Serm.

Mat. 16 26.

Iam. 3. 2.

Philem. 18, 19.

Bullinger. cont. Anabapt. lib 1. cap. 1.

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As we forgive our debtors.] Not as if God should therefore forgive us, because we forgive others; but this is the argument. We do and can, by Gods grace, forgive them, therefore God can and will much more forgive us; sith all our goodness is but a spark of his flame, a drop of his ocean. No Article of our Creed is so much opposed by Satan, as that of the foregiveness of sin by Christs merits, which is the very soul of a Church, and the life of a good soul. All the former Articles of the Creed are perfected in this, and all the following Articles are effects of this. Now one main means of settling us in the found assurance of the pardon of our own debts, is, if we can forgive our debtours. He that can put away all purpose of revenge, and freely forgive his brother, may with boldness ask and expect foregiveness at Gods hands. For *mercy rejoyceth against judgment*; and our love to others is but a reflex of Gods love to us. It is a fruit of justifying faith, *Luke* 17.4.5. It is also a sweet seal of our election, *Col.* 3. 12, 13. and an effectual expression of our thankfulness. For hereby our *unrighteousness shall commend the righteousness of God*, Rom. 3.5. both in respect of his admirable goodness in pardoning so great sins, and our thankful acknowledging of that grace in walking worthy of it.

James 2.13.

Quest. Now if any ask, Why the Petition for pardon of sin, is set after that for daily bread? It is answered,

Answ. 1. In the four former Petitions we pray for good things, In the two later we pray against evil.

2. Our Saviour condescends herein to our infirmity, who can sooner trust God for pardon then provision, for a Crown then a crust.

3. That by an argument from the less to the greater, we may the more boldly beg spirituals.

Verse 13. *And lead us not into temptation*] Here we beg sanctification, as in the former Petition, Justification; and are taught after forgiveness of sins, to look for temptations, and to pray against them. Temptations are either of *Probation* (and so God tempts men) or of *perdition*, and so the Devil. Both *Abrahams* great temptations began with one strain, לך לך, *Get thee gone*, Gen. 12.1. Gen. 22.2. Here God led *Abraham* into temptation, but he delivered him from evil; yea, he tempted him and proved him, to *do him good in his latter end.* His usual way is, to bring us to heaven by hell-gates, to draw light out of darkness, good out of evil: As the skilful Apothecary maketh of a poysonful viper, a wholsom triacle; as the cunning Artificer with a crooked unsightly tool, frameth a streight and beautiful piece of work; as the Egyptian birds are said to pick wholsom food out of the Serpents eggs: or as the *Athenian* Magistrates by giving to Malefactors hemlock (a poysonous herb) preserved the Commonwealth. The Devil tempts either by way of seducement, *James* 1. 15. or grievance, 2 *Cor.* 12.7. In the former he excites our concupiscence, rubs the fire-brand, and makes it send forth many sparkles, carries us away by some pleasing object, as the fish by the bait. Yet hath he only a perswading sleight, not an enforcing might: our own concupiscence carrieth the greatest stroke. In the latter (those temptations of buffeting or grievance, horrid and hideous thoughts of Atheism, Idolatry, Blasphemy, Self-murther, &c.) himself, for most part, is the sole doer, to trouble us in our Christian course, and make us run heavily toward heaven. The *Russians* are so malicious one toward another, that you shall have a man hide some of his own goods in his house whom he hateth, and then accuse him for the stealth of them. Such is the Devils dealing oft-times with Gods dearest children: He darts into their hearts his detestable injections, and then would perswade them, that they are accessary to the act. Here our victory is, not to give place to the Devil, but to resist stedfast in the faith. Which that we may, pray we always *with all prayer and supplication*, Ephes. 6.18. pray as our Saviour did, Father keep them *from the evil*, or *from wickedness*, John 17. 15. Pray as our Saviour bids, *Lead us not, &c.* that is, either keep us from occasions of sin, or carry us over them. Either preserve us from falling into sin, or help us to rise out of sin by repentance: grant us to be either innocent or pertinent. Deliver us from those devoratory evils (as *Tertullian* calleth them,) such sins as might frustrate perseverance, 2 *Thess.* 3.3. And from that evil or wicked one, that *he touch us not*, 1 John 5. 18. that is, *actu qualitativo* (as *Cajetan* expounds it) with a deadly touch, so as to alter us from our gracious disposition. Howbeit, sin and temptation come both under one name in this petition, to

Deut. 8.

Heylins Geog. *page* 243.

warn

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warn us and teach us, that we can no further ſhun ſin, then we do temptation thereunto.

For thine is the Kingdom,] That is, all ſoveraignty is originally and tranſcendently inveſted in thee. Other Kings are but thy ſervants and feudataries, by thee *thy raign*, Prov.8.15. and of thee they receive their power, *Rom.*13.1. Where then will they appear, that ſay to the King *Apoſtata*, Job 34.18. that ſend meſſages after him, ſaying, We will not have this man to raign over us: that beſpeak him, as that *Hebrew* did *Moſes*, Who made thee a Prince and a Judge amongſt us? ſhould they not rather ſend a Lamb to this *Ruler of the Earth*? and bring *a preſent to Fear*? ſhould they not ſubmit to his Scepter, and confeſs his Soveraignty? Luk. 19.14. Exod.2.14. Iſa.16.1. Pſal.76.11.

And the power,] Some have Kingdoms, that yet want power to help their ſubjects: as that King of *Iſrael* that anſwered her, that had ſodden her child, in that ſharp famine of *Samaria*; where an Aſſes head was worth four pounds: *If the Lord do not help, whence ſhall I help*? But the King of heaven is never at ſuch a Non-plus, He can do whatſoever he will; and he will do whatſoever is meet to be done, for the good of his ſervants and ſuppliants. *Peter* wanted power to deliver Chriſt, *Pilate* wanted will, but God wants neither: what a comfort's that? Let us reſt on his mighty arm, and caſt the labouring Church *into his everlaſting arms*. He is able to do more then we can ask or think, and will not fail to *keep that which we have committed unto him againſt that day*, 2 Tim.1.14. 2 King.6.27. Deut.33.27. Eph.3.21.

And the glory,] To wit of granting our requeſts. Praiſes will follow upon prayers obtained, *Pſal.*50.15. what a man wins by prayer, he will wear with thankfulneſs. Now *who ſo offereth praiſe, he glorifieth me*, ſaith God: And the Gentiles did not *glorifie God, neither were thankful*, Rom. 1.21,28. But the 24 Elders aſcribe unto him *glory and honour*. And this is a moſt powerful Argument in Prayer, as are alſo the two former. And it pleaſeth God well, to hear his children reaſon it out with him luſtily, as *Jacob* did, and the woman of *Cannan*. Becauſe by ſhewing ſuch reaſons of their requeſts, as our Saviour here directs us, they ſhew proof of their knowledge, faith, confidence, &c. And beſides they do much confirm their own faith, and ſtir up good affections in prayer. Pſal. 50. *ult.* Rev.4.11. Gen.32.9,10, 11,12. Mat. 15. 25, 28.

Amen.] This Hebrew word, that remaineth untranſlated in moſt Languages, is either prefixed or prepoſed to a ſentence, and ſo it is a note of certain and earneſt aſſeveration; or elſe it is affixed, and oppoſed, and ſo it is a note either of aſſent or aſſurance. Of aſſent; and that either of the underſtanding to the truth of that that is uttered, as in the end of the Creed and four Goſpels; or of the will and affections, for the obtaining of our petitions, 1 *Cor.* 14.16. *how ſhall he ſay Amen at thy giving of thanks*? Of aſſurance next, as in this place, and many others. It is the voyce of one that believeth and expecteth that he ſhall have his prayers granted. It is as much as *ſo be it*, yea, *ſo it ſhall be*. It is uſed in all languages to betoken unity of Faith and ſpirit. *Ainſw. Chriſtus Amen utitur quinquagies.* Gerard.

Verſe 14. *For if ye forgive men their treſpaſſes,*] Our Saviour reſumeth, and inculcateth the fifth petition with a repetition; becauſe upon charity (which is chiefly ſeen in giving and forgiving) hangeth, after a ſort, the reſtfull ſucceſs of all our ſuits, 2 *Tim.*2.8. Malice is a leaven that ſwels the heart, and ſowres the Sacrifice, 1 *Cor.* 5.7,8. Out with it therefore, that we may *keep the feaſt* or *holy-day*; that we may (as we ought to do) keep a conſtant jubilee, *nexus ſolvendo, & noxas remittendo*. This fleſh and blood will not eaſily yield to. But *We are not debters to the fleſh*; we owe it nothing, but the blew eye that S. *Paul* gave it. When *Peter* heard that he might not recompenſe to any evil for evil, but muſt ſtudiouſly ſeek his converſion and ſalvation. *Lord*, ſaith he, *how oft ſhall my brother ſin againſt me, and I forgive him*? till ſeven times, this he thought a mighty deal; a very high pitch of perfection. Our Saviour tells him, till ſeventy times ſeven times, that is, infinitely, and without ſtint: yet he alludes to *Peters* ſeven, and as it were, illudes it, and his raſhneſs in ſetting bounds to this duty, and preſcribing, how oft, to him that was the wiſdom of the Father. Ἑορτάζωμεν. Rom.8.12. 1 Cor.4.27. Χαρισάμενοι.

This is when my brother returneth, and ſaith, *It repents me*: But what if he do not? *Object.*

In forgiving an Offendor, ſay *Divines*, there are three things. 1. The letting fall all wrath and deſire of revenge. 2. A ſolemn profeſſion of forgiveneſs. 3. Re-acceptance into former familiarity. The firſt muſt be done however. For the ſecond, If he ſay, *I repent*; *Sol.* *Dikes* Worthy Communicant *p.*311.

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repent; I must say, I remit, *Luk.* 18. To the third, a man is not bound till satisfaction be given.

Your heavenly Father will also forgive you.] Yet is not our forgiving men, the cause of his forgiving us, but a necessary antecedent. The cause is onely the free mercy of God in Christ. He *puts away our iniquities for his own sake*, Isa. 43.25. Nevertheless, forasmuch as he hath made us this promise here, our forgiving others (saith learned *Beza*) seemeth to have the nature of an intervenient cause, a cause, *sine qua non*, of his forgiving us.

Annot in Luk. 11.4.

Verse 15. *But if ye will not, &c.*] This is a matter much to be observed, therefore so often inculcated. *Judgement without mercy, shall be to them that shew no mercy.* There's but a hairs bredth betwixt him and Hell, that hath not his sins pardoned in Heaven. Such is the case of every one that *doth not from his heart forgive his offending brother*, Mat. 18.35. or that saith, I will forgive the fault, but not forget the matter, or affect the person. Men must forbear one another, and forgive one another, as Christ forgave them; and that if any man have a *quarrel* against any, *Col.* 3.13. for else what thanks is it? The glory of a man is to pass by an infirmity. It is more comfortable to love a friend, but more honourable to love an enemy. If thou reserve in thy minde any peece of the wrong, thou provokest and daily prayest God to reserve for thee a peece of his wrath; *Which burneth as low as the nethermost Hell.* Neither will it help any, to do as *Latimer* reporteth of some in his dayes, who being not willing to forgive their enemies, would not say their *Pastor-noster* at all: but instead thereof, took our *Ladies-Psalter* in hand; because they were perswaded, that by that, they might obtain forgiveness of their sins of favour, without putting in of so hard a condition as the forgiveness of their enemies into the bargain.

Jam. 2.13. Μεμφὴν. Prov 19.11. Deut. 32.22. *Latym.* Serm.

Neither will your Father forgive your trespasses.] And if he do not, who can give pardon or peace, saith he in *Job*? The Rhemists talk much of one that could remove Mountains, God onely can remove those mountains of guilt that lie upon the soul. Men may forgive the trespass, God onely the transgression. *Against thee, thee onely have I sinned*, saith *David*: And, *to the Lord our God belongeth mercies and forgivenesses*, saith *Daniel*. Ministers remit sins *ministerially*, as *Nathan* did; God onely *authoritatively*, and by his own power. If the Son set us free, we are free indeed, Who shall lay any thing to the charge of Gods pardoned ones? *It is God that justifieth.* Or as S. *Austin* readeth the words interrogatively, *shall God that justifieth?* No verily; that were to do and undo: he keepeth no back-reckonings. Fear not therefore, though the Devil or his Imps, or our own misgiving hearts condemn us: as the Prisoner careth not though the Goaler or his Fellow-prisoners condemn him, so long as the Judge acquiteth him.

Psal 51.4. Dan. 9.9.

Verse 16. *Moreover, when ye fast.*] Fast then they must, yea even after the Lords Ascension, when Gods Grace and Spirit was poured upon them in all abundance, *Luk.* 5.35. This exercise hath still the warrant and weight of a duty, as well from precepts as examples of both Testaments, And he that blamed the Pharisees here for fasting amiss, will much more blame those that fast not at all, The *Israelites* (besides other occasional) had their annual fast appointed them by God, *Lev.* 23.27. It was called a day of *Expiations* or *Attonements* in the plural; because of their many and sundry sins they were then to bewail and get pardon for. God had appointed them sundry Sacrifices for several sins: But forasmuch as it might not be safe to confess some sins to the Priest (as those that might bring them, by the Law, in danger of death) of his Grace he vouchsafed them this yearly fast, for expiation of their secret sins, and making their peace with their Maker, by a general humiliation. Now, albeit the circumstance of time be abolished, the equity of the duty abideth, and tieth us no less (if not more) then it did the Jews. Heathen *Niniveh* practised it: so did, in their superstitious way, the *Ægyptian* Priests, the *Persian* Magi, *Indian* Wizzards, *Priamus* in *Homer*, &c. The *Turks* at this day have their solemn fasts, (as before the fatal assault of *Constantinople*) wherein they will not so much as taste a cup of water, or wash their mouthes with water all the day long, before the Stars appear in the Skie: which maketh their fasts (especially in the Summer, when the dayes be long and hot,) to be unto them very tedious. In the year of grace 1030. there arose a Sect of *Fasters*, that affirmed, that to fast on *Saturdaies* with bread and water (as they called it) would suffice to the

Joel 2.12. Isa. 22.12. Mat. 9.14,15. Acts 13.3. 1 Cor. 7.5. *Turk. Hist.* fol. 345,777.

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the remiſſion of all ſins; ſo that men bound themſelves to it by oath. And many French Biſhops voted with them: But *Gerardus Epiſcopus Cameracenſis* withſtood and abandoned them. So great ignorance was there, even then, of the merits of Chriſt among the Governours of the Church. The Papiſts ſlander us, that we count faſting no duty, but only a moral temperance, a faſting from ſin, a matter of meer policie: And out-brave us, as much as the Phariſees did the Diſciples with their often faſting. But, as we cannot but finde fault with their Faſts in that; Firſt, They ſet and appoint certain faſting-dayes howſoever, to be obſerved, upon pain of damnation, be the times clear or cloudy, &c. Secondly, They faſt from certain meats onely, not all; which is a meer mock-faſt, and *a doctrine of devils*, 1 Tim. 4.3. Thirdly, They make it a ſervice of God, yet conſecrate it to the Saints. Fourthly, They make ſhameful ſale of it. Fifthly, They aſcribe (as thoſe older Hereticks) merit unto it, even to the meer outward abſtinence, as theſe Phariſees did, and thoſe hyprocrites in *Iſaiah*, chap. 58. 3. Now as we cannot but condemn their ſuperſtition, ſo neither is our forlorn oſcitancy and dulneſs to this duty to be excuſed. God hath given us, alate eſpecially, many gracious opportunities of publike Humiliations, more, I think, then ever before, ſince the Reformation: But alaſs, how do many faſt, at ſuch times, for faſhion, fear of Law, or of meer form; ſo that they had need to ſend, as the Prophet ſpeaketh, *for mourning Women*, that by their cunning they may be taught to mourn, *Jer.* 9.17? And for private faſting, whether domeſticall with a mans family, *Zech.* 12.12. 1 *Cor.* 7.5. *Acts* 10.30. or perſonal by himſelf, as here, *Matth.* 6.17. We may ſeem to have dealt with it, as the *Romans* with the *Tarquins*: they baniſhed all of that name for *Superbus* his ſake. And as the *Nicopolites* are ſaid ſo to have hated the braying of an Aſs, that, for that cauſe, they would not endure the ſound of a Trumpet: So many are departed ſo far from Popiſh Faſts, that they faſt not at all; and ſo open the mouthes of the Adverſaries. But acquaint thy ſelf with this duty, thou that wouldeſt be acquainted with God. It is a fore-taſt of eternal life, when in holy practiſes we taſt the ſweetneſs of that heavenly Manna, this Angels food, thoſe *ſoul-faſting* viands, that makes us for a time, to forbear our *appointed food*. It is a help to the underſtanding of heavenly myſteries, as *Daniel* found it, Dan. 9. 20. It fits us for converſion, *Joel* 2. 12. and furthers it, *Acts* 9.9. Hence it is called *a day of Humiliation*, or of humbling the ſoul, *Lev.* 16. becauſe God uſually by that Ordinance gives an humble heart, to the which he hath promiſed both *grace*, 1 Pet. 5.5. and *glory*, Prov. 15.33. It ferrets out corruption, and is to the ſoul as waſhing to a room, which is more then ſweeping; or as ſcouring to the veſſel, which is more then ordinary waſhing. It ſubdues rebel-fleſh, which with fulneſs of bread will wax wanton, as *Sodom*, *Jeſhurun*, *Ephraim*. It teſtifies true repentance, by this holy *revenge*, 2 Cor. 7.11. whiles we thus amerce and puniſh our ſelves, by a voluntary for-going of the comforts and commodities of life, as altogether unworthy, *Pſal.* 35.13. What ſhall I ſay more? Hereby we are daily drawn to more obedience, and love to God, faith in him, and communion with him; a more holy frame of ſoul, and habit of heavenly-mindedneſs: Whence our Savionr, after this direction for faſting, immediately ſubjoyns that of laying up for our ſelves *treaſure in heaven*, ver. 19,20. And laſtly our prayers ſhall be hereby edged, winged, and made to ſoar aloft, which before flagged, fainted, and as it were groveled on the ground. Therefore our Saviour, here, next after matter of *prayer*, adds this of *faſting*, which is a neceſſary adjunct of prayer (that which is extraordinary eſpecially) as that which very much fits the heart for prayer, and the ſevere practiſe of repentance. Hence it is, that elſewhere, theſe two *faſting* and *prayer* go coupled, for moſt part, as *Luk.* 2.37. *Matth.* 17.21. 1 *Cor.* 7.5, &c A full belly, neither ſtudies, nor prayes willingly. Faſting enflames prayer, and prayer ſanctifies faſting; eſpecially, when we *faſt and weep*, Joel 2.13. *faſt and watch*, watch and pray, and *take heed* to both, *Mark* 13.33.

Be not as the hypocrites,] For they faſt not to God, *Zech.* 7.5, 11, 12. but to themſelves, they pine the body, but pamper the fleſh, they *hang down their heads*, Iſa. 58.5. but their hearts ſtand bolt upright within them. Their faſting is either ſuperſtitious or ſecure; whiles they reſt in the work done, or with opinion of merit; whereas the Kingdom of Heaven *is not in meat and drink*. And whether we *eat or eat not*, we are neither the more nor the leſs accepted of God; They faſt for *ſtrife and debate*, and to make *their voyces to be heard on high*: Whereas ſecrecy in this duty, is the beſt argument of ſincerity. They *looſe not the bands of wickedneſs*, nor break off their ſins by repentance: therefore

Ex illa Synodica concluſione, feriâ ſext. jejunare conſtituerat, ſecta illa jejunantium, originem ſuam habuiſſe videatur. Func. *Chronol.*

Cave, ne ſi jejunare cœperis, te putes eſſe ſanctum: hæc enim virtus adjumentum eſt, non perfectio ſanctitatis, &c. Hieron. *ad Celant.*

1 Cor 9. 27. Ezek. 16. Deut. 32.15. Iſa. 28.1, 2. *Saturitas parit ferociam.*

Jejunium orationem roborat: oratio jejunium ſanctificat. Bern. *in Quadrageſ. ſer.* 4.

Quid prodeſt tenuari abſtinentiâ corpus, ſi animus intumeſcat ſuperbiâ? Hieron. Rom. 14 17. 1 Cor. 8.8. Iſa. 58.4.

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therefore God regards not (which they repine at) but *rejects their confidence*, and answers them *according to the idols of their hearts. When they fast*, saith he, *I will not hear their cry*, Jer. 14. 1, 2. they are not a button the better for all they can do. Displeasing service proves a double dishonour; their outsideness is an utter abomination: they present the Great King with an empty cask, with a heartless sacrifice, with a bare carkass of Religion, as the Poets feign of *Prometheus*.

Simulata sanctitas duplex iniquitas.

σκυθρωποι, *Demissis oculis, & subductis superciliis tristi.* Chemnit. ἀφανίζουσι, *Christus alludit ad larvas, quibus Mimi velati in theatrum prodibant, ut cum alias essent intus festivè ridiculi, repræsentarent vultum mœstum.* Chemnit. Arch. *Usher, Gravis. quæst. Specabel. fac.*

Of a sad countenance,] Make not a sowre face, look not grim and gastly, as the word signifieth; so that one would be afraid to look on them, they do so *disfigure* their faces, so *wanze* and *wither* their countenances, so deform, and (as S. *Jerom* rendreth it) *demolish* their natural complexions; pining themselves, to make their faces pale and meager, that they may be noted and noticed for great Fasters. Such a one was that *Nonsuch Ahab*, and those spungy bull-rushes, *Isa.* 58. 5. those hollow Hypocrites, *Jer.* 14. 12. that proud Patriarch of *Constantinople*, that first affected the stile of Universal Bishop; and is therefore pointed at by *Gregory* the Great, as the fore-runner of Antichrist: yet by his frequent fasting, this proud man merited to be sirnamed *Johannes Nesteutes*, *John* the *Foster*. Such pains men will put themselves to for a Name, so far they will trouble themselves to go to hell with credit. The Jesuits had set forth a Psalter, a little afore the Powder-Plot should have been acted, for the good success of a wicked counter-Parliament. And to encrease the iniquity, with wicked *Jezabel*, they would colour it with a fast: yea, with blasphemous *Rabshakeh*, they would by their hypocritical practises, bear the world in hand, that they came not up against us without the Lord.

That they may appear unto men to fast.] There is a great deal of seemingness, and much counterfeit grace abroad. The Sorcerers seemed to do as much as *Moses*, the Pharisees to do more, this way, then the Disciples. But *bodily exercise profiteth little*. Somewhat it may get at Gods hands, as *Ahab*, for a temporary repentance, had a temporal deliverance; such is Gods munificence, he is rich in mercy, to all that do him any duty. But if the leaves of this exercise be so medicinable, what is the fruit? If the shadow thereof be so soveraign, what the substance? If the shell so profitable, what the kernel? Oh let us rather *seek* to be good, then *seem* to be so: lest the Lord say of our outward shews, as *Jacob* said of *Josephs* Coat, *Gen.* 37. 33. the Coat is the *Coat of my Son, some evil beast hath devoured him.* So the outward form of their fasting, praying, practising, is the form of my Sons and Daughters, but some evil spirit hath devoured them, that use it in hypocrisie. Lest men also say unto such, as *John Capocius* did to Pope *Innocent* the Third, preaching peace, and sowing discord; *You speak like a God, but do like a Devil.* You are fair Professors, but foul sinners. And when the filthy sinner goes damned to Hell, what shall become of the seeming Saint? As the clown said to the Bishop of *Cullen* praying in the Church like a Bishop, but as he was Duke, going guarded like a Tyrant, Whither thinkest thou the Bishop shall go, when the Duke shall be damned?

Ne appetat quisquam ultrà videri quam est, ut possit ultrà esse quam videtur. Greg.

Verba tua Dei planè sunt, facta verò diaboli videntur.

Walker of Sacrilege.

They have their reward.] All they lookt after, and all they are to look for. The Eagle though she flie high, yet hath an eye to the prey below all the while. So hath the Hypocrite to profit, credit, or some other base respects, and let him take it, saith our Saviour. *Non equidem invideo, miror magis*—Breath they have for breath; much good do them with it.

Vox Hebraica Tsom, *significat affligere: unde* Aben Ezra *ait, Ubicunq; in scripturis afflictio animæ invenitur, ibi intelligitur jejunium. Græci dicunt* νηστεία *à νὴ particula privante, & στόμα quod est validum & firmum esse.* Pet. Mart.

Verse 17. *But thou When thou fastest, anoynt thine head*, &c.] Not but that a man is bound at such a time, to abridge himself of the comforts and delights of life, whence it is called *a day of restraint*, Joel 2. 15. and of *afflicting the soul*. The *Ninevites* sate in sackcloth, as unworthy of any covering. Others put ashes on their heads, in token that they deserved to be as far under, as now they were above ground. *David lay on the earth*, 2 Sam. 12. 16. *Daniel* laid aside all delights of sense, as musick, mirth, perfumes, oyntments, &c. Our Saviour *fasted to the humbling of his soul*, Psal. 35. 13. weakning of his knees, *Psal.* 69. 10. macerating and enfeebling of his body, *Psal.* 109. 24. And when upon the cross they offered him wine mingled with myrrhe, to stupifie him, and make him less sensible of his pain, he received it not, *Mark.* 15. 23. To teach us (saith a learned Interpreter) in our extraordinary humiliations for our sins, to forbear all such refreshments as might hinder the course of our just griefs. *Let your laughter be turned into mourning, and your joy into heaviness.* Jam. 4. 9. such a heaviness as may be seen in the countenance, as the word importeth. But when our Saviour biddeth,

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biddeth, *anoynt the head*, at such a time, and wash the face, it is, as he expounds himself, *that we may not appear to men to fast*: In a private fast, eschewing wholly the shew: in a publike, not performing to the shew, or to this end, that we may be seen.

Alii à νὺ & ἐδίεν, cibum non comedere. κατήφειαν, Tristitia cum vultus demissione. Budæus.

Verse 18. *That thou appear not unto men to fast*, &c.] Hypocrites fitly resemble the glow-worm, which seems to have both light and heat; but touch it, and it hath neither indeed. In the History of the World encompassed by Sir *Francis Drake*, it is recorded, that in a certain Island to the Southward of *Celebes*, among the Trees, night by night did shew themselves, an infinite swarm of fiery-seeming worms, flying in the Ayr, whose bodies no bigger then an ordinary Flie, did make a shew, and give such light, as if every Twig on every Tree had been a lighted Candle, or as if that place had been the Starry Sphear. This was but a semblance, but an appearance: no more is that of Hypocrites, but a flaunt, but a flourish. A sincere man is like a crystal-Glass with a light in the midst, which appeareth through every part thereof, so as that truth within, breaketh out in every parcel of his life. There is in his obedience to God, 1. An universality, he doth every as well as any part and point of Gods revealed will, so far as he knows it. 2. An uniformity, without prejudice or partiality, 1 *Tim.* 5. 21. without tilting the ballance of one side. Inequality of the leggs causeth halting, and an unequal pulse argues bodily distemper; so doth an unsuitable carriage an unsound soul. 3. Ubiquity: he is the same at home as abroad; in the closet as in the Congregation; and minds secret as well as open holiness: *Joseph* was one and the same in his Masters House, in the Prison and at Court; no changeling or *Chamelion*, not like the Planet *Mercury*, that is good in conjunction with good, and bad with bad. The godly mans faith is *unfained*, 1 Tim. 1. 5. his love *cordial*, 1 *Joh.* 3. 18. his wisedom *undissembled*, Jam. 3. 17. his repentance, a renting of the heart, *Joel* 2. 12. his fasting, and afflicting of the soul, with voluntary sorrows, till his heart be as sore within him as the *Shechemites* bodies were the third day after circumcision, *Lev.* 16, 31. & 23. 37. He truly ayms at pleasing God, and not at by-respects. This is truth in the inwards, *Psal.* 51. 6. this is that *sincerity and truth*, 1 Cor. 5. 8. that simplicity and godly sincerity, 2 *Cor.* 1. 12. A dainty word: It is a Metaphor (saith one) from such things as are tried by being held up against the beams of the Sun (as chap-men do in the choyce of their wares) to see what faults or flaws are in them. It is properly used (saith B. *Andrews*) of uncounterfeit wares, such as we may φέρειν εἰς ἥλιον, *bring forth, and shew them in the Sun.* And as a godly man is sincere, *without wax*, or gross matter, as he is unmingled, and true of heart, so he *doth truth*, Joh. 3. 21. he will not lye, *Isa.* 63. 9. that great real lie especially. Hypocrites in doing good, *they do lies* (by their *delusion*, as gross Hypocrites; by their *collusion*, as close Hypocrites.) Thus *Ephraim compassed God with lies.* His knowledge was but a *form*, his godliness a *figure*: his zeal a flash, all he did, a semblance: as these Pharisees onely appeared to fast and do other duties. But every fowl that hath a seemly feather, hath not the sweetest flesh; nor doth every Tree that beareth a goodly leaf, bring good fruit. Glass giveth a clearer sound then silver, and many things glister besides Gold. A true Christian cares as well to approve his inside to God, as his outside to the world: And it is a just question, whether the desire of being, or dislike of seeming sincere, be greater in him. He shews his worst to men, and best to God, as *Moses* did, when going to the Mount he pulled off his veil; and shents himself oft before God for that, which the world applauds in him. God he knows, seeth in secret, there's no tempting him with *Ananias* and *Saphira*, to try whether he tryeth the hearts or not. His sharp nose easily discerneth, and is offended with the stinking breath of rotten lungs, though the words or outward actions be never so sented and perfumed with shews of holiness.

Thy Father, which seeth in secret shall reward thee openly,] He is the rewarder of all that *diligently seek him* in this *soul-fasting exercise*: which as it was seen and allowed by the Lord Christ, *Luk.* 5. 33. so it was never rightly used without effect: It is called the day of *Reconciliation* or *Attonement*, and hath most rich and precious promises, *Joel* 2. 13. to the 21. Its sure, God will pardon our sins, and that carries meat in the mouth of it, *Psal* 42. 1, 2. Its probable, that *he'l leave a blessing behind him* (and the rather, that we may therewith chearfully serve him) even a *meat-offering and a drink-offering to the Lord our God*: according to that of the Psalmist; *There is mercy with thee that thou*

Alii à τῆς κάτω φαὴ βάλλειν. Ne te quæsiveris extrà.

The World encomp. by S. *Fr. Drake.* 96.

χὴ φρόσκλισιν.

Psal. 119. 104, 128.

Mat. 23. 23.

ἀνυπόκριτος.

εἰλικρίνεια. M. *Edw. Leigh*, in his *Critic. Sac.* out of D. *Airy*. Or, as the Eagle tryes her young against the Sun. *Sincerum mel.* 1. *sine cera.*

Hos. 11. 12. Rom. 2. 20. 2 Tim. 3. 5. Luk 8 18. Hos. 6. 4.

Heb. 10. 6.

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thou mayest be feared, *i.e.* served. Fulness of bread was *Sodoms* sin, and in those sacrificing *Sodomites*, Isa.1.10. it was noted for an inexpiable evil, *Isa.*22.14. They that fast not on Earth, when God calls to it, shall be fed with gall and wormwood in hell: they that weep not among men, shall howl among devils: whereas those that *sow in tears shall reap in joy*, they that *mourn* in time of sinning, shall be *marked* in time of punishing: and as they have sought the Lord *with fasting*, so shall he yet again *be sought and found* of such with *holy feasting*; as he hath promised and performed to his people in all Ages of the Church, not an instance can be alledged to the contrary. Those three great Fasters met gloriously upon Mount *Tabor*. The *Israelites* fasting (and not till then) were victorious, *Judg.*20. *Jehosaphat* was delivered, *Esther* and her people reprieved, *Daniel* had visions from heaven, *Ezra* help from heaven. And surely if with fasting and prayer we can wrestle with God, as *Jacob*, we need not fear Duke *Esau*, with his 600 cut-throats coming against us. *Si Deus nobiscum, quis contra nos. Numa* being told that his enemies were coming upon him as he was offering Sacrifices, thought it sufficient for his safety, that he could say, *At ego rem divinam facio*, but I am about the service of my God. When *Jehosaphat* had once established a preaching Ministery in all the Cities of *Judah*, then, and not till then, the *fear of the Lord fell upon the neighbour Nations, and they made no war*; albeit he had before that placed forces in all the fenced Cities. *Leotine* Prince of *Wales*, when he was moved by some about him to make war upon our *Henry* the third, Replyed thus: I am much more afraid of his Alms then of this Armies. *Fredrick* the Elector of *Saxony*, intending war against the Archbishop of *Magdeburg*, sent a spy to search out his preparations, and to hearken out his designs. But understanding, that the Archbishop did nothing more then commit his cause to God, and give himself to fasting and prayer, *Alius, inquit insaniat*, &c. Let him fight, said he, that hath a minde to it: I am not so mad as fight against him, that trusts to have God his defender and deliverer. It is reported, that at the siege of *Mountabone*, the people of God, using daily humiliation, as their service would permit, did sing a Psalm after, and immediately before their sallying forth; with which practice the enemy coming acquainted, ever upon the singing of the Psalm (after which they expected a sally) they would so quake and tremble, crying, *They come, they come*, as though the warth of God had been breaking out upon them. The Souldiers that went against the *Angroginans* (where God was sincerely serv'd amidst a whole Kingdom of Papists) told their Captains they were astonished, they could not strike. Some others said, that the Ministers, with their fasting and prayer, conjured and bewitched them, that they could not fight. It was the custome of this poor people, so soon as they saw the enemy to approach, to cry altogether for ayd and succour to the Lord, &c. while the Souldiers fought, the rest of the people with their Ministers, made their hearty prayer to God, with sighs and tears, and that from the morning to the evening: when night was come, they assembled again together. They which had fought, rehearsed Gods wonderful ayd and succour, and so all together rendred thanks. Alway he turned their sorrow into joy. In the morning, trouble and affliction appeared before them, with great terrour on all sides: but by the evening they were delivered, and had great cause of rejoycing and comfort.

Psal.126.5. Ezek.9.4,6. Zech.8.19. Judg.20.23. Ezra 8.23. 2 Chron.20. 1 Esth.4.16. Dan.9.26. Acts 10.30. Ἐγὼ δὲ θύω. Plutarch. Zuchold. Chron. 2 Chron.17. 2—1,8,9. *Ego, inquit, formido ejus eleemosynas magis certè multò quam ejus copias.* D. Powel, *in sua Cambr. hist.* *Alius insaniat ut bellum inferat ei qui confidit se Deum defensorem habiturum*, Bucholc. *Spec. belli sacri, pag.*282. *Act. and Mon. fol.*883. *Ibid.* 885.

Verse 19. *Lay not up for your selves treasures upon earth.*] This is the fourth common-place handled here by our Saviour, of casting away the inordinate care of earthly things, which he presseth upon all, by nine several arguments, to the end of the Chapter. By *treasures* here are meant worldly wealth in abundance, precious things stored up, as silver, gold, pearls, &c. All these are but earth, and it is but upon earth that they are laid up. What is silver and gold, but white and yellow earth? And what are pearls and precious stones, but the *guts* and *garbage of the earth?* Dan. 2.45. *The stone brake in pieces, the iron, the brass, the clay, and silver*, &c. The Prophet breaks the native order of speech, for clay, iron, brass, silver, &c. to intimate (as some conceive) that silver is clay, by an elegant allusion in the Chaldee, should we load our selves with thick clay? Surcharge our hearts with cares of this life, *Luke* 21.34? *Gen.*13.2. It is said, *Abraham* was very *rich in cattel, in silver and in gold.* There is a Latine translation that hath it, *Abraham was very heavy.* And the Original indifferently beareth both: to shew (saith one) that riches are a heavy burthen, and a hinderance many times to heaven and happiness. They that have this burthen upon their backs, can as hardly

כסף חספא Broughton. כבד

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hardly get in at the ſtraight gate; as a Camel or Cable into a needle, and that becauſe they truſt in their riches (as our Saviour there expounds himſelf) and here plainly intimates, when he ſpeaketh of laying up treaſures; providing thereby for hereafter, for to morrow (ſo the word ſignifieth) and thinking themſelves ſimply the ſafer, and the happier for their outward abundance, as the rich fool did, *The rich mans wealth is his ſtrong City*, ſaith *Solomon*, his wedge, his confidence, his gold, his god; therefore S. *Paul* calleth him an *Idolater*, S. *James* an *Adulterer*, becauſe he robs God of his flower, his truſt; and goeth a whoring after lying vanities: he ſoweth the *winde*, and reapeth the *whirlwind*: he treaſureth up *wealth*, but withall *wrath*, Jam. 5. 3. and by counting all fiſh that cometh to Net, he catcheth at length, the Devil and all. Hence it is that S. *James* bids ſuch (and not without cauſe) *Weep and howl for the miſeries that ſhall come upon them.* He looks upon them as deplored perſons, and ſuch as the Philoſopher could call and count incurable and deſperate. For the heart that is firſt turned into earth and mud, will afterwards freeze and congeal into ſteel and adamant, *The Phariſees that were covetous derided Chriſt*, and periſhed irrecoverably. And Reprobates are ſaid by S. *Peter* to have their hearts *exerciſed with covetous practices*, which they conſtantly follow, as the Artificer his Trade, being bound Apprentices to the Devil, 2 Cor. 2. 11. *Leſt Satan ſhould get an advantage againſt us, or over-reach us*, as covetous wretches do ſilly Novices. Theſe as they have ſerved an ill Maſter, ſo they ſhall receive the *reward of unrighteouſneſs, and periſh in their corruptions*, 2 *Pet.* 2. 12, 13. Their happineſs hath been laid up in the Earth, nearer Hell then Heaven, nearer the Devil then God, whom they have forſaken, therefore ſhall they *be written in the Earth*, that is, in Hell, as it ſtands oppoſed to having their names *written in Heaven*. Thoſe that are *earthly minded* have *damnation for their end*. God to teſtifie his diſpleaſure, *knocks his fiſts at them*, Ezek. 22. 13. as *Balac* did at *Balaam*. And leſt they ſhould reply, Tuſh, theſe are but big words, deviſed on purpoſe to affright ſilly people: we ſhall do well enough with the Lord; he addeth, verſ. 14. *Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken it, and will do it.* Oh that our greedy muck-moles (that lye rooting and poring in the earth, as if they meant to dig themſelves thorow it, a nearer way to hell) would conſider this before the cold grave *holds* their bodies, and hot Tophet burn their ſouls! the one is as ſure as the other, if timely courſe be not taken, *O ſæculum nequam*, ſaith S. *Bernard*; O moſt wretched and miſerable world, how little are thy friends beholding to thee; ſeeing thy love and friendſhip expoſeth them to the wrath and vegeance of God, which burneth as low as the nethermoſt Hell! How fitly may it be ſaid of thee, as *Solinus* of the River *Hipanis*: they that know it at firſt commend it, they that have experience of it at laſt, do not without cauſe condemn it? *Thoſe that will be rich*, are reſolved to get *rem rem, quocunq; modo rem*, as he ſaith, theſe fall neceſſarily into many *noiſom luſts that drown men in deſtruction*: deſperately drown them in remedileſs miſery (as the word ſignifieth) *Chriſt muſt be prayed to be gone*, ſaith that Martyr, *leſt all their Pigs be drowned. The Devil ſhall have his dwelling again in themſelves, rather then in their Pigs: Therefore to the Devil ſhall they go, and dwell with him, &c.* They feed upon carrion, as *Noahs* Raven; upon duſt, as the Serpent; upon the worlds murthering-morſels, as thoſe in *Job*, *They ſwallow down riches*, and are inſatiate, as the Phariſees, *Luk.* 11. 41. but *they ſhall vomit them up again*, God ſhall caſt them out of their bellies. Their mouths that cryed, *Give, Give*, with the horſe-leech, ſhall be filled ere long with a ſhovelful of mould, and a cup of fire and brimſtone poured down their wide gullets. It ſhall be worſe with them, then it was once with the covetous *Chaliph* of *Babylon*, who being taken, together with his City by *Haalon*, brother to *Mango* the great *Chan* of *Tartary*, was ſet by him in the middeſt of the infinite treaſure which he and his Predeceſſors had moſt covetouſly heaped up together, and bidden of that gold, ſilver and precious ſtones take what it pleaſed him to eat, ſaying, by way of deriſion, That ſo gainful a gueſt ſhould be fed with the beſt, whereof he willed him to make no ſpare. The covetous Caitiff, kept for certain dayes, miſerably died for hunger, in the midſt of thoſe things whereof he thought he ſhould never have had enough, whereby he hoped to ſecure himſelf againſt whatſoever dearth or danger. God loveth to confute carnal men in their confidences. They ſhall *paſs on hardly beſtead and hungry; and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their King, and their*

Κάμιλος. Κάμηλος. Mat. 19. 23. Θησαυρὸς φέρει τὸ εἰς ἄνεσιν θέσθαι. Prov. 10. 15. Epheſ. 5. 5. Jam. 4. 4.

Ariſtoteles hoc judicat ἀνιάτες, l. 4. Ethic. cap. 1.

Luk. 6. 14. 2 Pet. 12. 14. ἵνα μὴ πλεονεκτεθῶμεν. *Metaph. ab avaris illis ſanguiſugis viduarum domos devorantibus.* Jer. 17. 13. Phil. 3. 19.

Quod ſolos tuos ſic ſolet beare amicos, ut Dei facias inimicos. Bern. *Qui in principiis cum norunt, prædicant: qui in fine experti ſunt, non injuriâ execrantur.* S. Aug. c. 24. Βυθίζεσι. *In profundum exitium demergunt, ita ut in aquæ ſummitate rurſus non ebulliant.* Act. and Mon. fol. 1494. Iob 20. 15. τὰ ἐνόντα. *Quia divitiæ inſident avari animo.* Bez. *Turk. Hiſt.* fol. 113.

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their God, and look upward. And they shall look unto the Earth (where they have laid up their happiness, but now lost their hopes) and *behold trouble and darkness, dimness of anguish: and they shall be driven into darkness*, Isa.8.21,22. utter darkness; where their Never-enough shall be quitted with fire enough, but a black fire, without the least glimpse of light or comfort.

Where moth and rust doth corrupt, and where Thieves, &c.] A powerful dissuasive from earthly-mindedness, by the uncertainty of Riches, ever subject to a double danger or waste. 1. Of vanity in themselves. 2. Of violence from others; rust or robbery may undo us. As the fairest flowers or fruit-trees breed a worm oftentimes, that eats out the heart of them. As the Ivie killeth the Oak that beareth it; so, of the matter of an earthly Treasure grows moth or rust that rots it. All outward things are of a perishing nature, they *perish in the use*, they melt away betwixt our fingers. S. *Gregory* upon those words in *Job*, *Qui ingreditur in thesauros nivis? Who hath entered into the* Iob 38. 22. *treasures of the snow?* sheweth, that earthly treasures are treasures of snow. We see little children what pains they take to rake and scrape snow together to make a snow-ball; which after a while dissolves and comes to nothing: Right so, the treasures of this world, the hoards that wicked men have heaped, when God entreth into them, come to nothing. *He that trusteth to his riches shall fall*, Prov.11.28. as he shall that standeth on an hillock of Ice, or heap of Snow. *David*, when got upon his Mountain, thought himself cock-sure, and began to crow, that he should never be moved. But Psal.30.6,7. God (to confute him) had no sooner *hid his face*, but *he was troubled*. What's the Ayr without light? The *Ægyptians* had no joy of it: no more can a Christian have of wealth without Gods favour. Besides, what hold is there of these earthly things? more then there is of a flock of Birds? I cannot say they are mine, because they sit in my yard. *Riches have wings*, saith *Solomon*, great Eagles wings to flee from us, saith Prov.23.5. a *Father*; but to follow after us, *Ne passerinas quidem*, not so much as small sparrows wings. Whereupon *Solomon* rightly argues, *Wilt thou set thine eyes upon that which is not?* that hath no real subsistence, that is, nothing, and of no more price, then meer opinion sets upon it? The world calls wealth *substance*, but God gives that name to wisdom onely. Heaven is said to have a foundation, earth to be hanged upon nothing. Iob. So, things are said to be in *Heaven*, as in a Mansion; but *on Earth*, on the surface only, Ἐν ἐφεμοῖς ἐπὶ τ γῆς. as ready to be shaken off. Hence the world is called a *sea of glass*, frail and fickle, Revel.15.2. *mingled with fire* of temptations and tribulations. The very *firmanent* (that hath its name 2 Pet.3.10. from its firmness) *shall melt with fervent heat*, and the whole visible fabrick be dissolved חלוף by the fire of the last day. *Solomon* sets forth the world by a word that betokeneth *change*, Prov.31.8. for its mutability. And S. *Paul*, when he telleth us, *That the fashion of the world passeth* עולם *away*, useth a word of Art, that signifieth *a bare external mathematical figure*, *Cui* hoc est, *mundi, sic dicti quod transeat, nec quicquam in eò stabili sit.* Kimhi. *veri aut solidi nihil subest*, saith an *Interpeter*, that hath no truth or solidity in it at all. *Gillimer* King of *Vandals*, being conquered, and carried in triumph by *Belisarius* the *Roman* General, when he stood in the open field before the Emperour *Justinian*, and beheld him sitting in his throne of State, remembring withall what an high pitch Funccius *anno* 528. himself was fallen from, he broke out into this speech, *Vanity of vanities, all is vanity*. That was *Solomons* verdict, long since delivered up, upon well-grounded experience. *Iithron.* But men love to try conclusions; and when they have done, *What profit*, saith he, Eccles.1.3. *hath a man of all his pains?* what *residue* and remaining fruit (as the word signifieth) to abide with him? When all the account is subducted (his happiness resolved into its final issue and conclusion) there resteth nothing but Ciphers. A Spider evisceratheth himself, and wasteth his own bowels to make a web to catch a flie: so doth the worlding for that which profiteth not, but perisheth in the use: Or say that it abide, yet himself perisheth, when to possess the things he hath gotten might seem a happiness; as the rich fool, *Alexander*, *Tamberlain*, others. Most of the *Cæsars* gat nothing by their adoption or designation, but *ut citius interficerentur*, that they might be the sooner slain. All, or most of them till *Constantine*, dyed unnatural deaths, Jer.17.11. and in the best of their time. *He that getteth riches, and not by right, shall leave them* Eccles.5.15. *in the midst of his dayes, and at his end shall be a fool.* God will make a poor fool of him. As he came forth of his Mothers womb, naked shall he return, to go as he came, and shall take nothing of his labour, which he may carry away in his hand. Say his treasure escape both rust and robber, death as a Thief will break in,

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m, and leave him not worth a groat. Who would not then ſet light by this pelf, and put on that *Perſian* reſolution, *Iſa.*13.17. *Not to regard ſilver, nor be deſirous of gold?* who would not tread in the ſteps of faithful *Abraham*, and anſwer the devil with his golden offers, as he did the King of *Sodom*, *God forbid that I ſhould take of thee ſo much as a ſhoe-latchet?* when great gifts were ſent to *Luther*, he refuſed them with this brave ſpeech, *Valde proteſtatus ſum me nolle ſic ſatiari à Deo*, I deeply proteſted that God ſhould not put me off with ſuch poor things as theſe. The Heatheniſh *Romans* had, for a difference in their Nobility, a little ornament in the form of a Moon (to ſhew that all worldly honors were mutable) and they did wear it upon their ſhoes (to ſhew that they did tread it under their feet) as baſe and bootleſs. This is check to many Chriſtians, that have their hands elbow-deep in the world, and dote as much upon theſe earthly vanities, as *Xerxes* once did upon his Plane-tree, or *Jonas* upon his gourd. There is a ſort of men that ſay of the world at *Solomons* chapman, *It is naught, it is naught*: but when they are gone apart, they boaſt and cloſe with the world. S. *Paul* was none of theſe; for *neither at any time*, ſaith he, *uſed we flattering words, as ye know; nor a cloak of covetouſneſs, God is my witneſs.* No; he looked upon the world as a great dung-hill, and cared to *glory in nothing, ſave in the croſs of Jeſus Chriſt*, whereby the world was crucified to him, and he to the world. So *David*, *My ſoul*, ſaith he, *is even as a weaned child*, that cares not to ſuck, though never ſo fair and full a breaſt. So *Luther* confeſſeth of himſelf, that though he were a frail man, & ſubject to imperfections, yet the infection of covetouſneſs never laid hold of him: now I would we were all *Lutherans* in this, ſaith *one*, &c.

Animo magno nihil magnum Senec.

Melch. Adam. *in vita* Luth.

Sigonius. Baytaceu habitantes odio auri coemunt hoc genus metalli, & abjiciunt in terrarum profundo, ne polluti uſu ejus, avaritiâ corrumpant æquitatem. Sol. *cap.*68.

Gal.6.14. He was a very crucifix of mortification.

Verſe 20. *But lay up for your ſelves treaſures in heaven*] That which you may draw out a thouſand year hence. For in a *treaſure* there are three things; a laying up, a lying hid, and a drawing out for preſent uſe. Riches reach not to eternity. Therefore whiles others lay hold upon riches, *Lay thou hold on eternal life*, 1 Tim 6.12. and that *by following after righteouſneſs, godlineſs, faith, love, patience, meekneſs.* This, this is the true treaſure; this is to be rich, as our Saviour ſpeaketh, toward God, and is oppoſed to laying up treaſure for himſelf, *Luke* 12.21. as here, *laying up treaſure in heaven*, is to that of *laying up treaſure in earth.* Both cannot be done, becauſe the heart cannot be in two ſo different places at once. The Saints have their *commoration* on earth, but their *converſation* is in heaven. Here are their bodies, but their hearts are, where Chriſt their head is. *Sancti ibi ſunt ubi nondùm ſunt, & non ſunt ubi ſunt*, ſaith *Chryſoſtome.* The Saints are there, in their affections, whither as yet they are not come in their attainments. All their plowing, ſailing, building, planting, tends to that life that is ſupernal, ſupernatural; they run for the high prize, they ſtrive for the crown of righteouſneſs, they breathe after the beatifical viſion, with, *Oh when ſhall I come and appear before God!* And as the *Athenians*, when they were beſieged by *Sylla*, had their hearts with him without the walls, though their bodies were held within by force: So the Saints, though detained here for a while in a far countrey, yet their hearts are at home. They go through the world, as a man whoſe mind is in a deep ſtudy, or as one that hath ſpecial haſte of ſome weighty buſineſs; they wonder much how men can awhile to pick up ſticks and ſtraws with ſo much delight and diligence. *The time is ſhort* (or truſſed up into a narrow ſcantling) the task is long, of keeping faith and a good conſcience; hence they *uſe the world, as if they uſed it not*, as having little leiſure to trifle. There's water little enough to run in the right chanel, therefore they let none run beſide; but carefully improve every opportunity, as wiſe merchants, and care not to ſell all, to purchaſe the pearl of price. In a witty ſenſe (ſaith *Broughton* out of *Rabbi Bochai*) *Cain* and *Abel* contain in their names advertiſements for matter of true continuance and corruption. *Cain* betokeneth poſſeſſion in this world, and *Abel* betokeneth one humbled in mind, and holding ſuch poſſeſſion vain. Such was his offering, ſheep-kind, the gentleſt of all living beaſts, and therefore the favour of God followed him. And the offering of *Cain* was of the fruit of the earth, as he loved the poſſeſſion of this world, and the ſervice of the body (which yet can have no continuance) and followed after bodily luſts. Therefore the bleſſed God favoured him not. *Cains* chief care was to build Cities, that he *might call his Land after his own name*, Pſal.49.11. and make his ſon, Lord *Enoch* of *Enoch*. Not ſo the better ſort, *Abel*, *Henoch*, *Noah*, *Abraham*, they were content to dwell in tents, as looking for a *City, which hath foundations, whoſe maker and founder is God.* *Abraham* bought a piece of ground, but for burial only. *Iſhmael* ſhall beget twelve Princes, but with *Iſaac* will I eſtabliſh my Covenant; and although he *grow not* ſo great as his brother (that *man of Gods hand, that had his portion here*)

εἰς Θεὸν πλοῦτον] *Hoc eſt, omnia prædia in Deo collocare, & ob ejus unica providentia pendere.* Beza *in loc.*

Animos intra mania corpora neceſſitati ſervientes intra muros habuerunt. Paterc.

S. *Pauls* body was at *Rome*, his ſpirit with the *Coloſſians*, Chap 2 5. 1 Cor.7.29. συνεσταλμένος] *terminus nauticus.* Epheſ.5.15. *Broughton* of the ten Patriarchs.

Heb.11.10.

Pſal.16 5.

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here) yet he shall make reckoning, that *the lines are fallen unto him in a fair place, that he hath a goodly heritage.* *Esau* had his Dukes, and grows a great *Magnifico*: but *Jacob* gets first the birth-right for a mess of *red, red*, which the hungry hunter required to be fed with, as Camels are fed by *casting gobbets into their mouthes* (so the word signifies:) And after this, he gets the blessing by his mothers means. And when *Esau* threatned him, and had bolted out some suspicious words, she seeks not to reconcile the two brethren, by making the younger yield up again what he had got from the Elder; but prefers the blessing before *Jacobs* life, and sends him away. This was to lay up treasure in heaven, for her son, who took herein after the mother too. For if *Esau* will but suffer him to settle in the Land of promise, a type of heaven; he will spare for no cost to make his peace. Silver and gold he hath none, but cattel good store: 550 head of them sends he for a present, to *make room for him*, as *Solomon* hath it. Let heaven be a mans *object*, and earth will soon be his *abject*. *David* counts one good cast of Gods countenance far better then all the corn and oyl in the Countrey. *Solomon* craves wisdom and not wealth. *Paul* counts all but dross, dung, and dogs-meat, so he may win Christ, and get home to him. Here we have but a glimpse of those gleams of glory, we see but *as in a glass obscurely*: Our life is hid with Christ in God, as the pearl lies hid, till the shell be broken. Compare the estate of Prince *Charls* in his Queen-mothers womb, with his condition at full age, in all the glory of his fathers Court: there is not so broad a difference as betwixt our present enjoyments (albeit our joys here are unspeakable *glorious*) with those we shall have hereafter. *Sursum igitur cursum nostrum dirigamus.* Let therefore our affections and actions, our counsels and courses, be bent and bound for heaven: our earthly businesses dispatch with heavenly minds, and in *serving men, let us serve the Lord Christ.* The Angels are sent about Gods message to this earth, yet never out of their heaven, never without the vision of their maker. These earthly things distract not, if we make them not our treasure, if we shoot not our hearts over-far into them. The end of a Christians life is (not as *Anaxagoras* dreamed of the life of man, to behold the heavens, but) to live in heaven. This he begins to do here by the life of faith, by *walking with God*, as *Enoch* and *Elias*, those *Candidates of immortality* (so the Ancients called them) by *walking before God*, as *Abraham* and *David* by *walking after God*, as the *Israelites* were bidden to do. With God, a man walks by an humble friendship and familiarity; before him, by uprightness and integrity; after him, by obedience and conformity, by doing his *will on earth, as it is in heaven.* And this is, *to lay up treasure in heaven*; this is, as the Apostle expresseth, and interpreteth it, *to lay up in store for our selves a good foundation against the time to come, that we may lay hold on eternal life*, 1 Tim. 6. 19. There shall be stability of thy times, strength, salvation, wisdom and knowledge; *for the fear of the Lord shall be his treasure*, Isa. 33. 6.

Deruptoria fera ista. Gen. 25. *L. gnat.* to swallow at once.

Partus sequitur ventrem.

σκύβαλα. Phil. 3. 8. 2 Cor. 5. 6. 1 Cor. 13. Colos. 3. 3.

1 Pet. 1.

Gen. 6. 9. 1 Kings 9. 4. Deut. 13. 4.

Verse 21. *For where your treasure is, &c.*] *i.e.* Where your chief happiness is, there your affections will be settled: Where the carcase is, there will the Eagles be also. Beetles delight in muck-hills; but Christs Eagles are never in their pride, till farthest off from the earth: they are said (even here) to *be set together with Christ in heavenly places.* The Church in the *Canticles*, hath this given her for an high commendation, *That she had a nose like the Tower of Lebanon, Si verborum faciem spectemus*, saith an Interprerer, *quid poterit magis dici ridiculum?* The words at first sight seem somewhat strange; for what so great a praise is it, to have a nose like a tower? But by this expression is notably set forth that spiritual sagacity and sharpness of smell, whereby the Saints resent and savour the things above, being carried after Christ the true carcase, with unspeakable desire and delight. The earthly-minded, that have *their bellies filled with Gods hid treasure*, the trash of this world, and take it for *their portion*; these have their heads so stuft, and their eyes so stopt with the dust of covetousness, that they neither see nor savour heavenly things. As they are of the *earth, so they speak of the earth, and the earth hears them.* As the Grashopper is bred, liveth and dyeth in the same ground: so these *terrigenæ fratres*, these muck-minded men, are wholly earth in their whole course. And as the Grashopper hath wings, but flyeth not, sometimes she hoppeth upwards a little, but falleth to the ground again: so these have some light and short motions to godliness, when they hear a piercing sermon, or feel a pressing affliction, or see others snatcht away by sudden death before them: but this is not of any long continuance, they return

Ephes. 2. 6.

Cant. 7. 4. Titlemanus *in locum.*

Psal. 17. 14.

Iohn 3.

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return to their former worldlineſs. The Devil hath got full poſſeſſion of them, as once of *Judas* by this ſin, and could a man rip up their hearts, he might find there fair written, *The God of this preſent world.* He holds his black hand before their eyes, leſt the light of the glorious Goſpel ſhould ſhine upon them. We cry, *O earth, earth, earth, Hear the Word of the Lord*: but the Devil hath made a path-way over their hearts, ſo that the ſeed cannot enter. Earth is cold and dry, ſo are earthly-minded men to any holy duty. Earth is heavy, and bears downward, ſo do earthly affections. Earth doth often keep down the hot exhalations, that naturally would aſcend; ſo do thoſe holy motions and meditations. Earth ſtands ſtill, and hath the whole circumference carried about it; ſo are Gods mercies and judgements about earthly-minded men, and they are no whit moved thereat. Grace, on the other ſide, as fire, is active and aſpiring. And as *Moſes* would not be put off with an Angel to go before the people, he would have God himſelf, or none: ſo the true Chriſtian muſt have Chriſt, or nothing will give him content. Chriſt is his treaſure, and hath his heart; all his cry is, *None but Chriſt, none but Chriſt.* As the Sun draws up vapours, ſo doth the Sun of righteouſneſs the affections of his people. And as the hop in its growing, windeth it ſelf about the pole, always following the courſe of the Sun, from Eaſt to Weſt, and can by no means be drawn to the contrary, chuſing rather to break then yield: So the Saints (as well militant as triumphant) do *follow the Lamb whereſoever he goeth*; and being riſen with Chriſt, and ſpiritualized by him, they ſeek the things that are above; their thoughts feed upon the faireſt objects (ſuch as are thoſe ſet down by the Apoſtle, *Phil.* 4.8.) and run with much content, upon that *firmament*, and *thoſe ſtars* in *Daniel*, *That inheritance undefiled and unfadable* in *Peter*, thoſe palms and white robes in the *Revelation*. They take ever and anon a turn or two on *Tabor*, and are there transfigured with Chriſt; or on Mount *Olivet*, where he was taken up, and have thence continual aſcenſions in their hearts. And as our Saviour in the *interim* between his Reſurrection and Aſcenſion, whiles he walked here on the earth, ſpake *of the things pertaining to the Kingdom of God*, and waited for his exaltation into heaven: So the faithful Chriſtian (that hath his part in the firſt Reſurrection) *walks* in his meaſure, *as Chriſt walked*, talks as he talked, he ſpeaks of the things concerning the King, and therein his tongue is as the pen of a ready writer. Of *Origen* it is ſaid, that he was ever earneſt, but never more then when he treats of Chriſt. And of S. *Paul* it is well obſerved, that when he ſpeaketh of heaven, he uſeth a tranſcendent, lofty kind of language, his ſpeech riſeth higher and higher, as 2 *Cor.* 4.17. a degree above the ſuperlative: So *Phil.* 1.23. to be with Chriſt, *is far far the better*: ſo 1 *Theſſ.* 2.19. See how the Apoſtles mouth is opened, his heart enlarged, he cannot ſatisfie himſelf, nor utter his conceptions. This a Chriſtian can do, he can ſigh out a *cupio diſſolvi, I deſire to be with Chriſt*, whom as he more or leſs enjoyeth here, in the ſame meaſure he is merry; like as birds never ſing ſo ſweetly, as when they are got in the ayr, or on the top of trees. As when Chriſt withdraws his gracious preſence and influence, he is all *amort*, you may take him up for a dead man. He cryes after Chriſt, as Idolatrous *Micah* did after his loſt gods: And as King *Edward* the third having the King of *France* priſoner here in *England*, and feaſting him one time moſt ſumptuouſly, preſſed him to be merry. The French King anſwered, *How can we ſing ſongs in a ſtrange land?* So the good ſoul is in great heavineſs, while Chriſt abſents himſelf, and never heartily merry, till ſhe get home to him, till ſhe lay hold on him, whom her ſoul loveth.

2 Cor. 5.4.

Dan. 12. *ἀναπαύσῃ σὺ καὶ ἀναστήσῃ.* 1 Pet. 1.4.

Acts 1.3. 1 John 2.6. Pſal. 45.1. *Nuſquam origenes non ardet, ſed nuſquam eſt ardentior, quam ubi Chriſti ſermones actuſq; tractat.* Eraſ.

Hic oratio altius aſſurgit, &c. Rolloc.

Judge 18.14.

Verſe 22. *The light of the body is the eye, &c.*] Here our bleſſed Saviour illuſtrateth what he had ſaid before, of laying up, not on earth, but in Heaven, by a fit ſimilitude. Like as the eye is the light of the whole body; ſo is the mind of the whole man. *If therefore thine eye be ſingle*, that is, if thy mind be ſincere: If thou have that *one eye* of the Spouſe in the *Canticles*, that *one heart* promiſed in the new Covenant, ſet upon God alone, and not divided, and as it were cloven aſunder (which is to *have a heart and a heart*) but minding the *one thing neceſſary*, as the main; and be not double-minded, or *corrupted from the ſimplicity of Chriſt*: then *ſhall thy whole body*, that is, thy whole, both *conſtitution* and *converſation* be lightſom, *diaphanous*, tranſparent, as a lanthorn that hath a candle in it, or as a cryſtal glaſs with a light in the midſt, which appeareth through every part thereof. There will be an uniformity, æquability, ubiquity and conſtancy of holineſs running thorow thy whole courſe, as the warp doth thorow the woof;

Cant. 4.9. Ezek. 11.19. 2 Cor. 11.3.

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ΔΙψυχοι. woof; when a double-minded man (that hath not cleansed his heart, nor washt his
Iames.4.8. hands of worldly lusts) is *unstable* and *uneven in all his ways. Thou shalt love the Lord*
Iames 1. 8. *thy God with all thy mind*, Luke 10.27. *And with my mind I serve the Law of God*, saith
Paul, which he acknowledged to be spiritual, though he were carnal in part, sold un-
Epes. 4. 22. der sin. *The old man is still corrupt according to the deceitful lusts* (which sometimes so
bemist and beguil the judgement, that a man shall think there is some sense in sinning,
and that he hath reason to be mad) *but be ye renewed in the spirit of your minds*, in the
Verse 23. bosom and bottom of the soul, in the most inward and subtile parts of the soul, and as
it were the quintescence of it. Reserve these upper rooms for Christ, and be not ye
Phil.3.19. conformed to the world (who mind earthly things, and have damnation for their end)
Rom. 12.2. but be ye transformed by the renewing of your minds, that ye may see and prove by
good experience (not by a notional knowledge only) what that good, and holy, and
acceptable will of God is. Concerning the East-gate of that Temple in *Ezekiel*,
Ezek.44.2. Thus saith the Lord, *This gate shall be shut, and shall not be opened, and no man shall en-*
ter by it, because the Lord God of Israel hath entered by it. Here-through signifying,
saith a Divine, that although the heart of a Christian, which is the Temple of the ho-
ly Ghost may let many things enter into it at other gates, yet must it keep the East-gate,
the most illuminate and highest power and part of it, continually shut against all men;
yea, against all the world; and opened onely to one thing, I mean to God, who hath
already entered into it, and enlighned it with his Spirit. That as at the windows of
Noahs ark, there entred in no mist nor water, nothing else but one thing only, which
is light; so at this East-gate, no mist of humane errors, no water of worldly cares may
enter in, but only the light of heaven, and a sanctified desire to be fast knit, and per-
fectly united by faith and love to God.

Verse 23. *But if thine eye be evil*, &c. *If the light that is in thee be darkness*, &c.] *An*
evil eye is here opposed to a *single eye*, that looks on God singly abstracted from all other
things, and affects the heart with pure love to him for himself, more then for his love-
tokens. These we may lawfully have, but they may not have us. *If any man love the*
1 Iohn 2. 16. *world, the love of the Father is not in him. For all that is in the world, the lust of the flesh,*
the lust of the eyes, and the pride of life; that is, pleasure, profit and preferment; these
three, like those three troops of the *Caldeans* (Job. 1.17.) fall upon the faculties of the
soul, and carry them away from God the right owner. The mind is filled with greater
Avidus à non videndo dicitur; & Midas secundum Etymologiam gracam cæcus est. darkness then can be expressed. How great is that darkness? *The Prince that want-*
eth understanding is a great oppressor: but he that hateth covetousness, that hath not his
eyes bleared and blinded with the dust of earthly-mindedness, *shall prolong his days*,
Prov. 28. 16. So, *Isa.* 56. 10, 11. *His Watchmen are blind*: And why? *They are*
greedy dogs, which can never have enough, and they are shepherds which cannot under-
stand, they all look to their own way, every one for his gain from his quarter, Isa. 56. 10, 11.
Of this sort were those covetous Pharisees, that devoured widows houses; therefore
blind, because covetous, *Luke* 16.14. the property of which sin is to besot and infa-
tuate, as it did *Judas*, who, though he wanted for nothing in our Saviours retinue, but
was sufficiently provided for, yet for filthy lucre, basely sold his Master, and that for
thirty silverlings (the known and pitcht price of the vilest slave) and had the face after
all, to ask, *Master is it I?* when he knew Christ to be the true God, and to know all
Prov. 23.4,5. things. Blazing Comets (though but Comets) as long as they keep aloft, shine bright,
Num facies ob-
tenebrescere
oculos tuos in
eas? but when they decline from their pitch, they fall to the earth. So, when men forsake
Iob 11,17. the Lord, and mind earthly things, they lose that light they had, and are dissipated,
Amos 4. 13. destroy'd and come to nothing. Good therefore is the counsel of *Solomon*, *Labour*
not to be rich: *Wilt thou set thine eyes upon that which is not?* Or as *Mercerus* other-
wise reads that Text, *Wilt thou darken thine eyes upon them?* As those that walk long in
the snow, or that sit in a smoaky corner, can see little at length. *Whoredom and Wine*
take away the heart, saith *Hosea*, cap. 4. 11. as they did *Solomons*; they drew out his
Aves quæ vi-
dent rete sus-
pensum non ca-
piuntur, sed vi-
dentes periculum cavent.
Bayn. spirits, and dissolved his reason, so doth covetousness. It makes a man that he cannot
see the net that is spread before him, which every bird can do, *Prov.* 1.17. but whiles he
coveteth the bait, loseth his life, as *Shimei* did by looking his servants; as *Lot*, who
had like to have run the same hazard, by chusing the plain of *Jordan*; as *Jonas*, that
suffered himself to be cast into the sea, that the ship with her lading might come safe to
shore. How many carnal minds, like *Noahs* Raven, fly out of the Ark of Gods
Church,

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Church, and imbrace this preſent world: and like the Mariners, when they found out *Jonas*, yet fain they would have ſaved him: So many will rather venture their own caſting away, then caſt their worldly luſts over-board. How much better *Joſeph*, who let go his garment to ſave himſelf, as *Elias* did his mantle to go to heaven; and *Bartimeus* his cloak to come to Chriſt: How much better *Moſes*, who by faith ſeeing him that is inviſible, and having an eye to the reward; when he was come to years (as the Text noteth) and therefore well knew what he did, for he was no Baby, refuſed to be called the ſon of *Pharoahs* daughter, and the worlds darling; and chuſing rather the afflictions of Gods poor people, then the pleaſures of ſin for a ſeaſon, *he eſteemed the reproach of Chriſt* (the worſt part of him) *greater riches then the treaſures of Egypt*. And why all this? *For he had reſpect to the recompence of reward*. He ſet his foot, as it were, upon the battlements of heaven, and there-hence looked upon theſe earthly happineſſes, as baſe and abject, ſlight and ſlender, wateriſh and worthleſs. The great Cities of *Campania* ſeem but ſmall Cottages to them that ſtand on the top of the Alps: the Moon covereth her ſelf with a pale vail, and ſhines not at all in the preſence of the Sun: No more doth the beauty and bravery of the world (wherewith carnal minds are ſo bedazelled and bewitched) to a man that hath been in Paradiſe with *Paul*, that hath already laid hold on eternal life. The moles of the earth, that are blind and cannot ſee far off, that have *animam triticeam*, a wheaten ſoul, with that fool in the Goſpel, and know no other *happineſs* then to *have and to hold*; theſe have their eyes blinded by the god of this world, as *Iſaac* had his wells ſtopped up with earth by the *Philiſtines*. And as a ſmall diſh being held near the eyes, hideth from our ſight a great mountain; and a little hill or cloud, the great body of the Sun, though it be far bigger then the whole earth: So theſe earthly trifles being placed near mens ſight, do ſo ſhadow and over-cloud thoſe great and glorious excellencies that are above, that they can neither truly behold them, nor rightly judge of them. When men travel ſo far into the South, that the ſight of the North-pole is at length intercepted by the earth, it is a ſign they are far from it: ſo is it, that men are far from heaven, when the love of the earth comes in betwixt their ſouls, and the ſight thereof. Earth-damps quench the ſpirits lamp. Much water of affliction cannot quench that love, that yet a little earth may ſoon do.

Heb. 11. 24, 25, 26.

Poſtquàm in montium vertices aſcenderimus parva nobis & urbes, & mœnia etiam videntur: ſit parva videbuntur otium gloria divitiæ cum cœlum reſpiciemus. Chryſ. *Hom.* 15. *ad pop. Antioch.*

2 Pet. 1. 9. μυωπάζοντες. *Muris oculos habentes, ſubterranei ſcilicet muris, hoc eſt, talpæ.*

Gen. 26. 15. The Poets feigned *Plutus* the God of riches to be blind. *Divites facultatibus ſuis alligati magis aurum ſuſpiciunt, quàm cœlum.* Minuc. Octan.

Verſe 24. *No man can ſerve two Maſters, &c.*] The *Mammoniſts* mind muſt needs be full of darkneſs, becauſe utterly deſtituted of the *Father of lights*, the Sun of the ſoul: for ye cannot ſerve two Maſters, God and Mammon. By *Mammon* is meant earthly treaſure, worldly wealth, outward abundance, eſpecially when gotten by evil arts, it cometh to be the gain of ungodlineſs, the wages of wickedneſs, riches of unrighteouſneſs, filthy lucre. When *Joſeph* was caſt into the pit by his bloody brethren, *What gain* (ſaith *Judah*) *will it be if we kill him?* The *Chaldee* there hath it, *What Mammon ſhall it be?* What can we make of it? What profit ſhall we reap or receive thereby? Now theſe two, God and Mammon, as they are incompatible Maſters, ſo the variance between them is irreconcileable. *Amity with the world, is enmity with the Lord*, James 4. 4. Emnity, I ſay, in a ſenſe both active and paſſive, for it makes a man both to hate God, and to be hated by God: So there's no love loſt on either ſide. *If any man love the world, the love of the father is not in him*; that's flat. But the deeper any one is drowned in the world, the more deſperately he is divorced from God, who requireth to be ſerved *truly*, that there be no *halting*; and *totally*, that there be no *halving*. *Cambden* reports of *Redwald* the firſt King of the *Eaſt-Saxons* that was baptized, that he had in the ſame Church, one Altar for Chriſtian Religion, and another for ſacrifice to Devils. And *Callenucius* telleth us of a Nobleman of *Naples*, that was wont profanely to ſay, that he had two ſouls in his body, one for God, and another for whomſoever would have it. The *Ebionites*, ſaith *Euſebius*, would keep the Sabbath with the Jews, and the Lords-day with the Chriſtians, as if they were of both Religions, when in truth they were of neither: So *Ezekiels* hearers ſate devoutly before the Lord at his publike Ordinances, and with *their mouth ſhewed much love*, but their heart, meanwhile, was on their half-penny, it *went after their covetouſneſs*. So the Phariſees heard Chriſts

Magna eſt cognatio divitiis & vitiis. Gen. 37. 26.

Cambd Britan. ex Beda. Unam Deo dicatam, alteram unicuiq; qui illam vellet. Pandulf. *Callen. lib 5. hiſt. Neap. Euſeb. lib 3. cap. 27.* Ezek. 33. 31.

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Luke 16. 13. Christs Sermon against the service of Mammon, and derided him; and while their lips seemed to pray, they were but chewing of that murthering-morsel, those widows houses that their throats (as an open sepulchre) swallowed down soon after. Thus filled they up the measure of their fathers, those ancient Idolaters in the wilderness, who set up Exod. 32. 5. a golden Calf, and then caused it to be proclaimed, *To morrow is a feast to Jehovah.* And such is the dealing of every covetous Christian. S. *Paul* calleth him an Idolater, S. *James* an Adulterer, for he goeth a whoring after his gods of gold and silver: And although he bow not the knee to his Mammon, yet with his heart he serveth it. Now *obedience is* Rom. 6. 16. *better then sacrifice*; and, *Know ye not*, saith the Apostle, *that his servants ye are to whom ye obey, &c.* Inwardly he loves it, delights in it, trusts on it, secures himself by it from whatsoever calamities. Outwardly, he spends all his time upon this Idol, in gathering, keeping, increasing, or honouring of it. Hence *the jealous God* hateth him, and smites his hands at him, *Ezek.* 22. 13. and hath a special quarrel against those that *bless the co-* Psal. 10. 3. *vetous, whom the Lord abhorreth.* As for his servants, he strictly chargeth them to have *their conversation without covetousness*, Heb. 13. 5. yea their *communication*, Ephes. 5. 3. yea their *cogitation*, 2 Pet. 2. 14. branding them for cursed children, that have so much as their thoughts exercised that way. He will not have his *hasten to be rich*, or labour after superfluities, no nor anxiously, after necessaries. For worldliness (I say not covetousness) when men oppress themselves with multiplicity of business, or suffer their thoughts and affections to be continually, almost taken up with minding these things on earth, as a main hindrance from heaven: It fills the heart with cares, and so unfits and deads it to divine duties. The thoughts as wings, should carry us in worship even to the mansions of God, which being *laden with thick clay*, they so glue us to the earth, that the loadstone of the Word and Ordinances cannot draw us one jot from it. The soul is also hereby made like a mill, where one cannot hear another, the noise is such as takes away all intercourse. If conscience call to them to take heed of going out of Gods way, they are at as little leisure to listen, as he that runs in a race; who many times runs with so much violence, that he cannot hear what is said unto him, be it never so good counsel. And having thus set their hearts, and anchored their hopes upon earthly things, if ever they lose them, as it often falleth out, they are filled almost with unmedicinable sorrows, so as they will praise *the dead above the living, and wish they had never been born*, Eccles. 4. 1, 2, 3. Lo this is the guise and guerdom of those *Inhabitants of the earth*, those *viri divitiarum*, as the Psalmist stiles them, those miserable Muck-worms, that prefer Mammon before Messias, Gold before God, Money before Mercy, Earth before Heaven: as childish a weakness, as that of *Honorius* the Emperor, that preferred a Hen before the City of *Rome*. Mammon, saith one, is a monster, whose head is as subtil as the serpent, whose mouth is wide as hell, eyes sharp as a Lyzard, scent quick as the Vulture, hands fast as Harpyes, belly insatiable as a Wolf, feet swift to shed blood, as a Lyoness robbed of her Whelps. *Ahab* will have *Naboths* vineyard, or he will have his blood. *Judas* was both covetous and a murtherer, and therefore a murtherer, because covetous. He is called also a *Thief*; and why a Thief, but because a Mammonist. Covetousness draws a man from all the Commandments, *Psal.* 116. 36. And there want not those that have drawn the covetous person thorow all the Commandments, and proved him an Atheist, a Papist, a Perjurer, a Profaner of Gods Sabbath, an iron bowel'd wretch, a Murtherer, an Adulterer, a Thief, a false witness, or whatsoever else the Devil will. And can this man ever serve God acceptably? can he possibly please two so contrary masters? No: he may sooner reconcile fire and water, look with the one eye upward, and with the other eye downward, bring heaven and earth together, and gripe them both in a fist, as be habitually covetous, and truly religious. These two are as inconcurrent, as two parallel lines, and as incompatible as light and darkness. They who bowed down on their knees to drink of the waters, were accounted unfit souldiers for *Gideon*: so are those for Christ, that stoop to the base love of the things of this life; they discredit both his work and his wages; which *Abraham* would not, that ancient and valiant souldier and servant of the most high God. For when *Melchisedech* from God had made him heir of all things, and brought him bread and wine, that is, an earnest, a little for the whole, &c. he refused the riches that the King of *Sodom* offered him, because God was his *shield, and his exceeding great reward*: His shield against any such enemies as *Kedarlaomer* and his complices had been unto him, and his exceeding great reward, for all his labour

τὸν πολλὰ τεχναζόμενον παντοδαπῶς ἀδύνατον.

ὅπου ὦσιν ὦσιν ὧδε ἀκούει.

Quorum charismata, numismata, scripturæ sculpturæ, quibus ὁ ἀργυρος τὸ αἷμα ἐστὶ καὶ ψυχὴ ut vulgo dici solet. See *Dikes* Counterpoison.

Βίωνος.

Gen. 14. 18, 19, 23. with chap. 15. 1.

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abour of love in that or any other ſervice, though he received not of any man, from *a thread to a ſhoe latchet.*

Verſe 25. *Therefore I ſay unto you, Take no careful thought, &c.*] This life is called in *Iſaiah, The life of our hands*, becauſe it is maintained by the labour of our hands. Nevertheleſs, let a man labour never ſo hard, and lay up never ſo much, his *life conſiſteth not in the abundance of the things that he poſſeſſeth*, ſaith our Saviour; and therefore bids, *Take heed and beware of covetouſneſs.* There is in every mothers childe of us, a falſe preſumption of ſelf-ſufficiency in our own courſes, as if we, by our own diligence could build the houſe. The Devils word is proved too true. He ſaid *We ſhould be like Gods*: which as it is falſe in reſpect of divine qualities reſembling God, ſo is it true in regard of our ſinful uſurpation: for we carry the matter for moſt part, as if we were *petty gods* within our ſelves, not needing any higher power. This ſelf-confidence, the daughter of unbelief, and mother of carking care, and carnal thoughtfulneſs, our Saviour here by many arguments diſſwadeth and decryeth. *Take no thoughtful care for your life, What ye ſhall eat, &c.* The word here uſed in the original, ſignifieth ſometimes a commendable and Chriſtian care, as 1 *Cor.* 7, 33, 34. *He that is married careth how to pleaſe his wife: likewiſe ſhe careth how to pleaſe her husband.* It implyeth a dividing of the mind into divers thoughts, caſting this way, and that way, and every way how to give beſt content. And this ſhould be all the ſtrife that ſhould be betwixt married couples: This is *the care of the head*, the care of *diligence*, called by the Greeks, περὶ μελέτη, ἐπιμέλεια. But there is another ſort of care here ſpoken againſt, as unwarrantable and damnable; the care of *the heart*, the care of *diffidence*, a doubtful and carking care, joyned with a fear of future events, a ſinful ſollicitude, a diſtracting and diſtempering care, properly called μέριμνα, becauſe it tortures and tears aſunder the mind with anxious impiety, and fretting impatiency. This maketh a man, when he had done his utmoſt endeavour, in the uſe of lawful means, for his own proviſion or preſervation, to ſit down, and with a perplexed heart ſigh out. *Sure it will never be: ſure I ſhall dye a beggar, be utterly deſtitute, &c. Surely I ſhall one day periſh by the hand of Saul*; were it not better for me to ſhift for my ſelf, and to eſcape ſpeedily into the land of the *Philiſtims*? 1 Sam. 27. 1. A ſinful conſultation, for had not God promiſed him both life and Kingdom after *Saul*? but he ſaid (very wiſely) *in his haſty fear, All men are lyars*, Prophets and all. And again, *I ſaid in my ſudden haſte, I am cut off.*

Iſa 57. 10.

Luke 12. 15.

μέριμνα.

μέριμνα ἄδεια τὸ μεϊζειν ἢ νῦν.

Pſal. 116. 9.

Pſal. 31. 21.

What ye ſhall eat, or What ye ſhall drink, &c.] *I would* have you *without carefulneſs* about theſe things, ſaith the Apoſtle, that ye may *ſit cloſe to the Lord without diſtraction.* And again, *In nothing be careful.* How then? Why, *make your requeſts known to God* in prayer, as children make their needs known to their parents, whom if they can pleaſe, they know they ſhall be provided for. Little thought do they take where to have the next meal or the next new ſuit, neither need they.

εὐπάρεδρον ἀπερισπάστως. 1 Cor. 7. 32, 35.

Phil. 4. 6, 7. expounded.

Oh but we have prayed, and yet are to ſeek.

Object.

Add to your prayer, *ſupplication*, ſaith the Apoſtle there, ſtrong cryes out of a deep ſenſe of our preſſing neceſſities, and then ſee what will come of it.

Sol. Δέησις, ἐſt petitio opis, qua egemus, nam Δεῖν eſt egere.

I have done ſo to my poor power; and yet it ſticks.

To thy ſupplication add thankſgiving for mercies already received, ſaith he, Thankſgiving is an artificial begging. See ſomething in thy moſt careful condition wherefore to be thankful. Praiſe God for what you have had, have, and hope to have.

Object. *Sol.*

What will follow upon this?

Object.

What? *The peace of God which paſſeth all underſtanding ſhall keep* as with a guard or gariſon *your hearts* from cares, *and minds* from fears, *in Chriſt Jeſus.* This ſhall be the reſtful ſucceſs of your prayers and praiſes. And is it not good that the heart be *ballaſted* with grace, rather then the body farced with meats. What brave letters, and how full of life, were written by *Luther* co *Melanction*, afflicting himſelf with continual cares, what would be the iſſue of the Imperial Diet held by *Charls* the fifth, and other States of *Germany* at *Ausborough*, about the cauſe of Chriſts Goſpel? *Ego certè oro pro te*, ſaith he, *& doleo te, pertinaciſſimam curarum hirudinem, meas preces ſic irritas facere.* I pray for thee, and am troubled at it, that thou, by troubling thy ſelf with unneceſſary cares, makeſt my prayers of none effect for thee. And after many ſweet conſolations, mixt with reprehenſions, he concludes, *But I write theſe things in vain, becauſe*

Sol. φρυρήσει.

βεβαιῶσει. Heb. 13. 9.

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Sed Scribo hæc frustrà: quia tu secundum Philosophiam vestram, has res ratione regere hoc est, cum ratione insanire pergis & occidis teipsum, &c. Epist. ad Melanch.

cause thou thinkest to rule these things by reason, and killest thy self with *immoderate cares about them*; *not considering, that the cause is Christs, who as he needs not thy counsels, so he will bring about his own ends without thy carefulness, thy vexing thoughts, and heart-eating fears, whereby thou disquietest thy self above measure.* John 6.

Is not the life more then meat? &c.] And shall he that hath given us that which is greater and better, deny unto us that which is less and worse? Shall we believe Gods promises in the main, but not Gods providence in the means: as the Disciples when they had forgotten to buy bread, and as *Abraham* in the case of promise of issue of his body? Excellent is that of the Apostle, *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?* Whereupon Saint *Bernard*, *Qui misit unigenitum, immisit spiritum, promisit vultum, quid tandem tibi negaturus est?* And to like purpose Saint *Hierome*: Never think, saith he, that God will deny thee any thing, whom he inviteth so freely to feed upon the fatted Calf.

Gen. 16. 2. Rom. 8. 32.

Nihil unquam ei negatsi. credendum est, quē ad vitul. hortatur esum. ἐμβλεψατε.

Verse 26. *Behold (or cast your eyes upon) the fowls of the ayr*] Look upon them intently, consider them wisely, learn of them carefully, to cast away carnal carefulness, and to cast all your care upon God, who careth for them, how much more for you? *Ask now the fowls of the ayr, and they shall tell thee*, saith *Job*, that there is a reward for the righteous, and a God that judgeth in the earth. As he made them at first for his own glory (that we might admire his workmanship in their multitude and variety of colours, tunes and taste, 1 *Cor.* 15. 39.) and for our both use and delight: so he *knows them all*, Psal. 50. 11. and maintaineth them: providing both for their use, *Psal.* 147. 9. and delight, *Psal.* 104. 12. giving us wisdom beyond them, *Job* 37. 11. and yet setting us to school to them, to learn dependance upon God, both for preservation from evil, *Matth.* 10. 29. and for provision of good, as here, and *Job* 39. 16. He taketh care of the Ostriches young ones, and of *the young Ravens that cry unto him*, Psal. 147. 9. They are fed of God, when forsaken of their dams, and left bare and destitute: for out of their dung, and carrion, brought before to the nest, ariseth a worm, which creepeth to their mouth and feedeth them.

Iob 12. 7.

Aristot. hist. Animal. lib. 9. cap. 31.

They sow not, neither do they reap, &c.] They take no care, nor have any to care for them, as Geese, Hens, and other tame pullen: and yet they are provided for, we see. And O that we would see, as our Savionr here enjoyns us, and behold not only the fowls of the ayr, but the clouds above them, and other heavenly bodies! When one asked *Luther*, where he could be safe and at quiet? *sub cœlo*, said he. And to *Pontanus* the Chancellour of *Saxony*, he propounds to be viewed and weighed by him, that most beautiful arch-work of heaven, resting upon no posts nor pillars, and yet standing fast for ever and ever, meerly upheld by the mighty hand of God. The clouds also, as thin as the liquor contained in them; Behold, saith he, how they hang and move, though weighty with their burthen; they salute us only, or rather threaten us, and vanish we know not whither. These things would be thought on, that God may be the better rested on. *Be not ye of doubtful mind*, saith our Saviour, live not in careful suspense, hang not as *meteors* in the ayr, betwixt heaven and earth, uncertain whether to keep your standing, or fall to the ground, to trust God, or otherwise as you can, to make sure for your selves. *Meteors* are matters that few men can tell what to make of, *Aristotle* himself confesseth, that he knew little of many of them. And as little can the distrustful person tell what to make of those infinite projects, and discourses in the ayr, that he unceasantly frames for the compassing of his desires. When he needs but either to look up to the birds, or down to the lillies, and learn, that if God feed and cloath them without any their care and pains, surely he will much more provide for his people that relye upon him, and with their reasonable pains and moderate care do serve his providence. Shall the great House-keeper of the world, water his flowers, prune his plants, fodder his cattel, and not feed and cloath his children? Never think it. God provided for the necessity and comfort of the unreasonable creatures, ere he made them; grass for the beasts, and light for all living and moving creatures, and all for man, for the man in Christ especially. Compare *Psal.* 8. 4, 5. with *Heb.* 2. 6, 7, &c. and it will appear, that whatsoever is spoken there of man, is applyed to Christ; and so is proper to the Saints, by vertue of

Scultet. Annal. In Epist.

Non decidentes, sed velut torvo vultu nobis salutatis subitò d ffugiunt. Luth. *μὴ μετεωρίζεσθε.*

Luke 12. 29. explained.

Meteora dicta volunt, quod animos hominum suspensos dubios, & quasi fluctuantes teneant. Aristoteles *fatetur se de quibusdam eorum adhuc dubitare quadam verò aliquo modo attigisse.* Magir. *Physiolog.*

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of their union with Christ. In which respect, saith one, they are more glorious then heaven, Angels, or any creature: and shall these want food and raiment?

D. *Gouge* his domest. duties.

Verse 27. *Which of you by taking thought, can add one cubit unto his stature?*] And as little able are we (though we take never so much care and pains) to add one mite to that dimension of our estate, which God by his wise and powerful providence hath alloted unto us. Every man shall have his *Stature-measure*, his stint and proportion in his estate, as well as in his stature, to the which he shall come and not exceed. All carking care therefore is bootless and unprofitable. Men may eat up their hearts thereby, *and trouble their houses*, Prov. 15.27. (what with labour, and what with passion, a covetous man and his household never live at hearts-ease, all is continually on a tumult of haste and hurry) but cannot add any thing to their stature or estate, much less to their spiritual growth, which is hereby exceedingly hindered and hide-bound: as we see in the Recusant guests, the rich young Pharisee, and those other, that being called to be Christs disciples, were so taken up with the care of their worldly business, that they could find no present leisure to follow Christ.

σπιθαίτερον. Luke 12.42. with Gen. 47. 12.

Verse 28. *Consider the Lilies of the field.*] *Contemplate them*, saith *Luther*: *Understand them well*, saith *Erasmus*: *Learn how they grow*, saith *Beza*: Hang upon these fair flowers, with the busie Bee, till you have suckt some sweet meditation out of them. God is to be seen and admired in all his wondrous works. A skilful Artificer takes it ill, that he sets forth a curious piece, and no man looks at it. There is not a flower in the whole field (the word here rendred *Lillies*, signifieth all sorts of *flowers*) but sets forth God to us in lively colours. Not to see him, is to incur the curse he hath denounced against such as *regard not the work of the Lord*, that is, the first making, *neither consider the operation of his hands*; that is, the wise disposing of his creatures, for our behoof and benefit. A godly Ancient being asked by a profane Philosopher, how he could contemplate high things, sith he had no books? Wisely answered, That he had the whole world for his book, ready open at all times, and in all places, and that therein he could read things divine and heavenly. A Bee can suck honey out of a flower, that a flie cannot do. Our Saviour could have pointed us to our first Parents clothed, and *Elias* fed, the *Israelites* both fed and cloathed extraordinarily by God in the wilderness. Never Prince was so served in his greatest pomp; not *Solomon* in all his Royalty, as they. But because all men have not faith to believe that miracles shall be wrought for them, he sendeth us to these more ordinary, and more easie instances of Gods bountiful and provident care of Birds and Lillies, that in them (as in so many optick glasses) we may see Gods infinite goodness, and be confident.

Contemplanini. Cognoscite lilia agri. Discite quomodo, &c. Generatim flores campi denotat. Sculcet. *in exercit. Evang.* Isa. 5.12. explained. Anton. Erem. *apud* August. *de doct. Christ. lib.* 2. & Nicop. *lib.* 8. *c.* 40.

They toil not, neither do they spin.] This is the sluggards Posie. How much better that Emperor who took for his Motto, *Laboremus*: Let us be doing. God made not man to play, as he hath done *Leviathan*, but commandeth him to sweat out his living. This was at first Gods Ordinance in Paradise, that his Store-house should be his Work-house, his Pleasure his Task. After the fall, it was enjoyned as a punishment: So that now man is *born to travel*, and must *labour with his own hands*, neither eating *the bread of idleness*, nor drinking *the wine of violence*. That Monk that laboureth not with his hands, is a Thief, saith an Ancient: Is a body-louse, sucking the blood of others, saith a *Neoterick*: He shall *dye in his iniquity*, saith God, *because he hath not done good among his people*. He buried himself alive, as that *Vacia* in *Seneca*, he shall be buried with the *burial of an Ass*, when he is dead: He shall hear, *O thou wicked and slothful servant*, when he riseth again at the last day. God puts no difference between *Nequam* and *Nequaquam* an idle, and an evil servant. This made Mr. *Calvin* answer his friends with some indignation, when they admonished him, for his healths-sake, to forbear studying so hard, *Quid? Vultis ut Dominus veniens me otiosum inveniret?* What? Would you that Christ when he cometh should find me idle?

Neq; laborant, neq; nent. *Severus Imp.* Gen. 2. 15. Gen. 3. 19. Job 5. 7. Ephes. 4 28. *Hist. Tripart.* Ezek. 18. 18. *Hic situs est Vacia.* Ier. 22. 19. Mat. 25. 26. Beza *in vita* Calvin.

Verse 29. *And yet I say unto you, that even Solomon in all his glory.*] In all his *bravery*, which doubtless was very great, in the day of his espousals, especially, *when his mother crowned him*, Cant 3.11. *Herods* cloath of silver did so dazle the peoples eyes in a Sun-shine-day, that they deified him. *Alcisthenes* the *Sybarites* cloak, was sold to the *Carthaginians* by *Dionysius* for 120. talents. And *Demetrius* King of *Macedon* had a robe royal so stately and costly, that none of his successors would wear it, for avoiding of envy. There is no doubt but *Solomons* royal robes were very sumptuous, being so mighty and wealthy

Acts 12. *Hunc homines decorant quem vestimenti decorant.* Athenæus.

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wealthy a Monarch. Great ones may go arrayed according to their state; and they that are in Kings houses wear *soft*. Yet is it reckon'd as a fault in the rich man, *Luke* 16.19. that he was often *clothed* in purple and fine linnen; and God threatneth to punish even Princes and Kings children, and all other such as are cloathed with *strange apparel*. The Jews for affecting the Chaldæan habit, were soon after carried captive into *Chaldea*, Ezek. 23.15. And what heavy things are thundered against those curious dames of *Jerusalem* by the Prophet *Isaiah*, who being himself a Courtier, inveighs as punctually against that *noble vanity*, as if he had lately viewed the Ladies Wardrobes. Our Saviour finds fault with the Scribes that loved to go *in long cloathing*, Mark. 12. 38. And S. *James* with those Christians that would fawn upon a gold ring, and a goodly suit, *James* 2.2. In the year 1580. great ruffs, with huge wide sets, and cloaks reaching almost to the ancles, no less uncomely then of great expence, were restrained here by proclamation, saith Mr. *Camden*. And need we not the like Law now, when so many Prodigals turn rents into ruffs, and lands into laces, *Singulis auribus bina aut terna dependunt patrimonia*, as *Seneca* hath it, hang two or three patrimonies at their ears, a pretty grove upon their backs, a reasonable Lordship or living about their necks. This is far from that humility, wherewith S. *Peter* would have young men cloath themselves; and from that meek and quiet spirit, wherewith, saith he, *the holy Women of old adorned themselves*, not with plaited hair, and golden abiliments, 1 *Pet.* 3 3,4. *Cyprian* and *Austin* say, that superfluous apparel is worse then whoredom: becaus whoredom only corrupts chastity, but this corrupts nature.

Mat. 11 8. ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. *Verbum est quasi frequentantium, qui luxus divitis illius epulonis arguitur.* Pasor. Luke 16.19. Zeph. 1.8.

Vestium curiositas deformitatis mentium & morum indicium est. Bern. *Fulgent monilibus sordent moribus.* Salvian. *Cultus magna cura, magna virtutis est injuria.* Cato. *Camd. Eliz. fol.* 215. 1 Pet. 5. 5.

Verse 30. *The grass of the field, which to day is, and to morrow is cast into the oven.*] A fit resemblance of all outward things, the subject of our carking cares, likened (when they are at best) to the flower of grass, *Isa.* 40. 6. The Sun is no sooner risen, saith S. *James*, with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, his riches cannot ransom him. But as grass, when ripe, withereth, and is carried away, either by the teeth of beasts, or hands of men; so are all, by impartial death. And as the sithe with a few strokes, mows down thousands of piles and forms of grass; so do Gods judgements millions of men, *Psal.* 9.17. *Prov.* 11.21. And as grass is to day a flourishing field, to morrow cast into the oven; so are the greatest into their graves (if not into that burning fiery furnace) then when they are in their prime and pride, in their greatest flourish, in the ruff of all their jollity: As the rich fool, therefore a fool, because he stuck his cloathes with these flowers of the field, these fading felicities, and thought himself thereby become (as *Simon Magus*) some great one. Contrarily S. *James* makes it a sign of a convert, that though of high degree in the world, yet he is *herein made low*, that he hath low thoughts of these low things, which he seeth to be mutable and momentary, as the flower of the grass; and bids him *rejoyce in that he is exalted*, in that he is now made a greater man ever since; being converted he is become too big for these petty businesses: As a man grown up, delights to deal in Lands, and lays by his Cherry-stones. But we pitty that want of wit which maketh the mind run on bables, but never think on ought substantial.

Jam. 1. 10, 11.

Acts 8. 9. Iames 1. 10. expounded.

Animo magno nihil magnum.

O ye of little faith.] Ye *petty-fidians*, ye *small-faiths*. Unbelief is that root of bitterness, whence carefulness springeth. Hence it was, that the Heathen so abounded in it. Strive we therefore to a full assurance of faith and hope; so shall we rowl our selves upon God for all things needful to life and godliness. Faith fears no famine, it quelleth and killeth distrustful fear, but awful dread, it breedeth, feedeth, fostereth and cherisheth. When a man can say with *Abraham*, *God will provide*, he will be out of fear and doubt; when he can believe not only Gods promise, but his providence, as *David* 1 Sam. 26.10, 11.

Fides famem non formidat. Hier. ex Tert.

Verse 31. *Therefore take no careful thought, &c.*] From the fore-named grounds. Our Saviour here resumeth and enforceth the former exhortation. *Sollicitudo est ægritudo cum cogitatione*, saith the Oratour. Carefulness is a tormentful plodding upon businesses. It is, say Divines, an act of fear and distrust, taking up not only the head, but chiefly the heart, to the very dividing and disturbing thereof; causing a man inordinately,

Cic. Tusc. 4.

and

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and over-eagerly to purſue his deſires, and to perplex himſelf likewiſe with doubtful and fearful thoughts about ſucceſs. Now our Lord Chriſt would have none of his ſervants to care inordinately about any thing, but that, when they have done what they can in obedience to him, they ſhould leave the whole matter of good or evil ſucceſs to his care. To care about the iſſue of our lawful endeavours, is to uſurp upon God, to trench far into his prerogative divine, to take upon us that which is proper to him. And it is no leſs a fault to invade Gods part, then to neglect our own. Add hereunto, that God out of his wiſe juſtice, ceaſeth caring for ſuch an one, and becauſe he will not be beholden to God to bear his burthen, he ſhall bear it alone, to the breaking of his back, or at leaſt, till he is much bowed and cruſht under it. If we diſcern ſuch as will put no truſt in us, but love to ſtand upon their own ground, we give them good leave; as contrarily, the more we ſee our ſelves truſted to, the more our fidelity is careful for them that ſtay upon us. Thus it is with our heavenly Father.

Saying, What ſhall we eat? &c.] Our Saviour by theſe diſtruſtful queſtions, graphically expreſſeth the condition of covetous Caitiffs, their endleſs projects and diſcourſes in the ayr. They are full of words, and many queſtions, what they ſhall do, and how they and theirs ſhall be provided for? They have never done, eitheir moaning themſelves, or conſulting to no purpoſe, in things that either cannot be done at all, or not otherwiſe. And ſo ſome underſtand that of our Saviour, *Luke* 12.29. *Hang not in doubtful ſuſpences*; after he had brought in the rich fool, Verſe 17. reaſoning and ſaying, *What ſhall I do?* &c. And *Solomon* brings in ſuch another fool, full of words, and he recites his words, *A man cannot tell what ſhall be, and what ſhall be after him, who can tell?* Eccleſ. 10.14. And in the next Chapter, Verſe 1. and ſo forward, he makes anſwer to many of theſe mens frivolous Quæries and Cavils, when moved to works of mercy. Old men ſpecially are taxed of this weakneſs, who are apt to cark, becauſe they fear, ſaith *Plutarch*, ὅτι καὶ ἔξεσι φέρφοντας καὶ σώζοντας, that they ſhall not have enough to keep them, and bring them well home, as they call it; whence ſome conceive that covetouſneſs is called, *The root of all evil*, 1 Tim. 6.10. becauſe as there is life in the root, when no ſap in the branches; ſo covetouſneſs oft liveth, when other vices dye and decay. It groweth, as they ſay the *Crocodile* doth, as long as he liveth.

μὴ μεριμνᾶτε. διαλογίζεται. *Mire convenit verbum λογίζ. ſcil. quoniam iſtiuſmodi homines &c.* Bez. See M. *Haris* on Mat. 5.7. And M. *Pemble* on Eccleſ. 11.1.

Verſe 32. *For after all theſe things do the Gentiles ſeek.*] With whom if you ſhould ſymbolize in ſins, or not exceed in vertue, it were a ſhame to you. They *ſtudiouſly ſeek* theſe things, they ſeek them with all their might; as *being without God in the world*, and therefore left by him to ſhift for themſelves. When we obſerve a young man toiling and moiling, running and riding, and not miſſing a market, &c. we eaſily gueſs and gather that he is fatherleſs and friendleſs, and hath none other to take care for him. Surely this immoderate care is better beſeeming Infidels that know not God, but reſt wholly upon themſelves, and their own means, then Chriſtians, who acknowledge God moſt wiſe and all-ſufficient to be their loving father. As we differ from Heathens in profeſſion, ſo we ſhould in practiſe; and a groſs buſineſs it is, that *Jeruſalem* ſhould juſtifie *Sodom*, and it ſhould be ſaid unto her, *Neither hath Samaria committed half of thy ſins, but thou haſt multiplyed thine abominations more then they*, Ezek. 16.51. Such as have *hope in this life only*, what marvel if they labour their utmoſt to make their beſt of it. Now many of the poor Pagans believed not the immortality of the ſoul, and thoſe few of them that dreamt of another life beyond this, yet affirmed of it very faintly, and ſcarce believed themſelves. *Socrates* the wiſeſt of *Heathens* ſpake thus to his friends at his death; the time is now come that I muſt dye, and you ſurvive: but whether is the better of theſe two, the gods only know, and not any man living, that's mine opinion. But we have not ſo learned Chriſt; neither muſt we do as Heathens and aliens from the Commonwealth of *Iſrael*; ſith now in Chriſt Jeſus, we who ſometimes were far off, are made nigh by his blood, and *have an acceſs through him by one ſpirit, to the Father.*

ἐπιζητεῖ *Summo ſtudio eſſitagitant.* A diligent and buſie kind of enquiry is meant. καθαίρουσιν ὃ κομῶμεν. Naz.

Utrum autem ſit melius Dii immortales ſciunt: hominem quidem arbitror ſcire neminem. Plato & Cic.

Epheſ. 2.16 18.

For your heavenly Father knoweth that ye have need of all theſe things.] Not with a bare barren notional knowledge, but with a fatherly tender care to provide for his own in all their neceſſities: which who ſo doth not, he judgeth him worſe then an Infidel. We need not be careſull of our maintenance here in our minority and non-age, nor yet for our eternal inheritance, when we come to full age. We are cared for in

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every thing that we need, and that can be good for us. Oh happy we, did we but know our happiness! How might we live in a very heaven upon earth, could we but live by faith, and walk before God with a perfect heart? He made himself known to be our gracious and provident father before we were born. And did we but seriously consider who kept and fed us in our mothers womb, *Psal.* 22. 9, 10. when neither we could shift for our selves, nor our parents do ought for us, how he filled us two bottles with milk, against we came into the light, bore us in his arms as a nursing-father, *Numb.* 11. 13. fed us, clothed us, kept us from fire and water, charged his Angels with us, commanded all winds to blow good to us, *Cant.* 4. 16. all creatures to serve us, *Hos.* 2. 21, 22, 23. and all occurrences to work together for our good, how could we but be confident? Why art thou so sad from day to day? and what is it thou ailest or needest? Art not thou the Kings son? said *Jonadab* to *Amnon*, say I to every godly Christian. Profane *Esau* could go to his father for a childs portion; so could the Prodigal, because a child; and had it. Every child of God shall have a *Benjamins* portion here, and at length power over all Nations, *Revel.* 2. 26. and possession of that new heaven and new earth; *wherein dwelleth righteousness*, 2 Pet. 3. Either therefore disclaim God for your Father, or else rest confident of his fatherly provision.

Rom 8. 18.

2 Sam. 13. 4.

Certa mihi spes est quod vitam qui dedit, idem
Et velit, & possit suppeditare cibum.
God that giveth mouths, will not fail to give meat also.

Symbol Edmanni Copernici.

Verse 33. *But seek ye first the Kingdom of God and his righteousness.*] That, as the end, this, as the means: for grace is the way to glory, holiness to happiness. If men be not righteous, there's no heaven to be had; as if they be, they shall have heaven and earth too: for godliness hath the promise of both lives; and godly men, in Scripture, (*Abraham, Job, David,* others) were richer then any: and so men might be now, if they would be as godly. The good God had furnished *Constantine* the great with so many outward blessings, as scarce any man durst ever have desired, saith St. *Austin.* He sought Gods Kingdom first, and therefore other things sought him: and so they would do us, did we but run the same method. Riches and honors, delights and pleasures, life and length of days, seed and posterity are all entailed upon piety. The wicked, *In the fulness of his sufficiency is in straights*, Job 20. 22. when the godly in the fulness of their straights are in all-sufficiency. Oh who would not then turn spiritual purchaser, and with all his gettings, get godliness? Seek ye first the Kingdom of God, saith Divinity; (First, before any thing else; and first, more then any other thing:) Seek ye first the good things of the mind, saith Philosophy, *Cetera aut aderunt, aut certè non oberunt.* But our senseless over-valuing of earthly things, and under-prizing of heavenly, is that that maketh us so carkingly carefull in the one, and so wretchlessly affected in the other. The lean kine eat up the fat, and it is nothing seen by them. The strength of the ground is so spent in nourishing weeds, tares, or corn of little worth, that the good wheat is pulled down, choaked or starved. Earthly-mindedness sucketh the sap of grace from the heart, as the Ivy doth from the Oak, and maketh it unfruitfull. Correct therefore this ill humor, this choak-weed: cast away this clog, this thick clay, that makes us like that diseased woman in the Gospel, that being held of a spirit eighteen years, could not look up to heaven: And learn to *covet spiritual things*, labour for the meat that perisheth not. Lay hold upon eternal life, what ever you let go. Temporal things are, *Nec vera, nec vestra*, mutable and momentary, mixt and infected with care in getting, fear in keeping, grief in losing: Besides, they are insufficient and unsatisfactory, and many times prove instruments of vice, and hinderances from heaven. Spiritual things on the other side, are solid and substantial, serving to a life that is supernatural and supernal. They are also certain and durable, *Nec prodi, nec perdi, nec eripi, nec surripi possunt.* They are sound and sincere, a continual feast, without cessation, or the least intermission; they serve to, and satisfie the soul; as being the gain of earth and heaven, and of him that filleth both. Seek ye therefore first, &c. Our Saviour, in his prayer, gives us but one petition for temporals five for spirituals, to teach us this lesson. *Scipio* went first to the Capitol, and then to the Senate, &c. *Aristotle* saith, first take care of Divine things: that the best policy.

Bonus Deus Constan. magnantis terrenis implevit muneribus, quanta optare nullus auderet. Aug. *de civ. Dei, l.* 5. *c.* 25.

Prov. 3. 16, 17.

Deut. 28.

Psal. 112. 2, 3.

Quarite primum bona animi. *Cicero.*

Luke 13. 11.

Lucrum in arca facit damnum in conscientia, Aug.

Ἀνηρ ἀγαθὸς πασαν ἡμεραν ἑορτην ἡγειται Diog. *ap.* Plut. Liv. *lib.* 26. Gell. *l.* 2. *c.* 1. φρονειν δει θειων επιμελες. Polit. *l.* 7 *c.* 8.

And

And all theſe things ſhall be added unto you.] They ſhall be caſt in as an over-plus, or as thoſe ſmall advantages to the main bargain; as peper and packthread is given, where we buy ſpice and fruit; as an handfull is caſt into the ſack of grain, or an inch of meaſure to an ell of cloth. Theſe follow Gods Kingdom, as the blackguard do the Court, or as all the revenue and retinue doth ſome great Lady that one hath wedded. The night of Popery ſhall ſhame ſuch as think much of the time that is ſpent with and for God: for in their ſuperſtitious zeal they were wont to ſay, *Maſs and meat hinders no mans thrift.* It would be a great ſtay of mind, if the King ſhould ſay to us for our ſelves, the ſame that *David* did to *Mephiboſheth*, *Fear not, for I will ſurely ſhew thee kindneſs, and thou ſhalt ſurely eat bread at my table continually*: Or if he ſhould ſay to us for our children, as *David* did to *Barzillai* the *Gileadite* concerning *Chimham*: *Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee*: *and whatſoever thou ſhalt require of me, that will I do for thee*; Hath not God ſaid as much here as all this, and ſhall we not truſt and ſerve him, cleave to him, and reſt on him without fear or diſtraction? 1 Sam. 9. 7. 1 Sam. 19. 38.

Verſe 34. *Take therefore no thought for the morrow*] The Lord Chriſt, well knowing which way our heart hangs, and pulſe beats, beats much upon this ſtring, drives this nail home to the head. When things are over and over again repeated and inculcated, it imports. 1. The difficulty. 2. The neceſſity of the duty. 3. Our utter averſneſs, or at leaſt, dulneſs to the doing of it. How hardly we come off with God in this moſt neceſſary, but much neglected duty, who knows not, feels not, bewails not? The world is a moſt ſubtle, ſlye enemy: and by reaſon of her neer neighbourhood, eaſily and inſenſibly inſinuates into us, and inſnares the beſt hearts. Our Saviour ſaw cauſe to warn his Diſciples of the cares of life: and where was *Thomas*, when Jeſus appeared to the reſt of the Diſciples, the doors being ſhut, but either lurking for fear of the *Jews*, (in probability) or packing up, and providing for one, now that his Maſter was ſlain, and taken from him? What ever the cauſe was, the effect was woſull, *Joh.* 20. 24, 25. And albeit in both Teſtaments (as *Sculteſus* obſerveth) the Saints of God have been noted to be ſubject to divers infirmities, yet not tainted with this enormity of covetouſneſs. Yet St. *John* ſaw cauſe to ſay to thoſe that were Fathers alſo: *Love not the world, nor the things that are in the world.* And *David* prays heartily, *Incline my heart to thy Teſtimonies, and not to covetouſneſs.* Satan will be buſie with the beſt this way, as he was with our Saviour himſelf: he knew it a moſt prevailing bait. And when this would not work, he fleeth from him, as deſpairing of Victory. *Be ſober* therefore (in the purſuit and uſe of theſe earthly things) *and watch*, for your adverſary the Devil watcheth you a ſhrewd turn by them. They are ſo near and ſo natural to us, that, through Sathans policy and malice, when we think upon them (that we may the better learn to flee, and ſlight them) they ſtick to our fingers, when we ſhould throw them away: they catch us when we ſhould flee from them: they come over us with *fained words* uſually, 2 *Pet.* 2. 3. To hide our faults from the view of others, or ſubtle thoughts and evaſions, to blindfold the conſcience, with colour of Chriſt, neceſſary thrift, &c. Whence it is called, *cloked* and *coloured* covetouſneſs, 1 Theſ. 2. 5. A Chriſtian hath ever God for his chief end, and will not, deliberately, forgo him upon any terms: He errs in the way, thinking he may mind earthly things, and keep God too: ſo being inſnared with theſe worldly lime-twigs: (like the ſilly bird) before he is aware, the more he ſtruggleth, the more he is intangled and diabled. All this, and more then this, our Saviour well knew: and therefore reiterates his exhortation, and ſets it on with ſo many Arguments. *Care not for the morrow*, &c. I will be *careleſs* according to my name, ſaid that Martyr *John Careleſs*: for now my ſoul is turned to her old reſt again, and hath taken a ſweet nap in Chriſts lap. I have caſt my care upon the Lord, who careth for me, &c. And Biſhop *Hooper* in a letter to certain good people taken praying in *Bow*-Church-yard, and now in trouble, writeth thus. Read the ſecond Chapter of *Luke*: there the ſhepheards that watched upon their ſheep all night, aſſoon as they heard Chriſt was born at *Bethlehem*, by and by they went to ſeek him. They did not reaſon, nor debate with themſelves, who ſhould keep the woolf from the ſheep in the mean time: but did as they were commanded, and committed their ſheep to him, whoſe pleaſure they obeyed: ſo let us do now we be called, commit all other things to him that calleth us. He will take heed that 1 Pet. 5. 7. *Sculteſ. in Iſaiam.* 1 Ioh. 1. 5. Pſal. 119. 36. In a letter to M. *Philpot.* *Act. and Mon.* *fol.* 1743. *Ibid.* 1347.

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that all things shall be well: he will help the husband, comfort the wife, guide the servants, keep the house, preserve the goods: yea, rather then it shall be undone, he will wash the dishes, and rock the cradle. Cast therefore all your care upon God, &c. *Judea* (as one hath well observed,) lay utterly waste for 70 years. Insomuch that after the slaughter of *Gedaliah*, when all, man woman and child, fled into *Egypt*, there was not a Jew left in the Countrey. Neither find we any colonyes sent thither, or any displaced to make room at their return. A wonderfull providence, that so pleasant a Countrey, left destitute of inhabitants, and compassed about with such warlike Nations, was not invaded, nor replanted for 70. years space: but the Land kept her Sabbaths, resting from tillage, &c. and God kept the room empty, till the return of the naturals. *Jeremy*, immediatly after he had foretold the captivity, and the *Caldeans* were now besieging the City, was bidden to buy a field of his uncles son: Which also he did, weighing him the money, and sealing the evidences: for although it might seem an ill time to make a purchase, yet he took no further care, then to trust God, who had said, *Houses, and fields, and vineyards, shall be possest again in this Land.* Now Gods promises, he knew, were the best freehold: *Jer.* 32.15. So in every seventh years rest, the people were taught to depend on Gods providence by faith. For though the owner of the field might gather, even on that year, for the maintenance of himself and family, *Levit.* 25. 6. yet he was neither to sow his field, thereby to greaten his harvest, nor to hedge his field, or lock up his vineyard.

Pemble, on Zech. 7. 14.

For the morrow shall take thought for the things of it self] That is: the providence that brings the day, shall also bring new events to comfort us over all the evils of the day. First, no man is sure of life till to morrow, thou knowest not what this *great-bellied* day may bring forth. *Petrarch* tells of a good old man, that being invited to a feast the next day, answered: If you would have any thing with me now, here I am: what's to be done to morrow, think on't you that have time afore you, *Ego enim, à multis annis, crastinum non habui*: For I have not had, for these many years, a morrow to dispose of. Young men, he knew, may die, old men must die. *Senibus mors in januis, adolescentibus in insidiis*, saith *Bernard.* Old men may say as *Job* 17. 1. *My breath is corrupt, my days extinct, the graves are ready for me.* The young man, as *Job* 16.22. *When a few years* (perhaps a few hours) *are come, I shall go the way whence I shall not return.* Secondly, grant a man had a lease of his life, as *Hezekiah* had, yet who seeth it not to be extream folly, to anticipate future cares and combats before they come, yea even those of the next day: seeing they will come time enough to our sorrow, though we send not for them by our distrustfull fore-thoughts, and so redouble our vexation? It is possible we may never feel the evils we fear. God may repent upon our repentance, and be better to us then our fears. And therefore what a weakness is it, to undergo certain trouble and care about uncertainties? Or if they shall happen, we may have wit to foresee them, but no power to prevent them: and therefore to vex our selves before they come, is to be miserable before the time. It is excellent councel, doubtless, that *Solomon* giveth us in this case: *Consider the works of God: for who can make that straight that he hath made crooked? In the day of prosperity be joyfull*, make the best of thy present comfort, *but in the day of adversity consider: God also hath set one against the other, to the end that man should find nothing after him*, to wit, of those things that may come upon him in the course of his life, and after-times. He cannot, by wit foresee, or by pollicy prevent ensuing changes. Therefore it is a great part of his wisdom, to let certain and inevitable evils sleep, and keep in their stings till the time appointed; and not to make himself a thousand times miserable by one individual misery. Let us mannage the affairs, and master the miseries of the present day; and not, by too much fore-thoughtfulness, and painful pre-conceit, suffer fained or future evils before they seize upon us. I grant that a moderate (Christian) provident care and forecast, is both convenient and commanded, both for provision of necessaries, and prevention of dangers. See 1 *Tim.* 5.8. 2 *Cor.* 12.14. we read *Revel.* 6. 6. *A measure of wheat for a penny, &c.* The word signifieth properly, such a measure of corn, as was usually allowed for a day to servants. Hence that speech of *Pythagoras*, *Super Chœnice non sedendum.* Rest not in the provision that sufficeth for the day; but take care for the morrow. But this lawfull care of necessaries, both for our selves, and ours after us, *Prov.* 13. 22. (such as was that of *Jacob* for his own house. *Gen.* 30. 30. And that of

Nescis quid serus, vesper vehat. Petrarch. l. 3. rer. memor. ad calcem.

Eccles. 7. 14.

χοίνιξ.

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of the good-houſwife, *Prov.* 31. 15, 21.) is not diſtreſs-ful, but delightful, becauſe enjoyned by God, who ſendeth us to the Piſmire, to learn this care of hereafter, *Prov.* 6.6.

Sufficient to the day is the evil thereof] The ſtrongeſt mind and beſt compoſed, is weak enough to ſuſtain the brunt and encounter of every days croſſes, whereof he is ſure to have his back-burthen. Troubles without, and terrors within, are the Saints portion here. And what day ſhines ſo fair over them, wherein they meet not with a ſharp ſhower ere night? Sith therefore every day brings forth ſufficient ſorrow, and the heartieſt man ſhall have his hands full, what a baſe and unworthy weakneſs is it (ſaith a reverend Divine) to unfit and diſable our already too weak minds, for a comfortable diſpatch, and digeſting of daily uncomfortable occurrents, by ſuch needleſs, fruitleſs, ſenſeleſs diſtractions, vagaries of vanity, and Utopian peregrinations? &c.

κακία, *id eſt* κάκωσις, *labor improbus.*

M. *Boulton.*

CHAP. VII.

Verſe 1. *Judge not, that ye be not judged.*]

HOc verbum quandam indaginem involvit. The word imports a kind of curious enquiry into other mens faults, that we may the more ſeverely cenſure and ſubject them to a ſiniſter interpretation. It ſignifies ſometimes no more, I grant, then to reprehend, as *Rom.* 2. 1. But this (ſo it were wiſely done) our Saviour would never have reprehended. *Thou ſhalt not hate thy brother in thy heart*: but (for prevention of ſuch a miſchief) *thou ſhalt plainly* (not perfunctorily, or in jeſt, bravery, form, deriſion) *rebuke thy neighbour, and not ſuffer ſin upon him* (as ſome read it:) *leſt thou ſuffer for his ſin*: or (as others) *lift not up his ſin over him as an Enſign*, blaze it not abroad to his juſt grief and diſgrace; but clap a plaiſter on the ſore, and then cover it with thy hand (as Chyrurgions uſe to do) that the world may be never the wiſer. This were charity; which hides with her mantle a multitude of ſins; yea prepares covers and cures for the infirmities of others as faſt as they breed them. And the neglect hereof, the not giving vent to our hearts, by a wiſe and plain reproof, cauſeth abalienation of affection, dwelling ſuſpicions, blind cenſures, a very habit of miſpriſion, and miſinterpretation of all things, till men grow ruſty with rancour and malice, the poyſon whereof would be ſoon drawn out by a ſeaſonable reproof: This, well and wiſely done, were far better then judging and grudging one againſt another, ſith it is, *Judge not, that ye be not judged*, and *grudge not, that ye be not condemned*, James 5.9. The ſins of others we ſhould hear of with indignation, fearfully and unwillingly believe, acknowledge with grief, never ſpeak of them but in an Ordinance, rather hide them, as much as may be, with honeſt excuſes, and make apology; as, that there are infirmities in the beſt, though we know them not, that as good gold, they are haply of the lighteſt, may want a grain or two of their juſt weight: but give them their allowance, and they may paſs for currant, &c. Be not raſh in rejecting, or ſowre in cenſuring your fellow-ſervants. That ſaying is true, Three things are not ſubject to our judgements, the Counſels of God, the holy Scriptures, and the perſons of men, *Rom.* 14.10. It is a good rule of the Schoolmen concerning the judging of our neighbour, *Ut bona ejus certa, meliora; certa mala, minora; dubia bona, certa; dubia mala nulla judicemus*: that we make the beſt of every thing, that we can with truth, and not aggravate ſmall faults; exclaiming with *Momus*, againſt the creaking of *Venus* her pantofle.

Novarin. Matthæus expenſus.

λέγειν etiam ſignificat Interpretari, & plerunq; de ſomniis dicitur. Ibid.

Lev. 19. 17. *Ne ejus peccatum luas. Ne tamen ſuper eum peccatum tollas tanquam vexillum.* Cartw.

1 Pet. 4. 8.

Noli eſſe alienæ vitæ aut temerarius judex, aut curioſus explorator. Bernard.

The Hebrew word for prayer, hath the firſt ſignification of judging, becauſe therein we muſt judge our ſelves.

That ye be not judged] Judge we muſt our ſelves, and God will not judge us. Step from the bar (where thou haſt arraigned, accuſed, witneſſed and pleaded guilty againſt thy ſelf) to the bench, and there paſs ſentence of condemnation, judging thy ſelf worthy to be turned into hell-torments. Thus judge your ſelves and ſpare not. But judge not others; *viz.* raſhly, ſiniſterly, finally and peremptorily, *leſt ye be judged*; both firſt of God, into whoſe chair ye leap, and whoſe children ye condemn, even the *generation of the juſt*; as *David* once did, and befooled himſelf well-favouredly for it, when

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when he had done. And secondly of men: Good men must suspect you, bad men scorn you, and all men shun you, and desire to be rid of you, as unfit to live in a civil society. Therefore judge nothing before the time, behold the Judge standeth at the door. It is the office of Angels, to sever the sheep from the goats, the tares from the wheat, the elect from the reprobate. Those that undertake preremptorily to determine of mens final estate, they know not of what spirit they are, with those sons of *Zebedee*, they take too much upon them, with those sons of *Levi*, they understand *neither what they say, nor whereof they affirm*, with those impostors in *Timothy*. Neither may they escape here uncensured, that for particular acts, or petty failings, take upon them rashly and harshly to censure their betters many times: *Job* and *Jeremy* met with such as watched for their halting, and made them offenders for a word. These pry into every particular more narrowly, then *Laban* did into *Jacobs* stuff; waiting (as a dog for a bone) for any thing less beseeming the Saints, that they may fasten upon with their fangs, that they may tear with their teeth, and swallow down with those open Sepulchers, their throats, the good names of others: censuring them deeply for humane frailties, *unchurbing* and *unbrothering* them for unavoidable infirmities. It is hard measuring of a man by his state and behaviour in a pelt, in a passion, which are violent, and have made the holiest, in their heat, little less then bestial, 1 *Sam.* 25. 22 *Psal.* 116. 9. The like may be said of sins strengthened by ancient custom, or natural inclination, or hereditary, the sins of our Parents, or furthered by multitude of temptations and enticements. Handle these gently in the judgement of charity, and *joynt them* again in the spirit of meekness, *considering thy self, lest thou also be tempted.* It is not to be liked, when men leap from the cradle of profession, into the chair of censure, blinder then beetles at home, sharper then Eagles abroad. Charity and humility would teach them to wink at small faults, as God doth, and to pitch upon that in another that is praise-worthy. Our Saviour is said to have loved the rich young Pharisee, for that little good he found in him; and *Bucer* never rejected any, though different in opinion, in whom he discerned *aliquid Christi*, any thing of Christ. St. *Paul* bids us, consider one another, to *wheet on to love*: to pitch upon such good parts and properties as may engender love, and sway us to a good opinion of our brethren. The wisdom from above, *is full of mercy and good fruits, without judging, &c.* But they shall have judgement without mercy, that use no mercy in their judgings. God shall bring home their own dealings to their own doors. *For with what judgement ye judge, &c.* Only our Saviour is to be understood here of private and corrupt judgement passed upon others, out of sinfull curiosity and ill-will (for *Nemo curiosus quin malevolus*) either to set up our selves above them, or by condemning them to countenance our own evil courses. Magistrates may and must judge between the righteous and the wicked. Ministers must *take out the precious from the vile*, and say to the wicked, *it shall be ill with them, the reward of their hands shall be given unto them. Wilt thou judge them, Son of man, wilt thou judge them? yea thou shalt shew them all their abominations.* How often doth our Saviour call the Pharisees *hypocrites, serpents, vipers, &c?* And how roundly dealt St. *Paul* with the sorcerer, *Acts* 13. 10. and with the incestuous person? Lastly, Though we may not be *many masters*, Jam. 3. 1. supercilious and censorious, &c. yet we may all judge the tree by the fruit, call a spade a spade, a drunkard a drunkard, *&c.* and, leaving his final doom to the searcher of all hearts, judge and censure him, for the present, to be Gods enemy, and in a most wretched estate. We both may and must condemn all sin in our selves and others. But it is a fault to be itchingly inquisitive after other mens misdemeanours, to be an *eves-dropper*, Eccles. 7. 21. or to censure them, when they come to our knowledge, unmercifully and above the *royal Law*. Let your ἐπιείκεια, *moderation of utmost right be known to all men: The Lord is at hand*, Phil. 4. 5.

Iupiter hanc cœli dignatus honore fuisset; Censorem linguæ sed timet ipse suæ. Sic. *in Laur. Vallam, severorum censorem scriptorum, quidam lusit.* Trithem.

Sunt quidem in Ecclesia Catholica plurimi mali, sed ex hæreticis nullus est bonus. Bellarm. *de not. Eccles. l. 4. c. 13.*

Num. 16. 7. 1 Tim. 1. 7.

παραζήλετε. Gal. 6. 1.

Aut fumus, aut fuimus, aut possumus esse quod hic est.

Heb. 10. 24.

Iam. 3. 17.

Isa. 3. 11.

Ezek. 22. 2.

1 Cor. 5.

κρίμα δὲ μέγα, ver. 2. *est rigor juris moderationi & mitigationi oppositus.* Aret.

Verse 2. *For with what judgement ye judge, &c.*] Our Saviour sets forth what he had said before by these two proverbial sentences; as well known among them as those amongst us: *ye shall sow as ye reap, drink as ye brew, be served with the same sawce, &c.* Compare herewith those divine Proverbs, *Isa.* 33. 1. *Prov.* 12. 14. & 13. 2, 21. & 14. 14, 22. & 22. 8. *Job* 4. 8. *Mark* 4. 24. God delights to give men their own, as good as they brought, to pay them home in their own coyn, or as the text here, and the Hebrew proverb hath it, to remete them their own measure, *Isa.* 3. 10, 11. with

See also Rev. 13. 10. & 18. 6. *Middah cenegedh middah.* Psal. 18. 26.

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with the merciful to ſhew himſelf merciful, and with the froward to *wreſtle:* he will be as froward as they for the hearts of them, beat them with their own weapons, overſhoot them in their own bowes, ſhape their eſtates according to their own patterns, and cauſe others to write after their Copies, as it fared with *Pharaoh*, *Adonibezek*, *Agag*, &c. *Sodom* ſinned in fulneſs of bread, and it is expreſly noted, that their victuals were taken from them by the four Kings. Their eyes were full of uncleanneſs, and they were ſmitten with blindneſs: they burned with luſt, and were burned with fire: they ſinned againſt nature, and againſt the courſe of nature, fire deſcends and conſumes them: *Eglon* ſtab'd into the guts, finds his bane the ſame way with his ſin; *Siſera* annoys Gods people with his Iron Charets, and is ſlain by a nayl of Iron. *Jeſabels* brains, that deviſed miſchief againſt the innocent, are ſtrew'd upon the ſtones: by a Letter to *Jezreel* ſhe ſhed the blood of *Naboth*, and by a Letter from *Jezreel*, the blood of her ſons is ſhed. *Nebuchadnezzar* deſtroyed *Solomons* Temple (that ſeven years work of ſo many thouſands) therefore let him be turned a grazing, and ſeven ſeaſons paſs over him, ſaith the Oracle, *Dan.* 4.16. The blaſphemers in the *Revelations*, *gnaw their tongues* through pain, and *Dives* (for like cauſe) was tormented in that part chiefly. *Appion* ſcoffing at Religion, and eſpecially at circumciſion, had an ulcer at the ſame time, and in the ſame place. *Phocas* a wilde, drunken, bloody, adulterous Tyrant, was worthily ſlaughtered by *Heraclius*, who cut off his hands and feet, and then his genitals by piece-meal. The Donatiſts that caſt the holy Elements in the Lords Supper to dogs, were themſelves afterward devoured of dogs. *John Martin* of *Briqueras*, a mile from *Angrogne*, vaunted everywhere, that he would ſlit the Miniſters noſe of *Angrogne*, but was himſelf aſſaulted by a Wolf, which bit off his noſe, whereof he dyed mad. Sir *Ralph Eterker*, Knight Marſhal of *Callice*, in Q. *Maries* Raign, being preſent at the death of *Adam Damlip* Martyr, bid the Executioner diſpatch, ſaying, that he would not away till he ſaw the Traytours heart out. Shortly after this Sir *Ralph* was ſlain, amongſt others, in a skirmiſh at *Bullein*, and his heart cut out of his body by the enemies: a terrible example to all mercileſs and bloody men, &c. For no cauſe was known, why they ſhould uſe ſuch indignation againſt him more then the reſt, but that it is written, *with what meaſure ye meat, it ſhall be meaſured to you again:* B. *Ridley* told *Steven Wincheſter*, that it was the hand of God that he was now in priſon, becauſe he had ſo troubled others in his time. And as he had inflamed ſo many good Martyrs, ſo he dyed miſerably of an inflamation, that cauſed him to thruſt out his tongue all ſwoln and black, as Archb. *Arundel* had died before him. The Archbiſhop of *Toures* made ſuit for the erection of a Court, called *Chambre Ardent*, wherein to condemn the Proteſtants to the fire. He was afterwards ſtriken with a diſeaſe called, *The fire of God*, which began at his feet, and ſo aſcended upward, that he cauſed one member after another to be cut off, and ſo dyed miſerably. And there is mention made of one *Chriſtopher* an unmerciful Courtier, who ſuffering a poor Lazar to die in a ditch by him, did afterwards periſh himſelf in a ditch. To return to the preſent purpoſe, *Laurentius Valla* cenſured all that wrote before him, *Eraſmus* comes after, and cenſures him as much: *Beza* finds as many faults with *Eraſmus*, and not without cauſe, as appeareth by that one paſſage among many in his Annotations on *Rom.* 7.21. *I finde then a law, that when I would do good, evil is preſent with me; Eraſmus Originem ſecutus, ſcripſit Paulum hoc Sermone balbutire, quùm ipſe potiùs ineptiat. Scaliger* the *Hyper-critick* gives this abſurd and unmannerly cenſure; *Gothi bellua, Scoti non minus. Angli perfidi, inflati, feri, contemptores ſtolidi, amentes, inertes, inhoſpitales, immanes.* The *Gothes* are beaſts, ſo are the *Scots*. *Engliſh-men* are perfidious, proud, fierce, fooliſh, mad-men, ſlow-bellies, inhoſpital, barbarous. Another comes after him, and ſaith, His bolt, you ſee is ſoon ſhot, and ſo you may happily gueſs at the quality of the Archer. *Tacitus* ſpeaks reproachfully of both Jews and Chriſtians; and is paid his own as well, both by *Tertullian* and *Lipſius*. If men ſuffer in their good names, they may thnak themſelves, moſtly. Contempt is a thing that mans nature is moſt impatient of: thoſe that are given to ſlight and cenſure others, are puniſhed with the common hatred of all. Imitation and retaliation are in all men naturally, as we may ſee in every child. And that of *Solomon* is in this ſenſe found moſt true; *As in water, face anſwereth to face; ſo doth the heart of a man to a man.* None are ſo ſhunned and cenſured, as thoſe that are moſt cenſorious. The places they live in groan for a vomit to ſpew them out.

Gen. 14.11.

Quia lingua plus peccaverat. Cyprian. Ioſephus. Zonaras.

Dikes Worthy Communicant.

Act. and Mon. fol. 871.

Ibid. 1120.

Ibid. 1232.

Ibid. 1622.

Ibid. 1911.

Ibid. 1907.

Scalig. *de re Poet caſ.* 16.

Heylins Geog. pag. 468. *Tacitum Lipſius immemorem, ſecumq; pugnantem; Tertullianus mendaiciorum loquaciſſimum appellat.*

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Verse 3. *And why beholdest thou,*] Here's the true method of preaching, by doctrine and use, explication and application. Ministers must (as our Saviour in this Text) bring hammers with their nails, *Jer.* 23.29. and drive them into the very head, yea goad men to the quick, *Eccles.* 12.11. that the peoples hearts may either break, as theirs, *Act.* 2.37. or burst, as theirs, *Act.*7.54. A general doctrine, not applyed, is as a sword without an edge, not in it self, but to us, through our singular senselesness: or, as a whole loaf set before children, that will do them no good: the bellows will be burnt in the fire, but the dross remains still. A garment fitted for all bodies, is fit for no body: and that which is spoken to all, is taken as spoken to none.

Generaliter significat quod siccum & leve est. Tertullianus stipulam vertit.

Vituperant homines quam commendant promptius. Plaut.

The moat that is in thy brothers eye,] The moat or straw: The word (beam) seems rather to have reference to a straw, then to a moat; And this is an evil disease that I have seen under the Sun, that men (and those of the better sort sometimes) hear nothing, talk of nothing so willingly, as they do of other mens faults, Psal.50.20. *thou sittest and speakest against thy brother*, &c. There is no discourse that men will sit so long at, and be so taken with as this. *The words of the tale-bearer are as flatteries, and they go down to the bowels of the belly*: Many are never well, longer then they are holding their fingers in other mens sores, amplifying and aggravating their faults and failings, not onely most severely, but almost tragically; not once mentioning their good parts and practises. These are like Crows, that fasten onely upon Carrion, or the Horse-flie, that if he happen into a Field that is never so full of sweet Flowers, yet if there be but a little filthy dung in it, his eye and sent is only to that, and upon that only will he light. *David* compareth such as these to the Asp, that is quick of hearing, but very ill sighted, (having his eyes not in his fore-head, but in his temples) weak, but full of poyson. Herein onely is the difference. That poyson that Asps vent to the hurt of others, they keep within them, without hurt unto themselves. But the malicious censurer is his own worst enemy: for as he *sets his mouth against Heaven, and his tongue walketh thorow the Earth*, Psal.73.9. so by mis-judging, (out of an inward hatred of another) all his actions and intentions, he pulls upon himself, the hatred both of Heaven and Earth; for his trampling upon Gods jewels, because a little sullied. God doth unwillingly see the faults of his children, *Numb.* 6.23, 21. yea, he passeth by their iniquity, transgression and sin, *Micha* 7.18. with one breath both these are reported. *The high-places were not removed, yet nevertheless Asa's heart was perfect*, &c. So 1 *Pet.*3.6. compared with *Gen.*18.12. *Sarahs* whole sentence was vile and profane: not one good word in it, but this, that she called her husband *Lord*. God of his goodness takes notice of that word, and records it, by S. *Peter*, to her eternal commendation. He spyeth out and severeth gold, though but a dram, from a mass of dross; good grain, though but a handful, from a heap of chaff, cuts out that which is perisht, (as men do out of a rotten apple) and preserves the rest. Be ye therefore followers herein of God, as dear children: And walk in love, &c. It thinketh not evil, but *believeth all things, hopeth all things*, strains to hold a good opinion, where it hath least probability to induce it; rashly rejects none, in whom it seeth signs of grace: according to that of our Saviour, *See that ye despise not one of these little ones*, neither for error in judgement, *Rom.*14.3,10, nor for slips and infirmities in life and conversation, and that because God despiseth them not, but guards them by his Angels, *vers.*10. and saveth them by his Son, whom he sent for the purpose, *vers.*11. And 1 Thes.1.4. *Knowing brethren beloved, your election of God, viz.* by your effectual faith, laborious love, patient hope, *vers.*3. although they were so compassed with infirmities, as he doubted lest the Tempter had tempted them, and his labour had been in vain: he feared their utter Apostacy. So, *Heb.* 5.10. he could not but be perswaded of them *better things, and such as accompany salvation*, though he had justly and sharply reproved them for their dulness of hearing, and slowness of proceeding; yea, sets before their eyes that terror of the Lord upon Apostates, to quicken their pace, and excite them to proficiency. *I am black*, saith the Church, *but comely, as the Tents of Kedar, as the curtains of Solomon.* The *Kedarites* dwelt in Tents and open Fields, where all was exposed to the parching Sun in the Desart; but in *Arabias* Desarts, and they were very rich and glorious, (see *Ezek.* 27.21. *Jer.*49.28,29. *Isa.*21.13, 16, 17. full of precious jems, gold, and pleasant odours. *Arabia* lookt rudely, yet by searching it regularly, there were to be found things of greatest price. So is it with many of Gods people, especially in the scorching heat of

Vultures ad male olentia. feruntur. Basil.

Aspidi bebetes oculi dati, cujus non in fronte sed in temporibus habet. Plin. *l.*16.*c.*14.

Non est huic similis malitia; hæc habentibus pessima est. Sen.

Ephes.5.1.2. 1 Cor.13.5.

Matth.18.10.

1 Thes.3.5.

Cant.1.5.

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of temptation, desertion, or outward affliction, &c. He that follows his own conjecture, may condemn a dear child of God, and approve a detestable heretick, as *Philip* did *Simon Magus*. If his eyes be too fast fixed either on the Saints infirmities or the Hypocrites fair pretences, they may bring forth, as *Jacobs* sheep did, spotted fruits.

But considerest not the beam that is in thine own eye,] Most mens minds are as ill set as their eyes: they can turn neither of them inwards. They tell us of a kinde of Witches, that stirring abroad would put on their eyes, but returning home, they boxed them up again. The Philosophers call upon us, to look to the hinder part of the wallet. And S. *James* saith, *Be not many Masters* or *Teachers*: and mark the reason, which he prescribeth as a remedy: *For in many things we sin all.* Now those that in the sense of their own sinfulness are poor in spirit, will soon be meek and merciful to their fellow-sinners: they that have proved their own works, and found all to be (not *good and very good*, as God did his, but) naught and stark naught, as the figs in *Jeremy*, will be content to bear one anothers burdens, and restore such as are overtaken in a fault with the spirit of meekness, considering themselves, lest they also be tempted. They will be as willing to lend mercy now, as they may have need to borrow mercy another time. And conciousness of their own corruptions will make them compassionate towards others in this kinde. The Greek word, that signifieth to censure, signifieth also, and in the first place, to be idle. Whereunto agreeth that of S. *Paul* (speaking of wanton widows,) *they learn to be idle, wandring about from house to house: and not onely idle, but tattlers also and busie-bodies, speaking of things that they ought not.* Those that travel not with their own hearts, have both leasure and list to be medling with others.

Lamiæ apud Plinium.

Jam. 3. 1, 2.

Gal. 6. 1, 2, 4. Jer. 24. 2.

Erratis veniam poscenti reddere par est. Hor.

Ἀργὸν arguo, *proprie sector, post, reprehendo* Beeman. 1 Tim. 5. 13.

Verse 4. *Or how wilt thou say to thy brother*, &c.] How impudent are hypocritical finde-faults, that can say such things to others, when themselves are most obnoxius? whence is this, but either from a secret desire of purchasing an opinion of freedom from the faults they so boldly censure in others, or that they may thereby the sooner insinuate and ingratiate with them they deal with? The Vulgar Translation reads here *Frater sine*, &c. *Brother, let me pull out the moat that is in thine eye*, &c. Burning lips and a wicked heart, are like a potsheard covered with silver dross. When he speaketh fair, believe him not: for there are seven abominations in his heart; but there lyes a great beam of hypocrisie between him and himself, that he cannot discern them. These are they, that by good words and fair speeches deceive the hearts of the simple, as the Serpent did *Eve*. You would think, by their smoothing soothing honey-words, they were wholly set upon seeking your good: when they meerly serve not the Lord Jesus Christ, but their own bellies, as those Popish flesh-flies. *Faithful are the wounds of a friend*, (fair they are and pleasant, saith the Chaldee here) *but the kisses of an enemy are deceitful*, as were those of *Joab* to *Amasa*, and *Judas* to Christ. Καταφιλεῖν *non est φιλεῖν*, saith *Philo*. Love is not always in a kiss: there are that kiss and kill. *David* would not taste of their dainties, nor endure that they should pour upon him the sweetest oyntments (as at Feasts it was the custome among that people, *Luke* 7. 46.) Indeed if the righteous smite him, he would take it for a singular curtesie. *Let him reprove me*, saith he, it *shall be an excellent oyl*, and shall soak into me, as soft oyl doth into wooden vessels. It shall not break my head; my heart it may; and so make way for the oyl of Gods grace which is not poured, save onely into broken vessels: for indeed whole vessels are full vessels, and so this precious liquor would run over, and be spilt on the ground, as *Bernard* hath it.

Frater, quasi ferè alter. Gellius. *lib.* 13. *cap.* 10. Pro. 26. 23, 25. Rom. 16 18. *Pertinax* Imp. *vulgo dictus est* ἀντίλογος *quod blandus esset magis quam benignus.* Aurel. Victor. Prov. 27. 6. Psal. 141. 4 5.

Verse 5. *Thou hypocrite*,] This is a dull generation, and must be rebuked *sharply* or cuttingly, that they may be sound in the faith. And Ministers, by our Saviours example here, must learn, so to instruct, as to sharpen and set an edge upon the word, so as it may gore the crusty consciences of their hearers with smarting pain, that they may hear and fear, and God may heal them, *Matth.* 13. 15. Christ turns himself here to such, and bitterly inveighs against them, as elsewhere likewise he doth, but especially *chap.* 23. of this Gospel, dragging them down to Hell by a chain of eight several woes, as so many links, and closing up all with that terrible thunderbolt, *ye serpents, ye generation of vipers, How can ye escape the damnation of Hell?* verse 33. and all to shew us, how such kinde of persons should be handled. As for those that are so proud and passionate, that none dare declare their way to their face, God will lay them in the *slimy*

Hypocritis nihil stupidius. Tit 1. ἀποτόμως. *Metaph. à chirurgis, quos misereri cordes esse non opertet.* Celsus. Matth. 17. 17. chap 3. 7. & 22. 18. Luk. 13. 15.

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vallies, where are many already like them, and more shall come after them: wherehence also they shall be brought forth to the day of wrath, and will they nill they, hear *Ite Maledicti*, Go ye cursed, &c.

Iob 21. 30, 31, 32, 33.

Thou hypocrite, first cast out the beam, &c.] S. *James* telleth us, that the wisdom from above is first pure, and then peaceable, *without judging*, *without hypocrisie*. And these two last are set together, to teach us, that the greatest Censurers, are commonly, the greatest Hypocrites; and as any one is more wise, he is more sparing of his censures. Hence also S. *Peter*, after he had said, *Lay aside all malice*, *guil*, *hypocrisie*, *envie*, addeth, *and evil speakings*: to note, that censuring, and all other evils of the tongue, are gendred of any of the fore-mentioned. For wicked men are apt to *muse as they use*; as the envious Devil accused God to our first Parents of envie; the covetous person thinks all the world to be made of covetousnes. *Caligula* did not believe there was any chast person upon Earth. And *Bonner* said to Mr. *Hanks* the Martyr, I dare say that *Cranmer* would recant, if he might have his Living again: so measuring him by himself. Those that have a blemish in their eye, think the Skie to be ever cloudy: and such as are troubled with the Jaundise, see all things yellow: so do those that are overgrown with malice and hypocrisie, think all like themselves. Contrarily, *Mary Magdalen* thought the Gardiner should have had as much good-will to Christ as she had. Little did *Jacob* suspect that *Rachel* had stole her Fathers Idols: or the Disciples, that *Judas* had harboured such a traytor in his heart, as treason against his Master. They rather suspected every man himself then *Judas*. And when our Saviour bad him, *What thou doest, do quickly*, they thought he had meant of making provision, or giving something to the poor. Also when the woman poured the precious oyntment upon our Saviour, and *Judas* censured the fact as a waste, though he did it because he was a Thief, and cared not a pin for the poor, yet all the Disciples approved of what he said, and are therefore made authors of his speech by one of the Evangelists; so little did they perceive his craft or his covetousnes. True goodnes is not suspicious, censorious, quarellous. It is for an *Esau* to complain of his Fathers store; Hast thou but one blessing? of his brothers subtilty; was he not rightly called *Jacob*? The godly man casts the first stone at himself, and with *Jacob* cryes out, I am not worthy Lord, the least of thy loving kindnesses. Lo, I have sinned, and I have done wickedly, but these sheep what have they done? Let thine hand I pray thee be against me, &c. said *David*, when he was come to himself; who before this, when he had defiled his conscience with the stain and sting of sin, both censured the fact of the cruel rich man (complained of by *Nathan*) with too much severity, even above the Law; and shortly after tortured the miserable *Ammonites* without all mercy, putting them under saws, harrows, and axes of iron, and making them pass thorow the brick-kiln, &c. This he did before his conscience was awaked out of that dead Lethargy (whereinto Satan had cast him) by the trumpet of the Law: before he was convinced of sin by the sanctifying Spirit, and purged thereby from those pollutions he had remorselesly wallowed in. But if God will but once more make him to hear of joy and gladnes, that his broken bones may rejoyce; if he will but restore unto him the joy of his salvation, and stablish him with his free Spirit, then, instead of censuring, and setting against others, he will teach transgressors Gods ways, and sinners shall be converted unto him. He will no longer insult, but in meekness instruct those that oppose themselves, if God peradventure will give them (as he had done him) repentance to the acknowledging of the truth; and that they may awake out of the snare of the Devil, who (as the *Ammonites* were by *David*) are taken captive by him at his pleasure. *Put them in minde*, saith *Paul*, *to speak evill of no man*. And why? *For we our selves also* (even I *Paul*, and thou *Titus*) *were sometimes foolish*, *disobedient*, *deceived*, *&c.* and have yet still a world of work within doors about the discovering and opposing, the mortifying and mourning over our own unruly lusts, and unchristian practices. A sincere heart is ever most censorious and severe against it self. But it is set here by our Saviour, as a visible brand upon the face of the Hypocrite, that as he is ever tampering and medling with other mens moats, so he never hath either leisure or pleasure to look into his own rotten heart, and rebellious courses. *Galileus* used perspective glasses, to descry mountains in the Moon: so do these to finde faults in those that are far better then themselves: they can pierce beyond the Moon, and spy the least Moat in the Sun, the smallest infirmity in the most glorious

It was said of *Antony*, he hated a Tyrant, not tyranny. It may as truly be said of the Hypocrite. He hates sinners, not sins. These he now insheth, those he censureth. *Dike. Act. and Mon. fol.* 1442.

Iohn 13. 26.

Matth. 26. 8.

2 Sam. 24. 17.

Ibid. vers. 31.

Psal. 51. 8, 12, 13.

2 Tim. 2. 26. Tit. 3. 2, 3.

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glorious Saint; yea, ſome errours and exorbitancies that never had any exiſtence but in their imagination, deteſting thoſe ſins in others that they flatter in themſelves. *Utimur perſpicillis magis quam ſpeculis*, ſaith *Seneca*. Men are more apt to uſe Spectacles then Looking-glaſſes; Spectacles to behold other mens faults, then Looking Glaſſes to behold their own. But thoſe that would approve themſelves no hypocrites, muſt do otherwiſe.

And then ſhalt thou ſee clearly, &c.] There is in every godly man an holy baſhfulneſs, an ingenuous modeſty, that he would be foully aſhamed to charge others with thoſe crimes, which he ſhould allow in himſelf. Not ſo every profligate Profeſſor, frontleſs Phariſee, cenſorious Hypocrite. Theſe think, belike, to binde up their own bleeding ſouls with a palliate cure, as they call it, by goring very bloodily into other mens conſciences, whereas they never yet purged their own. Thus dealt the Prieſts and Elders with our Saviour, the falſe Apoſtles with *Paul*, *Porphyry* (and others of the ſame bran) with the Primitive Chriſtians, and the Papiſts with the *Waldenſes*; whoſe freedom of ſpeech, in blaming and reproving the diſſolute manners, and actions of the Clergy, *Effecit, ut plures nefaria affingerentur iis opiniones à quibus omnino fuerant alieni*, ſaith *Girardus*, was the cauſe that they were reported to be *Manichees*, *Cathariſts*, what not? And yet a certain *Dominican* was forced to confeſs, that they were good in their lives, true in their ſpeeches, full of brotherly love one towards another, but their Faith, ſaith he, is incorrigible, and as bad as may be. And why? but becauſe they maintained, that the Pope was Antichriſt, that the Court of *Rome* was intolerably corrupted, the Clergy debauched, &c. *Novum crimen Caie Cæſar*, &c. S. *Paul* was become the *Galathians* enemy, becauſe he told them the truth, and ſo were theſe, the *Pontificians*. There was found a certain Poſtiller, that meeting with this precious paſſage in S. *Auguſtine*. *The whole life of unbelievers is ſin; neither is there any thing good without the chiefeſt good; Crudelis eſt illa ſententia*, ſaid he, This is a cruel ſentence. This was a ſinful cenſure, ſay I, paſſed by a man that was never truly humbled with the ſight and ſenſe of his own wicked and wretched eſtate by nature and practice; a ſtranger to himſelf, and therefore ſo uncharitable to another. It is not evil to marry, ſaith one, but good to be wary. So, it is not amiſs to reprove an Offender, but let a man take heed he hear not; *Phyſitian heal thy ſelf. Hypocrite, firſt pull the beam out of thine own eye.* The Apoſtle after he had given rules for reproving, *Epheſ.* 5.11,12,13. ſubjoyns, *verſ.* 15. *See that ye walk circumſpectly, or exactly*, that none may juſtly blame or blemiſh you, with any foul fault. Infirmities are found in the beſt, and will be, till they come to be *the ſpirits of juſt men made perfect*, Heb. 12.23. And this is a means to make them warn the unruly with more feeling experience and compaſſion, *Heb.* 2. 17. But ſay they be guilty of groſs ſins (as theſe Phariſees) though they ſhould begin at home, and firſt caſt out the beam of their own eye, yet if they ſpeak according to Gods Word, and *the thing be ſo indeed*, hear them hardly, *Matth.* 23.2,3. and mend by them. An Angel may ſpeak in an Aſs, and God by *Balaam*. The words do but paſs thorow him (as when a man ſpeaks thorow a Trunk) they are not polluted by him, becauſe not his.

Ejuſdem furfuris furu.
Iiſdem quibus Manichæi & Cathari commaculati credebantur erroribus.
Arch. Uſſerus *in gravif. quæſt.*
In moribus & vita ſunt boni veraces in ſermone, in caritate fraterna unanimes: ſed fides eorum eſt incorrigibilis & peſſima. Iacob. Iiclenſten. *Dominicanus.*
Omne vita infidelium peccatum eſt. & nihil bonum ſine ſummo bono. Aug. *de vera innocen. cap.* 56.

Nihil turpius eſt, dixit non nemo, Peripatetico claudo. Cavere debet omni vitio quantum fieri poteſt qui in alterum paratus eſt dicere.

Deut. 13. 14.

Verſe 6. *Give not that which is holy to dogs*, &c.] Having ſhew'd How, here our Saviour ſhews Whom we ſhould admoniſh, *Give not holy things*, wholſome counſels or rebukes (called elſwhere *reproofs of life*, precious balms, excellent oyntments, which may heal a wound, but make none) *to dogs*, that will not be taken by the ears; or ſwine, that if they light upon ſuch a pearl, will onely grunt, and go their ways. *Beware of dogs, beware of evil-workers*, ſuch eſpecially as have wrought ſo hard, walked ſo far and ſo faſt, that now they are ſet down to reſt in the ſeat of the ſcornful. Beware of ſuch *botches*; there's no good to be done upon them, or to be gotten by them, but a great deal of danger. The *Cynicks* admoniſhed all they met; if men would not hearken, they counted it an eaſie loſs, to caſt away a few words upon them. But our Saviour preſcribeth us prudence and caution. He will not have holy ſpeeches ſpent and ſpilt upon deſpiſers, his pearls trampled on by ſwiniſh Epicures. Mourn we may, with *Jeremy*, for ſuch mad dogs as furiouſly flee in the face of them that fairly tell them of their faults. Pray we muſt and pity ſuch ſenſual ſwine, ſuch ſottiſh and ſcurrilous wretches, as grunt againſt goodneſs, and feed inſatiably upon the garbage of carnal contentments. As dogs and ſwine were unclean creatures and unfit for ſacrifice;

Hinc illud monitum. Pythag. ὀπίσω εἰς ἀμίδα μὴ ἐμβάλλειν. Plut. *Paedag.*
Prov. 15.31. Pſal. 141.5. Phil. 3.2. Pſal. 1.1. ἐν καθέδρᾳ τῶν λοιμῶν. *Sept.*

Ier. 9.1.

χοιρὸς of χέζω filth. So *porcus quaſi ſtercus.*

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so are those for admonition, that would entertain it with cruelty or scurrility. *Speak not in the ears of a fool*, saith *Solomon*, *for he will despise the wisdom of thy words.* Prov. 23.9. And again, *Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee.* Prov. 9.8. *David* prayes for a friendly reprover, *Psal.*141.5. *Job* cryes, *Make me to know my transgression, and my sin.* Iob 13.23. *Hezekiah* stormed not at that sharp and sad message. Isa. 39 8. *Jonah*, though tetchy enough, layes his hand upon his mouth, and seals up his Prophecy with silence after Gods reprehension. Jon. 4. ult. *Tacuit virgo licet publicè perstricta.* The Virgin *Mary* held her peace, *Joh.*2.5. when her Son took her up so short for her forwardness, afore all the company: So did S. *Peter*, when S. *Paul* took him up for halting at *Antioch*, Gal.2.14. and commendeth that Epistle, wherein S. *Paul* had witnessed that reproof, among the rest, 2 *Pet.*3.16. The two Disciples going to *Emaus* constrained that stranger, that had chidden them for their unbelief, to abide and eat with them. And lukewarm *Laodicea*, so roundly reproved, and sorely threatned with shameful spewing out, repented, and was reformed; as some ground and gather from that title our Saviour assumes in the Preface to the Epistle, *The beginning of the Creation of God.* Luk. 24. *Eusebius* also testifieth, that there was a flourishing Church there in his dayes. Next to the not deserving of a reproof, is the well taking of it. No sugar can bereave a pill of his bitterness. None but the gracious can say, *Let the righteous smite me.* Bees onely pass by Roses and Violets, and sit upon Thyme, which is hot and biting. Most men, when we seek to fetch them out of their sins, to awaken them out of the snare of the Devil, they fret and snarl, as those that are wakned out of sleep are apt to do. They snuff and take scorn, are as Horse and Mule, untameable, untractable, the more you rub their galled backs, the more they kick. These stray-asses will not be brought home, *Exod.*23.4,5. These old bottles will break with such new wine: The more you touch these toads, the more they swell: the more you meddle with these Serpents, the more they gather poyson to spit at you. Go about to cool them, you shall but add to their heat, as the Smiths forge fries, when cold water is cast upon it; and as hot water, if stirred, casteth up the more fume. *Joseph* is for his good will in this kinde, hated of his brethren: *Jonathan* of *Saul*, who cast a Javelin at him: *Micaiah* of *Ahab*, *Amos* of *Amaziah*, *Jeremy* of his flagitious Country-men, Christ of the Jews, *Paul* of the *Galathians*, *John Baptist* of *Herod*. If *John* touch his white sin (and who will stand still to have his eyes pickt out) *John* must to prison. In other things he will dance after *Johns* pipe; but if his Incest be medled with, *John* must hop headless. Say to wrest that string in tune, and it will snap, and break upon you. Now for such scoffing *Ishmaels* and furious opposites, that refuse to be reformed, hate to be healed, let them read their doom, *Psal.* 50.21,22. and see here their destiny. Every good man is bound in conscience to pass by them as incorrigible, irreformable, and not to afford them so much as a pull out of the fire, so much as a caveat to prevent those curses that are coming upon them. But he that is *filthy, must be filthy still*; he must wallow as a Swine, and perish in his own corruptions; he must rage as a mad dog, and run on to the pit of Hell, no body must offer to stop or stay him in his carier.

Post tam grave emplastrum haud dubiè respuit. Parcus.

Verse 7. *Ask and it shall be given you*, &c.] Whereas it might be objected, These are hard lessons, neither know we how to quit our selves in the discharge of them. Our Saviour answers, as *Esay* did before him, *Seek ye the Lord while he may be found, call ye upon him whilest he is near*: and as S. *James* adviseth after him: *If any man want wisdom, let him ask it of God.* Isa. 55.6. Iam. 1.5. Ask saith he, and it shall be given you. Run to the great Doctor of the Church, as *Agur* did to *Ithiel* and *Ucal*, *Prov.*30.1. and he will teach you: seek his face and favour, and ye shall surely finde it; Knock at the beautiful gate of Heaven with the hand of Faith, and it shall open unto you (as the Iron Gate did to *Peter*,) of its own accord. Act. 12. *Elisha's* staff was layd (by his appointment) upon the dead childs face, but there was neither voyce nor hearing. He went therefore himself, *and shut the door upon them twain, and prayed unto the Lord.* 2 King. 4. 31, 33. This staff he knew was long enough to reach *up to heaven*, to knock at those Gates, yea to wrench them open. *Ask therefore that your joy may be full.* Hitherto ye have asked me nothing, saith Christ, disliking our dulness to this duty. *Quid est cur nihil petis? pete ne privatus, de me queraris*; said *Severus* the Emperour to his Courtiers, What meanest thou to ask nothing of me? Ask, that thou mayst have no cause of complaint against me. Lamprid. *in ejus vita.* And Pope *Nicolas* the fifth (a great favourer of learning) When he,

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was told of ſome in *Rome* that made good verſes: They cannot be good Poets, ſaid he, and I not know them. Why come they not to me, if good, *Qui Poetis etiam malis patco*, Who am a friend to Poets, though not ſo good? Chriſt ſoliciteth ſutors, *and the Father ſeeketh ſuch to worſhip him*, *Joh.* 4. 23. not for any thing he gets by it, but meerly for our benefit: as the Sun draws up vapors from the earth, not for it ſelf, but to moyſten and fatten the earth therewith. And although he come not ever at firſt call, yet be not diſcouraged with ſilence or ſad anſwers. He is neareſt to ſuch ſutors as with *Mary*, cannot ſee him for their tears and griefs: if, with her, they continue to ſeek him in humility; If they reſt not rapping and bouncing at his gates, he will open unto them, for their importunity, *Luk.* 18.5,7. The Saints ſometimes have preſent audience, as *Eleazer*, *Gen.* 24. 15. *Daniel*, *Chap.* 9. 23. The Diſciples, *Act.* 4. 31. And *Luther*, who came leaping out of his cloſet, with *Vicimus*, *Vicimus* in his mouth. But what if they have not? far be it from them, to think that God is aſleep, or gone a journey, as the Prophet jeareth at *Baal*: or that he wanteth ears, as the Image of *Jupiter* did at *Creet*. Queſtionleſs he that bids us ask, meaneth to give: as when we bid our children ſay, *I pray you father give me ſuch a thing*: We do it not but when we mean to give it them. If he defer help, let it humble us, as it did *David*, Pſal. 22. *I cry in the day time, but thou hearest not*, &c. *But thou art holy*, &c. Others have prayed and ſped, *Our Fathers truſted in thee, they cryed unto thee and were delivered*: *But I am a worm and no man*, yet will I call upon him (not onely in my ſinking, but) from the bottom of the deeps. Let it alſo quicken us to further fervency, as it did S. *Paul*, and the Church, *Pſal.* 80.3,7,19. never giving over the ſuit (with the importunate widow,) till we have obtained it. He that prayeth, moveth God, not as an Orator moveth hearers, but as child, his Father. The end of Oratory, is to ſpeak perſwaſively, not always to perſwade: but the end of prayer is to prevail, and ſpeed; Ye which are Gods *remembrancers*, give him no reſt, till ye have what ye beg. *Ask, ſeek, knock*: uſe an unwearied importunity: ſlip not any opportunity, pray without ceaſing, *pray continually*: ſet aſide all for prayer, wait upon it, (as the word ſignifieth) *Col.* 4.2. with *Act.* 10. 7. But muſt we never leave praying? (may ſome ſay) till we have our requeſt granted? there are other things to be done? True: and you muſt give over the words of peayer for a ſeaſon, but never the ſuit of prayer. A begger (for example) comes to a rich mans gate, and cryes for an alms, but none there anſwers him. He being a poor man, hath ſomething elſe to do then to beg: and therefore he ſits him down, and knits or knocks, or patcheth, &c. and betwixt whiles, begs and works, works and begs. So ſhould we, follow our neceſſary buſineſs, and yet continue our ſuit for grace. And the rather, becauſe beggers hold out to ask, where yet they have no promiſe it ſhall be given them: nay when (many times) they are frowned upon, threatned, puniſhed for begging. And whereas beggers come no nearer the houſe, then the porch or entry, and ſo know not whether the maſter of the houſe be providing for them an alms or a cudgel. All Gods petitioners, that call upon him in truth, are admitted into the Parlor, as I may ſo ſay, into Gods ſpecial preſence. *An hypocrite ſhall not come before him*, Job 13.16. *But the upright ſhall dwell in his preſence*, Pſal. 140.13. *He hideth not his face* from ſuch, *but when they cry, he heareth*, Pſal. 22.24.

Buſchius *in val.*

Creta Jovis eſt imago, auribus carens.

Pſal. 22. 2,3,4, 5,6.

2 Cor. 12.

Luk. 18. 11.

Iſa. 62. 7.

It ſhews *inſtantiſſimam neceſſitatem.* Aug. τῆ προσευχῆ προσκαρτερεῖτε. Coloſ. 4.2. Rom. 12.12.

Obj.

Sol.

And it ſhall be given you] It is not ſaid what ſhall be given, becauſe the gift is above all name, ſaith *Auſtin*. Like as *Amos* 4. 12. Thus will I do unto thee: Thus? how? *Non nominat mala, ut omnia timeant*, ſaith *Ribera* out of *Hierom*: No evil is named, that they may fear all.

Verſe 8. *For every one that aſketh receiveth*, &c.] And he is worthily miſerable, that will not be happy for asking. Prayer (ſaith *Lambert* the Martyr) is in Scripture much commended, and many great and unmeaſurable benefits are ſhewed to enſue thereupon, that men ſhould the more luſtily give themſelves thereunto. Thus *Jacob* wreſtling with God, both by *might* and *ſlight*, (as the word ſignifieth) both by the ſtrength of his body, and force of his faith, he grounded his prayer upon Gods gracious promiſe; which he rolls as ſugar in his mouth, and repeats it again and again. See the ſame courſe taken, 2 *Sam.* 7. 25. 1 *King.* 8. 25, &c. *Dan.* 9. 2, 3. *Pſal.* 12. 5, 6, 7. *Act.* 4. 25, &c. Caſt anchor of hope in the darkeſt deſertion, wait for day, and pray, as thoſe in the ſhipwrack, *Act.* 27. pleading that precious promiſe, *Iſa.* 50. 10. This help if we uſe not, we ſhall either pray coldly, offer incenſe without fire: or, as the

Act. and Mon. fol. 1017.

אבק

Gen. 32 9, 12.

Phariſee,

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Pharisee, proudly, or as the *Thessalonians*, as men without hope: which is to deny our own prayers. He cannot possibly be poor, that can pray in faith: because God is *rich to all such*, *Rom.* 10.12. and giveth richly to such as so ask, *Jam.* 1. 5. Never did the hand of faith knock in vain at Gods gate. The Ædiles (or Chamberlains) amongst the *Romans*, had ever their doors standing open, for all that had occasion of request or complaint, to have free access to them. Gods mercy-doors are wide open to the prayers of his faithful people. The *Persian* Kings held it a piece of their silly glory, to deny an easie access to their greatest Subjects. It was death to sollicite them uncalled. *Esther* her self was afraid. But the King of Heaven manifesteth himself to his people, *Joh.* 14.21. calls to his spouse, with, *Let me see thy face, let me hear thy voyce*, &c. and assigneth her negligence herein, as the cause of her soul-sickness: The door of the Tabernacle was not of any hard or debarring matter, but a veil; which is easily penetrable. And whereas in the Temple none came near to worship, but onely the High-Priest, others stood without in the outer-Court; Gods people are now a Kingdom of Priests, and are said to worship in the Temple, and at the Altar, *Rev.* 11.1. Let us therefore draw near with a true heart, in full assurance of faith, Let us come boldly to the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

ἁπλῶς.

Cant. 2. 14.

Heb. 10. 22. Heb. 4. 16.

Vers. 9,10. *Or, What man is there of you, whom if his son ask bread*, &c.] By an argument from the less to the greater. Our Saviour sweetly confirmeth what he had said; that we may ask in *faith*, *nothing wavering*, or being at an *uncertainty*, or at *variance with himself*, doubting whether he should believe or not. This is no less unpleasing to God, then unprofitable to us. God is the Father of all mercies, and loveth his, far more then any natural father doth his own childe; then *Abraham* did *Isaac*; or *David Absolom*. And according to his affections, such are his expressions: for as he knoweth their needs, so he gives them all things *richly to enjoy*. He giveth them not, as he doth the wicked, *panem lapidosum*, a stone for bread: he feeds them not (as we say) with a bit and a knock. He puts not into their hands, ἀντὶ ὄφεως σκόρπιον, (as the Greek proverb hath it, whereunto our Saviour here alludeth) for a *fish a scorpion*: No, he feedeth them with the *finest Wheat*, *Psal.* 81. 16. and filleth them with fat things full of marrow, *Isa.* 25.6. He nourisheth them with the best, as *Joseph* did his Fathers household in *Egypt*, according to the mouth of the little ones, or as so many little ones (saith the Original) tenderly and lovingly without their care or labour. And whereas some naturall parents have (monstrously) proved unnatural; as *Saul* to *Jonathan*, and those ἀσυνθέτους, *Rom.* 1. 31. Not so God: as himself is an everlasting Father, *Isa.* 9.6. So is his love, *Isa.* 49.14. *Joh.* 13.1. Men may hate their children whom they loved: but he *rests in his love*, *Zeph.* 3. 17. they may cast out their babes, but he gathers them. Father *Abraham* may forget us, and *Israel* disown us, *Isa.* 63.16. *But thou O Lord art our* never-failing *Father*, *our Redeemer*, &c. The fathers and governours of the Church, may (out of an over-flow of their misguided zeal,) cast us out, and for a pretence, say, *Let the Lord be glorified. But then shall he appear to your joy, and they shall be ashamed*, *Isa.* 66.5. The *Fathers of our flesh* chasten their children after their own pleasure: but he for *our profit*, *that we might be partakers of his holiness*. He feeds his people sometimes with *the bread of adversity*, *and the water of affliction*: or gives them (as it were) a thump on the back with a stone, to drive them downwards, and makes them eat ashes for bread, as *David*; their bread with quaking, as *Ezekiel* did: holds them to hard meat (some of the Martyrs were fed with bread made, most part, of sawdust, and *Ezekiel* with bread prepared with cow-dung.) He chasteneth them also, otherwhiles, not onely with *the rods of men*, but with the severe discipline of scorpions: and this seemeth not, for the present, to be *joyous*, *but grievous*: Nevertheless, afterward it yieldeth the *peaceable fruits of righteousness*, *to them that are thereby exercised*. They shall sit down with *Abraham*, yea in *Abrahams* bosome (as they used to lean at Feasts) in the Kingdom of Heaven: and shall have (not a *Benjamins* mess onely, but) a royal diet, as *Jeconiah* had, every day a portion. Then shall the Lord stand forth, and say to those men of his hand, who had *their portion here*, *and whose bellies he filled with his hid treasure*. (The Inn-keeper gives the best bits to his Guests, but reserves the patrimony for his children) *Behold my servants shall eat*, *but ye shall be hungry*, &c. *Isa.* 65.13.

Jam. 1. 6. διακρινόμενος. *Alternantibus sententiis secum disceptans.* Budæus *in com.*

1 Tim. 6. 18. *Alterâ manu fert lapidem, alterâ panem ostentat.* Plant.

Gen. 47. 12. ἐσιτομέτρει. Say the Septuagint: whereunto our Saviour seems to allude.

Luk. 12. 42. Psal. 27.

Heb. 12. 10. Jer. 30. 20. Psal. 102. 9. Ezek. 12. 18.

Ezek. 4. 15.

Heb. 12. 11.

Matth. 8. 11. Jer. 52. 34.

Verse

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Verse 11. *If ye then being evil*] Even ye my Disciples also: For by nature there is never a better of us. But as the historian said, that there were many *Marii in one Cæsar*, so there are many *Cains* and *Judasses* in the best of us all. *Homo est inversus decalogus*, saith one: whole evil is in man, and whole man in evil; yea in the Devil, whose works (even in the best of his Saints) Christ came to destroy; to dissolve the old frame, and to drive out the Prince of darkness, who hath there entrencht himself. And although sin in the Saints hath received its deaths-wound, yet are there still in the best, continual stirrings, and spruntings thereof (as in dying creatures it useth to be) which (without Gods greater grace, and the countermotion of the holy Spirit within them) would certainly produce most shamefull evils. This put St. *Paul* to that pittifull outcry, *Rom.* 7. 24. and made him exhort *Timothy* (though he were a young man rarely mortified) to exhort *the younger women with all pureness*, or chastity; intimating, that, through the corruption of his nature, even whilst he was exhorting them to chastity, some unchast motions might steal upon him unawares. A tree may have withered branches, by reason of some deadly blow given to the root, and yet there may remain some sap within, which will bud and blossome forth again. Or as of some wild fig-tree, saith a Father, that grows in the walls of a goodly building, and hides the beauty of it, the boughs and branches may be cut or broken of, but the root, which is wrapped into the stones of the building, cannot be taken away, till the walls be thrown down, and the stones cast one from another: So sin that dwelleth in us, hath its roots so inwrapped and intertwined in our natures, that it can never be utterly extirpated; but *pride will bud*, and the fruits of the flesh *will be manifest*, though we be daily lopping off the branches, and labouring also at the root. Sin is an inmate, that will not out, do what we can, till the house fall upon the head of it; an hereditary disease, and that which is bred in the bone, will never out of the flesh; a pestilent *Hydra*, somewhat akin to those beasts in *Daniel*, that had their *dominion taken away, yet were their lives prolonged for a time, and a season. Dan.* 7. 12.

κακοὶ μὲν θεῖτες κακοὶ δὲ καὶ ἵππες. Never a bar. rell better herring.

The elect *Cretians* before conversion were lyers, evil beasts, &c. and must be sharply rebuked that they may be found in the faith. Tit. 1. 12. ἐν πάσῃ ἁγνείᾳ. 1 Tim. 5. 2.

Ezek 7. 10. Gal. 5. 19.

How much more will your father which is in Heaven give good things] Give the *holy Spirit* saith St. *Luke*: for *Nihil bonum sine summo bono*, saith St. *Austin*, when God gives his Spirit, he gives all good things, and that which is more then all besides. For it is a Spirit of judgement and of burning, of grace and of deprecation, of knowledge, and of the fear of the Lord, of strength and of might, enabling both to resist evil of sin, and to endure evil of sorrow. And for good things, temporal, to trample on them; spiritual, to reach after them. It is a free spirit, setting a man at liberty from the tyranny of sin, and terror of wrath; and oyling his joynts, that he may be active and abundant in the Lords work. This holy spirit is signified by those *two golden pipes*, *Zech.* 4. through which the two Olive branches, the Ordinances empty out of themselves the golden oyls of all precious graces into the candle-stick, the Church. And how great a favor it is to have the holy Spirit our inhabitant: See *Joel* 2. where, after God had promised the former and latter rain, floors full of wheat, and fats full of wine and oyl, a confluence of all outward comforts and contentments; he adds this as more then all the rest, *I will also pour out my spirit upon all flesh*. He will *pour out*, not drop down only sparingly and pinchingly as some penny-father, but pour out, like a liberal housholder, as it were, by pails or bucket fulls. And what? *my spirit*, that *noble spirit*, as *David* calleth it, that comforter, counsellor, conduct into the land of the living. And upon whom? *upon all flesh*: spirit upon flesh, so brave a thing upon so base a subject. Next to the love of Christ indwelling in our nature, we may well wonder at the love of the holy Ghost that will dwell in our defiled souls: that this *spirit of glory and of God* will dain to rest upon us, as the cloud did upon the Tabernacle. How glad was *Lot* of the Angels, *Micha* of the Levite, *Elizabeth* of the mother of her Lord, *Lydia* of *Paul*, *Zacheus* of Christ, *Obed-Edom* of the Ark? And shall not we be as joyful and thankful for the holy Spirit, *whereby we are sealed* (as merchants set their seals upon their wares) unto the day of redemption. If *David* for outward benefits brake out into, *What is man that thou art mindful of him?* and *Job*, for farherly chastisements, *what is man that thou shouldest magnifie him, &c?* how should this best gift of his holy Spirit affect and ravish us? sith thereby all mercies are seasoned, and all crosses sanctified; neither can any man say (experimentally and savingly) *that Jesus is the Lord, but by the holy Ghost.*

Luke 11. 13.

Isa. 4. 4. Zech. 12. 10. Isa. 11. 2.

2 Cor. 3. 17.

Joel 2. 23. 28. Psal. 51. *Opponitur carni spiritus*, i. e. *res præstantissima rei planè fragili, & caducæ: quam tamen Dominus dignetur excellenti spiritus sui munere.* Beza.

1 Pet. 4. 14. Ephes. 4. 30. Psal. 8. 4. Iob 7. 17.

1 Cor. 12. 3.

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Give good things to them that ask him] *sc.* If they ask in faith, bring honest hearts, and lawfull petitions, and can weight Gods leisure. Let none say here, as the Prophet Isa. 49. in another case, *I have laboured in vain, and spent my strength for nought*: I have prayed and sped not, the more I pray, the worse its with me. The manner of our usage *Act. and Mon. fol.* 1565. here in prison doth change (saith B. *Ridley* in a letter to *Bradford*) as *sower Ale doth in Summer*: and yet who doubts but they prayed earn and earnestly, when they were in *Bocardo*, that *Colledge of Quondams*, when those Bishops were there prisoners? God is neither unmindfull nor unfaithfull, but waits the fittest time to shew mercy, and will surely avenge his own elect, which *cry day and night unto him, though he bear* Luke 18. 7. *long with them.* The seed must have a time to grow downward, before it grows upward: And as that seed which is longest covered, riseth the first, with most increase: so those prayers which seem lost, are laid up in heaven, and will prove the surest grain: the more we sow of them into Gods bosom, the more fruit and comfort we shall reap and receive in our greatest need.

Verse 12. *Therefore all things whatsoever ye would, &c.*] *q. d.* To wind up all in a word (for it would be too tedious to set down each particular duty;) let this serve for a general rule of direction in common conversation, and mutual interdealings one with another: *whatsoever ye would that men should do to you, do ye even so to them.* This is the royal Law, the standard of all equity in this kind, a sealed weight and rule, according to which we must converse with all men. *Severus* the Emperor had this sentence of our Saviour often in his mouth; and commanded it to be proclaimed by the Cryer, whensoever he punished such of his souldiers as had offered injury to others: For there is no doubt (saith Mr. *Calvin* upon this text) but that perfect right should rule amongst us, were we but as faithful Disciples of *active* charity (if we may so speak) as we are acute Doctors of *passive*; did we but love our neighbour as our self. Charity (tis true) begins at home in regard of order, but not in regard of time: for so Isa. 58. 3. soon as thou beginnest to love thy self, thou must love thy neighbour as thy self; neither may any man at any time hide his eyes from his own flesh, that is from his neighbour, of the same stock with himself.

For this is the Law and the Prophets.] *i. e.* This is as much as either of them have said touching love to our neighbour. Yea, this is the summ of all that Christ and the 1 Cor. 13. 5. Apostles have spoken of it: For love (that seeketh not her own things) is both the *complement* of the Law, and the *supplement* of the Gospel. *Rom.* 13. 8, 10. *Gal.* 5. 14. *Joh.* 15. 12. and *v.* 14. Christ maketh love to our brethren, the same with keeping the Commandments. So *Acts* 15. 20. St. *James* in that sacred Synod gives this suffrage, to lay upon the believing Gentiles, no greater burden then these necessary things; *that they abstain from pollutions of Idols, and from fornication, from things strangled, and from blood*; And in certain ancient Manuscripts, as also by *Irenaus* and *Cyprian*, it is added, and *what thing soever ye would not, that others should do to you, that ye do not the same to them.* *Timothy naturally* cared for the *Philippians*, which was rare, *Philip.* 2. 20, 22. So should all Christians one for another, *Gal.* 5. 13. 1 *Cor.* 10. 24. *Rom.* 15. 1, 2. Self-lovers begin the black bed-role, 2 *Tim.* 3. 2.

Καὶ ὅτα μὴ θέλωσιν αυτῖς γίνεσθαι, ἐτέρῳ μὴ ποιεῖν. Beza *in loc.*

γενέσθαι. Truth may not be measured by the poll.

Verse 13. *Enter ye in at the strait gate*] Our Saviour having hitherto pointed out the right way of well-doing, and shew'd how to steer a strait course to the haven of happiness; now gives warning of certain dangerous rocks (against the which divers have dashed, to their utter destruction, and are therefore) carefully to be declined. Of these, the first he nameth is, the *following of a multitude to the do evil*, the joyning *hand in hand* with the rude rabble that are running apace toward the pit of perdition, which is but a little before them; the doing as most men do, which is to be utterly undone for ever. *The wicked* (though never so many of them) *go down to hell, and whole nations that forget God*: Hence the gate thereto is grown so wide, and the way so well-beaten. But none that go that way return again, neither take they hold of the paths of life. Enter therefore in at the strait gate, saith our Saviour. *Vive ut pauci, &c.* Live as those few live that enter into life eternal, saith *Cassianus*: for if you will needs imitate the multitude, saith *Austin*, ye shall not be numbred among the *living in Jerusalem*, Isa. 4. 3, 4. *Save your selves from this untoward generation*, saith St. *Peter*, shine amidst them, as lamps, saith St. *Paul*, as *Abrahams* lamp that shone out in the smoaky furnace, as the wise-mens Star, that shewed it self in the midst of darkness, like the moon

Infernus ab inferendo dicitur quia ita inferuntur & præcipitantur, ut nunquã ascensuri sint. Psal. 9. 17.

Per viam publicam ne ingrederc. Pythag.

In epist. Si turbam imitari volueritis, inter paucos angustam viam ambulantes non eritis. Aug.

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moon that holds on her course, though the dogs bark at her never so long, never so loud; like the Sun that rejoyceth as a bride-groom to run his race, though the *Atlantes* (a certain people) curse him at his rising, because scorched with his heat: Or rather like God himself, who then doth his best works, when men are worst, overcoming our evil with his good, and not suffering mens perverseness to interrupt the course of his goodness. Swim not down the stream of the times as dead fishes do; neither be carried along by the swinge and sway of the place you dwell in. Let not your lips be polluted by living *among a people of polluted lips*, with *Esay*, swear not with *Joseph*, curse not with *Peter*, comply not with the common sort, learn not the manners of the mad multitude. The worse they are, the better be you; the more outragious they, the more couragious you, *violent* for heaven, and *valiant* for the truth; therefore walking exactly, and therefore *redeeming the time because the days are evil*, and most men walk at all adventures. To walk with God (saith Bishop *Babington*) is a pretious praise, though none do it but my self: and to walk with man, with the world, with a town or parish in wicked ways, is a deadly sin, though millions do it besides. And it matters not (said *Nicolas* Bishop of *Rome*) how small the number be, if godly, nor how great, if ungodly. *Noah* condemned a world of wicked people, by his contrary courses, and became heir of the *righteousness which is by faith*, Heb. 11. 7. whilest he continued *righteous, even in his generation*, and kept himself unspotted in so foul a season. The Apostle telleth us, that to live according to the common course of the world, is no better then to be *acted and agitated* by the devil. But God hath promised to take *this unclean spirit out of the land*, Zech. 13. 2. *Fiat, Fiat.* And when Christ bids us *Enter in at the straight gate*, we must know that his words are *operative*, to cause us to enter, as when he said *Lazarus come forth*, and in the creation, *Let there be light.* His word and Spirit go together. He works all our works for us, *Isaiah.* 26.

Plin. 1 Pet. 1. 5. with 2 Pet. 3. 3. & 2 Tim. 3. 1, 2. Hes. 2. 13. *Argumentum impiissimum est turba.* Sen. Isa. 6. 5. Τὶς ἀνὴρ ἐν κόσμῳ, διγνωτίζεται. Colos. 2. 20. Levit. 26. In Gen. 6. 8. *Numerus pusillus non obest, ubi abundat pietas, nec multitudo prodest, ubi abundat impietas.* *In epist. ad* Mich. Imp. Constant. Ephes. 2. 2.

For wide is the gate:] It may fitly be called the dismal gate, as that *porta prelerata* in *Rome*, so named, because 300. Gentlemen going out thereby to fight with some neighbouring enemies, perished. *And broad is the way, &c.*] A dolourous way, as that way is at this day called, whereby our Saviour went bearing his cross to *Calvarie*. *Sandis* his *Rela. l.* 3 *p.* 194.

Verse 14. *Because strait is the gate, and narrow is the way, &c.*] In *Lollards* tower, passing through six or seven doors I came to my lodging (saith *Philpot* Martyr) through many straits: where I called to remembrance, that strait is the way to heaven. The old copies read, *Oh how strait is the gate!* by way of admiration, *q. d.* It is wondrous strait. Not of it self, for Christs yoke is easie, and his burden light: but we make it so hard and heavy to our selves, by our singular peevishness and perverseness. Besides, the Prince of darkness and his black guard favour this way, that is called holy, as little as the *Philistim*-Princes did *David*, yea they persecute it to the death, as *Saul* did, *Acts* 9. Hence the way to heaven is an *afflicted way*, a perplexed, persecuted way, *crusht close* together with crosses (as the word importeth) as was the *Israelites* way in the wilderness, or that of *Jonathan* and his armour-bearer, that had a sharp rock on the one side, and a sharp rock on the other. And, whilst they crept upon all four, flinty stones were under them, briers and thorns on either hand of them, mountains, crags and promontories over them, *sic petitur cœlum*, so heaven is caught, by pains, by patience, by violence, affliction being our unseparable companion. *The cross-way is the high-way to heaven*, said that Martyr. And another, *If there be any way to heaven on horse-back, it is by the cross.* Q. *Elizabeth* is said to have swum to the crown, through a Sea of sorrows. They that will to heaven, must sail by hell-gates. They that will have Knight-hood, must kneel for it: and they that will get in at the strait gate, must croud for it. *Strive to enter in at the strait gate*, saith our Saviour. Strive and strain even to an *agony* (as the word signifieth.) Heaven is compared to a hill; Hell to a hole. To hell a man may go without a staff (as we say:) the way thereto is easie, steep, strawed with roses. Tis but a yeilding to Sathan, a passing from sin to sin, from evil purposes to evil practises, from practise to custom, *&c. Sed revocare gradum*, but to turn short again, and make strait steps to our feet, that we may force through this strait gate, (so strait, that as few can walk in it, so none can halt in it, but must needs go upright,) *hic labor, hoc opus est, opus non pulvinaris sed pulveris*, this is a work of great pains, a duty of no small difficulty. *Many I say unto you; shall seek to*

Acts and Mon. fol. 1246. Τὶ στενὴ *i. e.* Βλίβει saith Theophilact, ל״א saith the Syriack. *Non quia dura, sed quia molles patimur.* Τεθλιμμένη. *Pressa: res enim compressione fiunt arctiores.* Beza. *manibus pedibusq; obnixe omnia facere.* Terent. *Acts and Mon.* Engl. Elisab. Ἀγωνίζεσθε. Psal. 121. 1. ὀλίγη ὁδὸς, μακὰ δ' ἐγγυθεν ἐοῖσι. Hes. Bradford. Virgil. There must be both stooping and stripping.

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enter, but seeking serves not turn: men must strive, and strive lawfully, run, and run lustily, tug and take pains till they sweat and faint, to get through this strait gate, this perplext way, as unpleasant to nature, as the way to *Niniveh* was to *Jonas*, as rough and rugged as that was to the Church, *Hos.* 2. 6. as little traced and trod, as the high-
Lam. 1. ways to *Sion*-hill, which were over-grown with grass, because few or none came to the solemn feasts.

And few there be that find it] So hard is it to hit, and as dangerous to miss. Many by-ways there are (these are so many high ways to hell) besides false guides and back-biasses, not a few, to divert us. The Devil with his false directions leading men hood-winkt to hell, as *Elisha* did the *Syrians* to *Samaria*. The world with its *allurements* and *affrightments*: Oh how hardly scape we through *the corruptions that are in the world through lust*! Our own hearts, how heavy are they to be drawn this way! A
Irritamenta terriculamenta. Bear comes not so unwillingly to the stake. It goes hard with a man when he must
2 Pet. 1. 7. peremptorily *deny himself*; when he must *deny all ungodliness and worldly lusts*, as dear unto him as himself, and be tyed to live holily, rigteously and soberly in this present
ἐπιφανεῖαν. world; making conscience of those duties which the most mens hearts rise at, as to
Tit. 2. 11. be hot in Religion, fervent in Spirit, precise in his whole course, conscientious and cautelous of the least sin, &c. Heaven is a stately pallace, with a narrow portal, hence so few enter it. The proud man with his high looks cannot stoop to it. The ambitious with his aspiring thoughts cannot bend to it. The malicous is swollen too big for it. The covetous with his load of thick clay cannot get through it. The drunkard with his rotten lungs: the adulterer with his wasted loins, can have no admittance into it. There can in no wise enter any thing filthy, or loathsom, abominable, or detestable, which a
Βδέλυγμα *quod propter fœditatem, nemo non aversatur.* Βδέω, *pedo.* man would abhor for the ill savor, (as the word signifieth, *Rev.* 21. 27.) such as for the baseness thereof cannot be well named, it is so noysome to the senses. Assoon may these men find fishes swimming in a wood, fruit-trees growing in the Sea, heaven in hell, as enter into the straight gate, not living strictly. Which because few can frame to, but deride those that do (counting and calling them, as the *Spaniards* are said to do the *Portugals*, *pocos y locos* few and foolish) therefore few are saved. Our Saviour calleth his flock a *little little flock*, two diminutives, *Luke* 12. 42. standing (as that small army of *Israel* in *Ahabs* time) like two *little flocks of kids*, when the wicked (as those *Syrians* then) *fill the country*. Was it not so, when *Hierom* complained that the
Heyl. *Geog.* page 63. μικρὸν ποιμνίον. 1 King. 20 27. whole world was turned *Arrian*? and *Basil* cryed out, *An Ecclesias suas prorsus dereliquit Dominus*? Hath God utterly forsaken his Church? *&c. The love of many shall wax cold, but he that endureth to the end*, &c. It is but a *He* in the singular that endureth to the end, the *Many* fall away from their former stedfastness.
Ingemuit orbis, & miratus est se subito factum esse Arrianum. Hier.

Verse 15. *Beware of false Prophets which come to you, &c.*] This is another dangerous rock, that the less carefull may easily split against. Take heed therefore, lest whiles ye shun a shelf, ye fall not into a whirl-pool. By corrupt teachers Satan catcheth men, as a cunning fisher by one fish catcheth another, that he may feed upon both. He circuiteth the world, seeketh whom to devour, and usually beginneth with violence and cruelty. If this take not, then he puts off the frock of a wolf, and makes his next encounter in sheeps-clothing. Now what havock he hath made by this means of silly souls laden with lusts, who knows not? The old Church was pestred with false Prophets, Deut. 13. 1. 2 Pet. 2. 1. *There were false Prophets among the people, and there shall be false teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways.* This was *Peters* propheste: and *Paul* saith the same, *Acts* 20. 30. Grievous wolves shall enter in amongst you (in sheeps-clothing you must think) *speaking perverse things* (whiles they pervert the Scriptures to the defence of their own devices) to draw away Disciples after them. The word signifieth to pull them limmeal, as wolves use to do the sheep they seize upon. A like expression there is, *Deut.*
ἐπισπᾶν. 13. 13. where these naughty men are said *to thrust or drive away* folk from the true
2 King. 17. 21. God, as *Jeroboam* is said to have *driven Israel from following the Lord*. This they do, not so much by cruelty as by craft, by force as by fraud: deceitfull workers St. *Paul* calls
2 Cor. 11 13, 14. them, *transforming themselves into the Apostles of Christ, and ministers of righteousness*,
Rom. 16. 18. and by good *words and fair speeches deceive the hearts of the simple and over-credulous*. This they have learned of the Devil that grand jugler, who can soon transform

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form himself into an Angel of light. S. *John* in his first Epistle tells us of many petty Antichrists, even then gone out; who professing Christs name, did yet oppose his truth. And in his *Revelation*, that the Beast (which is the great Antichrist) hath *two horns* like the Lambs, *but speaks like the Dragon*. The Locusts also (which are his limbs and agents) have faces like women, insinuative and flattering. *Tertullian* tells us, that the *Valentinian* Hereticks had a trick to perswade before they taught, whereas the Truth perswadeth by teaching, doth not teach by perswading. And how much hurt *Julian* the Apostate did by this art in the Church of God, is better known, then that I need here to relate it. It was not therefore without good ground of reason, that *Placilla* the Empress (when *Theodosius* senior desired to confer with *Eunomius* the Heretick) disswaded her husband very earnestly: lest being perverted by his speeches, he might fall into heresie; she knew their cunning, and as it were, *cogging of a dye*, Ephes. 4. 14. where the Apostle compareth seducers to cheaters, and false gamesters, who have a device by cogging of a dye, to deceive the unskilful; and further telleth us, that they are *wittily wicked*, by methods and crafty conveyances, winding up and down, and turning every way, to get the greatest advantage. Neither was that good Empress ignorant, how catching we are this way, and inclinable to the worse side: As the *Israelites* soon forgot their God, and called for a Calf, as the ten Tribes were easily prevailed with to go after the two golden Calves, and as the whole world wondred and wandred after the Beast. This to prevent, as much as may be, God in delivering the Law is most large in the second and fourth Commandments, which we are most apt to transgress; that by superstition, this by profaneness.

1 Iohn 4. 1.

Revel. 13. 11.

Abduxit à fide plures Iuliani versutia, quam antecedentium omnium Ethnicorum praeceps sævitia. D. Prid.

Sozomen, *lib. 7 cap. 6, 7.* ἐν τῇ εὐβείᾳ. *Quod verbum ductum est à lusu tesserarum* Erasm. ἀπὸ μεθοδείας ἢ πλάνης, ib. *Ingeniosi sunt methodici.*

Verse 16. *Ye shall know them by their fruits*] That is, chiefly by their Doctrines, which tend either to the infecting of the judgement with errour, or tainting of the life with uncleanness, or both; and commonly both, as those ancient Hereticks, whose *pernicious* (or as other Copies read) *lascivious ways many followed; by reason of whom the way of truth was evil spoken of.* St. *Austin* observeth, that in the loose and lascivious Hereticks, many foul-mouthed men met with matter of blaspheming the Name of Christ, because they also would needs be held Christians. And *Epiphanius* adds, that for their sakes many Heathens would not so much as have any conversation with Christians, or hear them speak. Who hath not heard what a stumbling-block and backbyas to the conversion of the Jews, is the Idolatry of the Papists, and the blaspemies of other Christians? By their fruits they know such persons not to be of God, as their Predecessors argued of our Saviour; *This man is not of God, because he keepeth not the Sabbath-day.* The proposition here was found (had they not mistook themselves in the assumption) *He that keepeth not the Sabbath is not of God.* We may also safely reason in like sort. Such and such deny or question principles, as the *Antitrinitarians*, *Arians*, *Eutychians*, and others not a few in the Primitive Church, so pester'd with archhereticks, that it was then (as *Erasmus* hath it) an *ingenuous thing to be a Christian*. Had these *been* of God, they would have hearkened to his word (*John* 8. 47.) which is plain in Principles, and commandeth to hate false heterodox opinions, *Psal.* 119. 104. and those that broach them, buzzing doubts in mens heads, *Rom.* 16. 17. *John* 10. 5. That Heretick confuted by *Junius* took an ungain course for his own satisfaction, who confest that he had spent two and twenty years in trying Religions. He had been with *Jews*, *Arians*, *Mahometans*, and such sects; that at length he might find truth among them, which is (as he saith) *Viam per avia quærere*, to seek truth by wandring thorow all sorts of Errours. But truth, 1. is Divine, grounded upon the Scriptures; wherein we have a *most sure word*, as *Peter* hath it; and self-sufficient, saith *Paul*, *for instruction in righteousness to make the man of God perfect, throughly furnished unto all good works.* So that it is impossible Gods Elect should be finally deceived (though for a time they may be fearfully miscarried, as the young Prophet was by the old *Bethelite*, and *Barnabas* by *Peter*) because they are *all taught of God*; they have an unction within them, the Holy Ghost that illighteneth both the *Organ* and the object; and so teacheth them all things, that they understand the Scriptures, and grow to a certainty, *Psalm* 19. 7. *Prov.* 1. 4. All Christs sheep are *rational*, and will not follow a stranger, *John* 10. 5. though they are simple to evil, yet they are wise to that which is good. If they be of any standing, and worth their years (as we say) they have a *full assurance of understanding*, Colos. 2. 2. and *Verse* 7. they are rooted and stablished in the faith, and in the present

ἢ ἀπελγείας. 2 Pet. 2. 2. Aug. *de civ. Dei. l.* 10. *c.* 32. *Ne accedunt quidem nos ad communionem accipiendæ doctrinæ—nec aures admovet.* Epiphan. John 9. 16.

Mihi certè Auxentius nunquam aliud quem diabolus erit, quia Arianus, ait Hilarius: qui etiam vocavit Constantium, Antichristum.

2 Pet. 1. 19. 2 Tim. 3. 16, 17. Matth. 24. 24. Isa. 30. 21. John 7. 17. John 2. 20. Iob 22. 28.

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1 Cor. 2. ult. Heb. 5. ult.

Rom. 12. 1. Rom. 16. 26.

Rom. 14. 5.

Acris motus suspectos habet & lapillus sæpè sublatus per inania se librat. nubila; ne levè alarum remigium præcipitent flabra ventorum. Ambr.

Præter argumenta alia, etiam habetur ex Scriptura ipsa. l. 1. c. 2. de verbo Dei.

Promissis de remittendis peccatis eis qui confitentur Deo non videtur ulla extare in divinis literis. Bellar. *de justif. l. 1. c. 21.*

Cade of the Church. 247.

B. *Mortons* appeal, *lib. 2. cap. 12. sect. 1.*

2 Thes. 2.

2 Tim. 2. 17.

Servius *in Georg. lib. 1.*

2 Tim. 3. 13.

Cameron.

D. *Trideaux.* Lect.

Sands his relation.

Irenæus.

Dixerunt in Anabaptistarũ Ecclesia unullum impium inveniri, omnes sanctos esse.

Sculcet annal.

Ignatius his Conclave.

present truth, 2 *Pet.* 1. 12. So that, though man or Angel should object against it, yet they would not yield to him, *Gal.* 1. 8, 9. For he that is spiritual *discerneth all things*, as *having the mind of Christ*, a spirit of discerning, and *senses exercised to difference good from evil*, being able to give a reason of that he believeth, 1 *Pet.* 3. 15. to perform a *reasonable service*, even the *obedience of faith*, whence floweth and followeth rest to his soul, *Jer.* 6. 16. and abundant consolation, *Coloss.* 2. 2. Say he cannot answer all the cavils of an adversary, yet he can hold the conclusion: and though he cannot dispute, yet he can dye (as that Martyr said) in defence of the truth, whereof he is fully perswaded in his own minde, bottomed upon the Scriptures, and ballasted therewith, as S. *Ambrose* saith the Bee is with a little stone, that she be not blown away with the wind. 2. Secondly, Truth is single, one and the same, at agreement with it self. But errour is manifold, dissonant, and contradictory to it self. How often doth *Bellarmine* deny that in one place, that he had affirmed in another? That the Scripture is the very word of God, saith he, can by no means be assured out of Scripture. But in another discourse (forgetting what he had said) he affirmeth, that among other arguments of the Divinity of the Scriptures, there is sufficient proof to be had out of the Scriptures themselves: So, he cannot bethink himself (if you'l believe him) where in all holy Writ, there is any promise made of pardon of sins to such as confess them to God. Again, he teacheth that the substance of the bread in the Sacrament, is not turned into the substance of Christs body *Productivè*, as one thing is made of another: but that the bread goes away, and Christs body cometh into the room of it *Adductivè*, as one thing succeeds into the place of another, the first being voided. And this, saith he, is the opinion of the Church of *Rome*, himself being Reader of controversies at *Rome*. But *Suarez*, Reader at *Salamanca* in *Spain*, confutes *Bellarmines* opinion, terming it *Translocation*, not *Transubstantiation*; and saith it is not the Churches opinion. So the greatest Popish Clerks cannot determine how the Saints know our hearts and prayers; whether by hearing, or seeing, or presence every where, or by Gods relating, or revealing mens prayers and needs unto them. All which ways some of them hold as possible or probable, and others deny them, and confute them as untrue. Thus these great Master-builders are confounded in their language, and thus hard it is to know what the Church Malignant holdeth: Her own deerest and learnedest sons know not; God having delivered them up to the *efficacy of errour*, which frets as a *Gangrene*, and spreads as leaven, sowring the whole lump. Look how the Heathens were at a meer uncertainty in their Opinions and Devotions; as the Marriners in *Jonah* prayed to their several gods, and bad him do likewise. Others of them usually closed up their prayers with *Dijq; Diæq; omnes*, lest haply they might mistake in any one: so are Hereticks. Having once stept over the pale of truth, they know not where or when they shall stop or stay, but run on from bad to worse, deceiving, and being deceived. *Bertius* and *Barret*, of Arminians become professed Papists; which differ no more, saith a learned man, then the *Stoicks* of old did from the *Cynicks*, by the wearing of their cloaks only. If the *Lutherans* admit of universal grace, the *Huberians* will thereupon bring in universal election, the *Puccians* natural faith, the Naturalists (as that *Cestercian* Monster lately imprisoned at *London*, did) will explode Christ and the Scriptures. A pestilent sect there was not long since in *Arragon* (whose founders were a hypocritical crew of their Priests) who affecting in themselves and their followers, a certain Angelical purity, fell suddenly to the very counterpoint of justifying Beastiality. These called themselves *Illuminati*, as if they only had been in the light, and all the world besides in darkness. So (besides the Gnosticks, who held themselves to be the only knowing men) the Manichees derived their name of *Manna*, because that whatsoever they taught, was to be taken as food from heaven. *Irenæus* tells us of some that counted their own writings to be Gospels. And the Family of Love set out their *Evangelium regni*. Anabaptists brag much of their Enthusiasms: and the Jesuites vaunt that the Church is the soul of the world, the Clergy of the Church, and they of the Clergy: and yet for their wickedness, though a man, saith one, should declaim against them, till all the sand of the sea had run thorow his hour-glass, he could not possibly want matter. Can there any grapes be gathered

The French have a berry which they name *Vve de spine*, the grape of a Thorn: But this were a rare commodity. *Bernard.*

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thered of these thorns, any figs of these thistles? Our Saviour makes use of these common proverbs, to prove that this is so plain a truth, that none can be ignorant of it, if he have but his eyes in his head, or do not wink wilfully, as those, *Qui ut liberius peccent, libenter ignorant*, who are willingly ignorant, that they may sin without controul.

Verse 17. *Even so every good tree bringeth forth good fruit.*] *i.e.* All sound Doctrine tends to good life: and rotten opinions to wretched practises. As, besides the old Hereticks, we see in the Papists (their Priests especially) of whom the L. *Audely* (Chancellour of *England* in King *Henry* the eights time) said to 13. *Callice* men prisoners for Religion, whom he discharged: For Gods sake, Sirs, beware how you deal with Popish Priests: for I assure you, *some of them be knaves all.* After the one thousand year of Christ, there was no where less piety, then in those that dwelt nearest to *Rome*, as *Machiavel* himself observed: who yet was himself none of the best, as is well known: for he proposeth *Cæsar Borgia* (notwithstanding all his villanies) as the only example for a Prince to imitate. The Romish Pharisees, like the Devils, are then thought to do well, when they cease to do hurt, saith *Joannes Sarisburiensis*. In Popes (saith *Papirius Massonius*, a Popish Writer, speaking of those Popes that lived in the time of the *Trent*-Council) no man now-adays requireth holiness. They are thought to be very good, if not extream evil: or any thing better then the worst use to be. The Sea of *Rome*, saith another, hath not merited alate, to be ruled by any better then reprobates. Divers Popes have been Necromancers, Atheists, Epicures, Monsters, as *Benno Cardinalis* describes *Hildebrand*; and *Luitprandus* reports of *John* the twelfth, that he ordained Priests in a stable among his horses, that he went into his fathers Concubines, that he drank a health to the Devil, *&c.* *Benedict* the twelfth had this Epitaph set over him,

Hic situs est Nero, Laicis mors, vipera clero;
Devius à vero, [illegible] repleta mero. supra

I am not ignorant what is the common put off of Papists, when urged with these and the like histories; *viz.* *Luitprandi illud non est, sed Anonymi cujusdam, qui hoc historiæ ipsius appenderit.* *Luitprandus* never wrote any such thing, but some other nameless Authour, that hath pieced it to his History, saith *Bellarmine* and *Baronius*: But who this nameless Authour was, or when he lived, or how it may appear, that it was so indeed, they say not a word. So if we cite *Benno Cardinalis*. *Imò potius Lutheranus*, saith *Bellarmine* and *Florimond.* How disdainfully they reject the Fathers when they make against them, I need not here recite. I would sooner believe one Pope, then a thousand *Augustines*, saith a Jesuite: And yet, when they cannot be heard, they are ready streight to cry out, as that Heretick *Dioscorus* did in the Council of *Chalcedon*, *I am cast out with the Fathers, I defend the doctrine of the Fathers, I transgress them not in any point.* If we produce their own Doctors and Schoolmen as witnesses of the truth, these men, say they, are Catholick Authors, but they stand not *recti in curia*, they must be purged. So witty are Hereticks rather to devise a thousand shifts to elude the truth, then once to yield and acknowledge it. They will not receive the love of the truth (as the intemperate patient will not be ruled by the Physician) And for this cause God delivers them up to strong delusions, vile affections, base and beastly practises; as committing and defending of Sodomie, and such like abhorred filth, not once to be named amongst Christians. But some having put away a good conscience, as concerning faith have made shipwrack, saith the Apostle. A good conscience is as it were a chest, wherein the doctrine of faith is to be kept safe: which will quickly be lost, if the chest be once broken. And they that turn from the truth, will prove *abominable, disobedient, and unto every good work reprobate.*

Eusebius, and *Luther.* I answer, *Omnes manifesti hæretici sunt.* *De Christo lib. 1. cap. 2.* *Mathew Paris* speaking of the Court of *Rome*, saith, *Hujus fœtor usque ad nubes fumum teterrimum exhulabat.* Tit. 1. 14, 16.

Verse 18. *A good tree cannot bring forth evil fruit, &c.*] Hereticks then, and Heterodoxes are not *good honest men*, as the vulgar counts them. For all their pretended holiness, and counterfeit humility, *Col.* 2. 18. Were they humble men indeed, they would soon

ἐκκλίνας κολακείαν τὸ μαρτύριον *Justin.* Martyr.

Acts and Mon. fol. 1117.

Disp. de rep. lib. 1. *cap.* 11. *De principe, passim.*

Polycratick. lib. 6. *cap.* 24. *In pontificibus nemo hodie sanctitatem requirit.*

Optimi putantur, si vel leniter mali, &c. *In vit. Paul* 3.

Benno *ait* Hildebrand: *fuisse homicidam, adulterii, necromanticũ, schismaticum, hæreticum.*

Luitprand. lib. 6. *de reb. gestis in Europa suo tempore.*

Parel *hist. Eccles. pag* 329. *Tertia classis continet papas, vel potius πόπας.* Alsted.

Inde probo hoc illius esse, illud non esse, quia hoc pro me sonat, illud contra me. Faust. *Manich. ap.* Aug.

Corn. Mus *in* Rom. 3.

See *Guild* his Popish glorying, &c. page 59.

Bellarm. saith to *Irenæus*, *Tertullian*,

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soon yield to the truth discovered unto them, and relinquish their erroneous opinions. *Swenckfeldius* could not be a good man, as *Bucholcerus* judged him, so long as he held fast his heresies, though he were much in the commendation of a new life, and detestation of an evil: though himself pray'd much, and lived soberly. He bewitched many with those magnificent words, and stately terms that he had much in his mouth, of *Illumination*, *Revelation*, *Deification*; the inward *and spiritual man*, *&c.* but in the mean while, he denyed the Humane Nature of Christ to be a creature; and called those that thought otherwise *Creaturists*. He affirmed the Scripture to be but a *dead Letter*; which they that held not, he called them *Scripturists*. Faith he said was nothing else but God dwelling in us, as *Osiander* after him. In a word, he was a Leper in his head, and is therefore *pronounced utterly unclean. An evil tree cannot bring forth good fruit.* That Popish Inquisitour was quite out, that said the *Waldensian* Hereticks may be discerned by their manners and words; for they are modest, true, grave, and full of brotherly love one towards another, but rank Hereticks. This was somewhat like *Pliny*, his description of the Christians in that Province where he was Governour. And here I cannot omit, that when the B. of *Worcester* exhorted M. *Philpot* the Martyr (being brought to his answer) before he began to speak, to pray to God for grace. Nay, my Lord of *Worcester*, said *Bonner*, you do not well to exhort him to make any prayer: for this is the thing they have a singular pride in. For in this point they are much like to certain arrant Hereticks, of whom *Pliny* maketh mention, that they sang *antelucanos Hymnos*, Psalms of praise to God before break of day. But had *Bonner* and his fellow-buzzards but observed the burning zeal, sweet assemblies, watchings, prayings, holiness of life, patience in death, &c. of those that served God after the way that they called heresie, they might well have seen and said as much as the Centurion did of our Saviour, and they might have replyed, as our Saviour did of himself, *I have not a Devil, but I honour my father, and ye do dishonour me. If I honour my self, my honour is nothing. It is my father that honoureth me, of whom ye say, that he is your God.* *Cenalis* Bishop of *Auranches*, wrote against the Congregation of *Paris*, defending impudently, that their Assemblies were to maintain whoredom. How much better, and with more ingenuity the Bishop of *Aliff*; who preaching at *Trent* in the time of that Council, *Anno* 1563. spake of the faith and manners of the Catholicks and Hereticks; and said, that as the faith of the Catholicks was better, so the Hereticks exceeded them in good life; which gave much distast, saith the Historian. But *Bellarmine* (had he been then and there present) would not likely have been much offended: For we, saith he, although we believe that all the vertues are to be found in the Church; yet that any man may be absolutely said to be a member of the true Church, described in the Scriptures, we do not think that any internal vertue is required of him; but only an external profession of the faith, and such a partaking of the Sacraments, as is perceived by the outward senses. A pretty description and picture of a Papist; amongst whom if any be vertuous, it is by accident, and not as they are members of that Church: As *Cicero* wittily said of the Epicures, that if any of that sect proved good, it was meerly by the benefit of a better nature; for they taught all manner of looseness and libertinism. But for the most part, such as their doctrine is, such is also their practise. The Fryers (saith one that had seen it, and so could well avouch it) are a race of people always praying, but seldom with sign of devotion; vowing obedience, but still contentious; chastity, yet most luxurious; poverty, yet ever scraping and covetous. And generally the devotions of Papists, saith he, are prized more by tale, then by weight of zeal: placed more in the massy materiality of the outward work, then purity of the heart. from which they proceed. They hold integrity for little better then sillíness and abjectness about *Italy*, and abuse the most honourable name of Christian, usually, to signifie a Fool, or a Dolt, as is afore noted out of Doctor *Fulk*. Are not these the fruits of a rotten Religion, of trees specious without, but putrified and worm-eaten within (as the word our Saviour here useth, properly signifieth) which appears at length by their rotten fruits? The true Christian will not cease to bear good fruit, what weather soever come, *Jerem.* 17.7. The hypocrite will either bear only leaves as the Cypress tree, or apples of *Sodom*, grapes of *Gomorrah*. Of such we may say, as of Mount *Gilboah*, no good fruit grows on them: or as *Stratonicus* said of the hill *Hæmus*, that for eight moneths in the year, it was

Lev. 14.44. *Sunt in moribus compositi & modesti, superbiam in vestibus non habeat—sed fides eorum, est incorrigibilis & pessima; Arch.* Ussher, *in Gravis. quæst. pag.* 155. *Acts and Mon.*

Matth. 27.54.

John 8.49,54.

Hist. of the Counc. of Trent, fol. 738. *Nos etiamsi credimus—tamen ut aliquis obsolute dici possit pars veræ ecclesiæ—non putamus requiri ullam internam virtutem, sed tantùm externam professionem fidei, & sacramentorum communionem, quæ sensu ipso percipitur lib.* 3 *cap.* 2. *de eccles. militante. Sands his Rel. of west. Kd. sect.* 20. *Ibid. sect.* 8. Fulk *Rhem. Test. on Act.* 11. *sect.* 4. σαπρος of σήπω, to putrifie, *Suidas. Pulchra ac sublimis est, sed fructu caret.* Plutar.

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was very cold, and for the other four, it was winter: Or as the Poet ſaid of his Countrey, that it was bad in winter, hard in ſummer, good at no time of the year. *Campian* of S. *Johns* in *Oxford*, Proctor of the Univerſity, *Anno* 1568. diſſembled the Proteſtants Religion: So did *Parſons* in *Balial*-Colledge, until he was for his diſhoneſty, expeld with diſgrace, and fled to the Papiſts; where *cœlum mutavit non animum*, neither good egg, nor good bird, as they ſay. *Athenæus.* Ἀπὸ χείμωνος καὶ, ὄψ ὀψαλέη, ἀδεμνος ἐοῦσα. *Heſiod.* *Camdens Eliz. fol.* 215.

Verſe 19. *Every tree that bringeth not forth good fruit, &c.*] Fruitleſs trees are cut down to the fire. Short ſhooting looſeth many a game. The idle ſervant is delivered to the tormentors; and unſavoury ſalt is caſt out to be trodden on, as *Ecebolius* was. The barren earth is *nigh to curſing, whoſe end is to be burned.* Pure gold diſcovers deadly poyſon. For there will ſparkle out of the cup, certain rain-bows, as it were, and there will be heard, ſaith one, a fiery hiſſing of the gold thruſting out the poyſon. Whereby is ſignified, ſaith he, that God threatneth judgement and hell-fire, to thoſe that corrupt and poyſon heavenly Doctrine. See more of this above, *Chap.* 3. 10. Let us ſtudy and ſtrive to reſemble the tree of Paradiſe, that was fair to the eye, and good to eat; and that tree of life, *Revel.* 22. 2. That bringeth forth every moneth, twelve manner of fruits, &c. And thoſe trees, *Pſalm* 92. 13. that being planted in the houſe of the Lord, bring forth beſt fruit in their old age. *I am like a green olive tree*, ſaith *David*: *Our beds is of green Cedar*, ſaith the Spouſe. *Ephraim was like a green firr-tree, fat and ſappy, &c.* Barrenneſs is no leſs a fault then ill fruit. *Euſeb.* Heb. 6. 8. *Sphinx. Philoſ.* page 622. Pſal. 52 8. Cant. 1. 16, 17. Hoſea 14. 7.

Verſe 20. *Wherefore by their fruits ye ſhall know them.*] See *Verſe* 16 where the ſelf-ſame words are uſed. Leſt any, under pretence of danger in hearing falſe Prophets, ſhould refuſe to hear any, though they come with never ſo much evidence of truth: Our Saviour wills and commands here, that examination and diſcretion go before both rejection of errours, and receiving of truths. *Try all things, hold faſt that which is good.* As the mouth taſteth meat, ſo the ear muſt try and taſte words, *Job* 12. 11. & 34 3. He is a fool that believeth every thing, nay any thing that tends to the cheriſhing of corruption and carnal liberty, or the advancing of corrupt nature, which is nothing elſe but a piece of proud fleſh, and muſt be abaſed to the utmoſt. Chriſtians ſhould abound in *knowledge, and in every ſenſe*; ſo as readily to diſcern things that differ; and not to be wherried and whirled about with *every wind of doctrine*, as children, nor to be *carried away as they are led*, as Gentiles, 1 *Cor.* 12. 2. He that will take for true and truſty whatſoever any Impoſtor puts upon him, ſhall be as foully deceived, as *Jacob* was by *Laban.* Search and ſee whereto they tend, and what they drive at. If they would drive us from God, as *Moſes* expreſſeth it, and draw us from the Doctrine of godlineſs, that is grounded upon the word, to the truth whereof we have found Gods Spirit perſwading our hearts, and yielding us comfort in it, *John* 6. 45. 1 *John* 2. 27. Abſtain (or ſtand off) from all appearance of any ſuch evil. Shun the familiarity of ſeducers, that diſcredit the truth: hear them not, their mouthes ſhould be ſtopped, *Tit.* 1. 11. & 3 10. See how exceeding earneſt the Apoſtle is in this argument, 2 *Theſſ.* 2. 1, 2, 3. he knew well the danger: So *Rom.* 16. 17. The Phariſees and falſe Apoſtles would only have brought in a Jewiſh rite or two; yet are ſaid to ſubvert the Goſpel, *Gal.* 1. 7. and the Apoſtle wiſheth they were even cut off for it. *Hymenens* and *Philetus* denyed not the Reſurrection, but affirmed it only to be paſt already, and yet they are ſaid to overthrow the faith of ſome, 2 *Tim.* 2. 18. And although we are wont to wonder at the abſurdities of a contrary Religion, and think a ſimple man may eaſily anſwer them: yet it is certain, the groſſeſt adverſaries of the truth, are able to urge ſuch reaſons and uſe ſuch perſwaſions, as have in them great probability of truth, and may deceive the ſimple: *Ye therefore beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs.* Which to prevent, *Grow*, ſaith the ſame Apoſtle there, *in grace, and in the knowledge of our Lord Jeſus Chriſt.* Exact of your ſelves, a growth in every grace, in humility, howſoever growing downward at leaſt, if you cannot find ſo comfortable a growth upward. Humility is both a grace and a veſſel to receive grace; *for God will give grace to the humble, and teach the lowly-minded.* Grow alſo in *the knowledge of our Lord Jeſus Chriſt*; proving by experience in your ſelves, *what that good, that holy and acceptable will of God is.* Let your knowledge and practice run parallel, and be of equal extent. Study to live, rather then to diſpute, 2 Pet. 3. 17, 18. 1 Pet. 5. 5. Pſal. 25. 9. *Nos non eloquimur magna, ſed vivimus.*

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to act rather then to contemplate: Learn and labour to feel in your selves the sweetness and goodness, the life and power of that you know. The Devil confessed Christ as well as *Peter*, Mark 5.7. Mat.16.17. but the Devil with a common knowledge, swimming in the brain, *Peter* with a saving knowledge soaking to the heart root, and working upon the affections, those immediate springs of action. This is that knowledge, not apprehensive only, but affective too, that makes the mind good, full of incitations to good, glad of all occasions to do good, free from the stain and raign of former lusts, inclinable to serve God and our brethren by love, fearing the Gospel more then the Law, and Gods goodness more then his justice. Now to grow in these graces, and in this knowledge, is the ready way to secure our selves from Seducers, to approve our selves to have been conscionable hearers of a sound Ministery, such as are founded upon a rock, and are therefore unmoveable, such as have gotten a knowledge so clean and certain, as no heretick can draw from us: And lastly, to *save our selves from that untoward generation*, our Saviour speaketh next of, in the subsequent verses, that have no more to shew or say for themselves then *Lord, Lord*, &c.

Acts 2.

Verse 21. *Not every one that saith unto me Lord, Lord, shall enter, &c.*] Not every verbal professour, or forward pretender to me and my truth, shall be saved. That son of perdition called Christ *Lord, Lord*, yet betrayed him with a kiss; and is gone to his place. How many *Judas*'s have we, that speak Christ fair, but by their loose and lawless lives, deliver him up to the scoffs and buffetings of his enemies? that bow the knee to him, and bid *Hail King of the Jews*, yet smite him on the face, and bid him prophecy who smote him, that put a reeden Scepter in his hand, and make him a titular Lord only, having no more then a *form of knowledge*, Rom.2.20. a pretence of piety, 2 *Tim.*3.5. and a semblance of sanctimony, *Luke* 8.18. contenting themselves with the name of Christians: As if many a ship had not been called *Safe-guard*, or *Good-speed*, and yet fallen into the hands of Pirates. These are blots of goodness, botches of the Church, as *Augustus* was used to tearm his three untoward children, *tres vomicas, tria carriomata*, mattery impostumes, ulcerous sores. *Epictetus* complained that there were many would be Philosophers, as far as a few good words would go; but were nothing for practise. *Socrates* made no distinction between σοφία and σωφροσύνη, knowing and doing: So to know good as to practise it, and evil as to avoid it, this he esteemed the only wisdom. Such as say well and do well, are to be embraced, saith *Aristotle*: but their very profession is to be suspected, that second it not with a suitable practise. *Nesciunt insani nesciunt*, τὸ καλὸν τὸ καλὸν, *qui non vivunt honestè*, saith another. There are that speak like Angels, live like Devils; that have *Jacobs* smooth tongue, but *Esau's* rough hands. *Audi, nemo melius: specta, nemo pejus? Loquitur hic ut Piso, vivit ut Gallonius.* All men admire *Tullies* tongue, saith S. *Austin*, not so his practice. *Seneca* could give excellent counsel to others, which himself did not take. He is much taxed for flattery, luxury, covetousness, &c. and something he confesseth hereof (though covertly) in that sentence of his, in his book *de Tranquillitate*, *Nec ægroto, nec valeo*, I am neither sick, nor sound. Lillies are fair in shew, but foul in sent. Coin is white in colour, but draws a black line after it: Glow-worms seem to have both light and heat; but touch them only, and it will appear they have neither. *Livy* saith, that the *Athenians* waged war against *Philip* of *Macedon* with letters and words: So do many against the Devil; they defie him with their mouthes, but deifie him in their lives; they spit at his name, but admit of his suggestions; they call Christ *Lord, Lord*, but in truth, and upon the matter, the Devil is their good Lord; for his servants they are to whom they obey. *They lean upon the Lord*, and say, *Is not the Lord amongst us? none evil can come unto us.* But he shall shake them off with a *discedite, Depart ye.* He likes not this Court-holy-water, as they call it, these fair professions and deep protestations of love, when mens hearts are not with him, when there is not the power of Religion, the practise of godliness. The leaves of profession he dislikes not, for as they are of medicinable use, *Ezek.* 47. 12. so they are good inducements to force a necessity of more fruit. But he looks for more then leaves: he goes down to his garden to see how it comes forward, in righteousness, peace, joy in the holy Ghost: in meekness, tender-heartedness, love: in patience, humility, contentedness; in mortification of sin, moderation of passion, holy guidance of the tongue; in works of mercy, truth and justice: in self-denial, love of enemies, life of faith; in heavenly-mindedness, sweet communion with God, comfortable longing for the coming

Suet. *in* Aug. *cap.* 65.

ἄνευ τοῦ πρώτου μὴ τὸ τέλειον.

Xenophon *de dictis* Socrat. *lib.* 3.

Συνεδρίων μὲν τοῖς ἔργοις ἀποδεκτέον, διαφωνούντων δὲ λόγους ὑπολιπτέον. Ethic. 10. *cap. penult.*

Ciceronis *linguam omnes fere mirantur, pectus non ita. Confess. lib.* 3. *cap.* 4.

In pleriſq; contra facere visus est Seneca *quã Philosophaba-tur.* Dio. *Athenienses literis verbisq; bellum adversus Philippum Persei patrem gesserunt.* Decad. 14.

Mic.3.11.

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coming of Christ, &c. These be those fruits, and that doing of Gods will, without the which our Saviour here averreth there's no heaven to be had, no though men professe largely, preach frequently, pray ardently, eat and drink at his table, dispossess Devils in his name, &c. *Judas* did all this and was damned. Shalt thou to heaven that doest no more: no nor so much? Wo to all careless Professors, and carnal Gospellers. The Lord will make *all the Churches know, that he searcheth the hearts*, and will not be beguiled with the fig-leaves of formality. And for those that carry it more cleanly, as they conceive, and can walk undiscovered: let them know, that God (that he may make the name of the wicked to rot) many times so detects their guil, that their *wickedness is shewed to the whole Congregation*, Prov. 26. 26. Or if not so, yet certainly he will do it at that general Judgement, that great Assize (as it follows in the next verse) when it shall be required of men, *non quid legerint, sed quid egerint; non quid dixerent, sed quomodo vixerent*, not how much they have talked of heaven, but how well they have walked in the way to heaven: not a proffering of words, but an offerings of works, as *Agapetus* hath it. The foolish Virgins were found with their *sic dicentes*; but the good servants with their *sic facientes*.

Cainistæ sunt offendentes non personam, sed opus personæ. Luther. Revel 2. 23.

οὐ ῥημάτων προφορὰν ἀλλὰ πραγμάτων προσφορὰν ἐν. Agapet.

Verse 22. *Many will say to me in that day*, &c.] That day of Judgement by an appellative proper, called *that day*; or at the day of death: for every mans *death's-day* is his *doom's-day*, Heb. 9. Then they shall come bouncing at heaven gates, with *Lord, Lord, open unto us*; and make no other reckoning but to enter with the first. Which shews, that an hypocrite may live and dye in self-delusion, and miss of heaven in the height of his hopes. He hanged them upon nothing (as God hath hang'd the earth) they prove unto him therefore as the *giving up of the Ghost*, which is but cold comfort; and serve him no better then *Absoloms* Mule did her master in his greatest need. *What*, saith *Job*, *is the hope of the hypocrite, though he hath gained much, when God shall take away his soul? will God hear his cry when trouble comes upon him?* will his crying *Lord, Lord*, rescue him in the day of wrath? No, no: God will pour upon him and not spare, *fire and brimstone, storm and tempest*; *this shall be the portion of his cup*. The just execution of that terrible commination, *Rev.* 3. 16. shall certainly crush his heart, with everlasting horrour, confusion and wo. Oh that this truth were throughly thought on and believed! but men are wondrous apt to deceive themselves in point of salvation. Therefore doth the Apostle so oft premise, *Be not deceived*, when he reckoneth up reprobates, 1 *Cor.* 6. 9. *Ephes.* 5. 6, &c. Themselves they may deceive, and others, but *God is not mocked*. *Balaam* seems, by his words and wishes, a friend to *Israel*; yet he is so far from inheriting with them, that he is destroyed by them: This will be the portion of hypocrites from the Lord. If their hearts be not *upright with him*, he will never *give them his hand*, no though they follow him, as close as *Jehonadab* did *Jehu*. Their hopes shall fail them, when at highest; as *Esau's* did, returning with his Venison.

Iob 11. 20. Iob 27. 8, 9. 2 King. 16. 15

Have we not prophesied in thy name] A man may preach profitably to others, and yet himself be a *cast-away*, 1 Cor. 9. ult. *Pendleton* confirmed *Saunders*, and afterward turned tippet himself. *Harding* a little afore King *Edward* 6. dyed, was heard openly in his Sermons in *London* to exhort the people with great vehemency after this sort, That if trouble came, they should never shrink from the true Doctrine of the Gospel which they had received, but take it rather for a tryal sent of God to prove them whether they would abide by it or no. All which to be true, saith M. *Fox*, they can testifie that heard him, and be yet alive; who also fore-seeing the plague to come, were then much confirmed by his words. In Q. *Maries* days he turned Apostate, and so continued, notwithstanding an excellent letter of the Lady *Jane Dudley*, written to him while he was Prisoner; wherein she stirs him up to remember the horrible history of *Julian* of old, and the lamentable case of *Spira* a late, and so to return to Christ; who now stretcheth out (saith she) his arms to receive you, ready to fall upon your neck and kiss you, and last of all to feast you with the dainties and delicacies of his own precious blood: which undoubtedly, if it might stand with his determinate purpose, he would not let to shed again rather then you should be lost. And so she goes on most sweetly: *sed surdo fabulam*, she lost her sweet words: As likewise did *William Wolsey* the Martyr upon *Denton* the Smith of *Wells* in *Cambridgeshire*, and some others, upon Mr. *West* Chaplain to Bishop *Ridley*, who refusing to dye in Christs cause with his Master, said Mass against his conscience. B. *Latimer*, in a Sermon afore K. *Edward*, tells of one

Acts and Mon. fol. 1363. *Acts and Mon. fol.* 1292. *Ibid.* 1557. *Ibid* 1570.

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one who fell away from the known truth, and became a scorner of it, yet was afterward touched in conscience for the same. Beware of this sin, saith he, for I have known no more but this that repented. *Johannes Speiserus*, Doctor of Divinity, and Preacher at *Ausborough* in *Germany*, *Anno* 1523. began to teach the truth of the Gospel, and did it so effectually, that divers common harlots were converted, and betook themselves to a better course of life. But he afterward revolted again to the Papists, and came to a miserable end. The like is reported of *Brisonettus* Bishop of *Melda*, a Town of *France*, ten miles from *Paris*. And who doubts but *Judas* the Traytor was a great Preacher, a Caster out of Devils, and doer of many great works in Christs name, as well as other of the Disciples? *Nicodemus* was nothing to him. He (saith one) was a night-professor only, but *Judas* in the sight of all. He was a slow Schollar, *Judas* a forward Preacher. Yet at last when *Judas* betrayed Christ in the night, *Nicodemus* faithfully profest him in the day. Therefore will Christ confess him before God, Angels and men, when *Judas* shall hear, Avaunt, thou worker of iniquity, I know thee not. *Neronis* (*Quantus artifex pereo? qualem habebit in te peritum & perituram. Sedeat in labris Suada, fea & fibris Gratia, quæ sola verè flexanima Suada, & medulla Suadæ penetrantissima. Summopere cavendum divino præconi, ne dicta, factis dissentientibus, erubescant.* Let not the Preacher give himself the lye, by a life unsuitable to his Sermons.

Scultet. Annal. page 118. *Ibid.*

Dike of deceitf. heart.

D. *Staugh. ep. ad Toln.*

And in thy name have done many Wonderful works] By a faith of miracles, whereby a man may *remove mountains*, and yet miscarry, 1 *Cor.* 13.2. And here such as work wonders may deceive themselves in the main point of their own salvation: How much more may they deceive others in this or that particular point of Doctrine? The coming of Antichrist is after the *Working of Satan, with all power, and signs, and lying Wonders, and with all deceivableness of unrighteousness in them that perish.* Lying wonders they are called in regard not only of the end, which is to deceive, but of the substance: For the Devil cannot do a true miracle, which is ever beside and against nature and second causes; such as whereof there can be no natural reason possibly rendred, no, though it be hid from us. The Devil, I say, cannot do a miracle He may juggle and cast a mist. S. *Hierom* writes, that a certain Damosel was brought to *Macarius* by her father, who complained that his daughter was by witch-craft turned into a Mare. *Macarius* answered, that he could see no such thing in her, nothing but humane shape, and that their eyes, that thought and said so, were blinded by Satan, wherefore turning himself to prayer, he obtained, that the mist might be removed from the parents eyes, and then they saw their mistake. The like is reported of Mr. *Tindal* the Martyr, that being at *Antwerp* among a company of Merchants, he hindred, by his presence and prayers, a certain Jugler, that he could not play his feats; so that he was compelled openly to confess, that there was some man there at supper, that disturbed and letted all his doings. So that a man even in the Martyrs of these days (saith M. *Fox*) cannot lack the miracles of true faith, if they were to be desired. O ye Papists (said *Bainham*, in the midst of the flame) behold, you look for miracles: here now you may see a miracle; for in this fire I feel no more pain then if I were in a bed of down, it is to me as a bed of roses. But the Devil is ashamed (saith *Gretser* the Jesuit) to confirm *Luthers* doctrine with miracles. We could tell him and his fellows, of *Myconius* recovered out of a desperate disease by *Luthers* prayers, which *Myconius* acknowledged for a miracle to his dying day. And of another young man of *Wittenberg* that had sold himself to the Devil, body and soul, for money, and sealed the obligation with his own blood: But was delivered by *Luthers* prayers, out of the danger of the Devil, who was compelled (saith M. *Fox*) at last to throw in the obligation at the window, and bad the young man take it unto him again. But he that now requireth miracles for the confirmation of his faith, is himself a great miracle, saith *Austin*. Manna ceased when they came into *Canaan*; as if it would say, ye need no miracles now you have means. The wonderful preservation of *Luther*, that man of God, amidst so many potent enemies, the publishing and carrying of his doctrine, in the space of a moneth, throughout all *Germany* and some forraign Countreys, as it were upon Angels wings, the establishing of the Reformation to be done by so weak and simple means, yea by casual and cross means, against the force of so puissant and publike an adversary, this is that miracle which we are in these times to look for.

2 Thes. 2. 9, 10.

Acts and Mon. fol. 985.

Ibid. 940.

Pudet Diabolum Lutheri doctrinam miraculis confirmare.

Melch. Adam *in vita Lutheri.*

Acts and Mon. fol. 788.

Qui adhuc prodigia ut credat, inquirit, negatum ei ipse prodigium. Aug.

Evangelium non celebratum hactenus & quasi sepultum in medium per universam Germaniam, & aliquot regiones exteras, ut ipsi Angeli cursores, &c. Melch. Adam. in vita Myconii, 175.

Verse

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Verse 23. *And then will I profess unto them, I never knew you*] No not when you professed most love to me, and did me (to see to) greatest service. I knew you well enough *for black sheep*, or rather for reprobate goats, I knew you for hirelings and hypocrites, but I never knew you with a special knowledge of love, delight and complacency. I never acknowledged, approved and accepted of your persons and performances, see *Psal.* 1.6. *Rom.* 11.2. Gods sharp nose doth easily discern, and is offended with the stinking breath of the hypocrites rotten lungs, though his words be never so sented and perfumed, though his deeds be never so mantled and masked, with shews of holiness. God utterly disowns and disavows all such, for if *any man have not the spirit of God*, saith *Paul*, the *same is none of his*; be he whose he will be. And whereas he naturally delights in mercy, yet he will by no means clear the guilty; yea he will *mock at their destruction, and laugh when their fear cometh*. He will *spue them out of his mouth*. Ah he will ease him of his adversaries: and be as well apaid thereof, as a man is that hath rid his stomack of the surfet or sick matter that clogg'd it.

Rom. 8.9. Prov. 1.16. *Quod Deus loquitur cum risu, tu legas cum fletu.* Aug. Rev. 3.16.

Depart from me] Oh direful and dreadfull sentence! such as shall make their very heartstrings crack (not their ears tingle only) and their hearts fall asunder in their bosoms, like drops of water. Surely if the gentle voice of God in *the cool of the day* were so terrible to our first parents: And if his sweet voice in the preaching of the Gospel of grace be so formidable to the wicked, that *Felix* trembled, and the stoutest are quailed, the edge of their fury is rebated, their hearts often ake and quake within them: what will they do when the Lion of the tribe of *Judah* shall roar out upon them, this fearfull *Discedite* that breaths out nothing but fire and brimstone, stings and horrors, woe and alas, Seas of vengeance, and the worm that never dieth, torments without end, and past imagination? The desparate souldiers (that would not have dreaded to dare the Devil to a duell) fell before him to the ground, when in the state of his humility, he said but, *I am he*: how will the wicked stand before him in his Majesty? If *Gideons* torches and trumpets so daunted the proud *Mideanites*, how shall these abide the terror of the last day?

Isa. 1. 24. *Dicetur reprobis. Ite, venite, probis. In aura dici.* Gen. 3.

Ye workers of iniquity] Ye that make it your trade and task; that do *wickedly with both hands earnestly*; that are *wittily wicked*, and can *art* out iniquity; that dig in the Devils mines, row in his gallies, grind in his mill, and are not wearied: that live by your sins, as the labourer doth by his trade; and esteem it as the means of an happy life. Ye that, although ye cannot be charged with any crying crime, but have Lord Lord in your mouths, and a shew of holiness in your lives, yet regard iniquity in your hearts: and when you seem most of all high-flown, have a leering eye upon some beloved sin, as the Eagle hath upon her prey below, when she soreth highest. Your very preaching in Christs Name (*if* not for his name) is, with God a work of iniquity, and shall have the *wages of sin*, which is *death*, when Christ comes to judgement. Then they that would not obey those sweet commands, *Repent, for the Kingdom of heaven is at hand, seek ye the Lord while he may be found. Believe in the Lord Jesus, and thou shalt be saved, thou and all thy household, &c.* shall have no other commandment left them to obey, but this horrible *Depart ye*: which imports an utter separation from the beatifical vision and fruition of God, and this is the very hell of hell, &c. Mean while, whereto serves the worlds *Euge*, when they are sure of Christs *Apage*.

Latini medicinam & argentarium facile dicunt. Our workers of iniquity are they that work from God, or without God, or not in God, according to God, else are but shining sins. M. *Harris* at *Pauls cross*.

Verse 24. *Therefore whosoever heareth these sayings of mine, &c.*] Here we have the conclusion of this, if not first, yet certainly, fullest of our Saviours Sermons: for matter most heavenly, and for order more then methodical. Most men think, if they sit out a Sermon, it is sufficient: when the preacher hath once done, they have done to: Away they go, and (for any practice) they leave the word where they found it, or depart sorrowfull, as he in the Gospel, that Christ requireth such things as they are not willing to perform. Our Saviour had four sorts of hearers, and but one good, that brought forth fruit with patience. When St. *Paul* preached at *Athens*, some mocked, others doubted, a few believed, but no Church was founded there (as at other places) because Christ crucified was preached; unto the *Jews a stumbling block, and to* those *Greeks foolishness*; whiles *the Jews required a sign, and the Greeks sought after wisdom*. But what saith the Prophet? *Behold they have rejected the Word of the Lord, and what wisdom is in them?* He is a wise builder, a wise servant, a wise virgin, a wise merchant, (if our Saviour may be judge) that *heareth these sayings of his, and doth them*. And

Act. 17. 1 Cor. 1, 22, 23. Ier. 8.9.

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Deut. 4. 6. Psal. 111. *ult* πεπὶ ἐπεννεμ. Act. 23 1. 2 Chron. 34. 16. Rom. 2. 12. Luke 11. 28. Joh. 13 17. 2 Cor. 8. 23. Isa. 62. 3. Cant. 3. 11. παραλογιζόμενοι. Iam. 1. 12. παρακύψας.

And behold (saith *Moses*) I have taught you statutes and judgements: Keep therefore and do them; for this is your wisdom, &c. *A good understanding have all they that do thereafter.* *David* hereby became wiser then his teachers, ancients, enemies: and *Paul* counted it his *chief policy* to keep a good conscience void of offence toward God and men: which cannot be untill it may be said of a man, as *Shaphan* said of *Iosias* workmen, *All that was given in charge to thy servants, they do it.* For not the hearers of the Law, but the doers shall be justified, saith *Paul:* shall be blessed, saith our Saviour often: shall be made thereby the friends of Christ, *Ioh.* 15. 14. the kindred of Christ, *Mat.* 12. 50. *The glory of Christ, a royal diadem in the hand of Iehovah;* yea, such as have the honor to set the crown royal upon Christs head in the day of his espousals. *Be ye therefore doers of the Word,* saith S. *Iames, and not hearers only,* deceiving, or putting *paralogisms,* tricks and fallacies (sophister-like) upon your own souls. They that place religion in hearing, and go no further, will prove egregious fools in the end. Which to prevent, look *intently* and *accurately,* saith that Apostle, stoop down, and pry heedfully into the *perfect law of liberty* (as the *Cherubims* did into the Propitiatory, as the Angels do into the mysterie of Christ, as the Disciples did into the sepulchre of Christ) *and continue therein,* till ye be transformed thereinto: *Not being forgetful hearers, but doers of the work:* so shall ye *be blessed in the deed.* It is not enough to hear, *but take heed how you hear.* Bring with you the loan of your former hearing. *For to him that hath shall be given, and with what measure ye mete, it shall be measured to you.* As ye measure to God in preparation and practice, he will measure to you in success and blessing: and every time that you hear, God will come to you in *the fulness of the blessing of the Gospel of peace.* See that *ye shift not off him that speaketh, Heb.* 12. 25. *Veniat, veniat verbum Domini, & submittemus illi, si excenta si nobis essent colla,* saith a notable Dutch Divine. Let God speak, and we will yeild, though it were to the loss of a thousand lives. The *Macedonians delivered themselves up to God,* and the *Romans to the form of doctrine that was delivered unto them*: they took impression from it, as the metal doth from the mould, or as the wax doth from the seal. *David lifted up his hands to Gods Commandments,* Psal. 119. 48. he did *all the wills of God,* who had set him both his time and his task. He sets all his servants awork, and requireth their pains, *Hos.* 10. 11. *Ephraim was an heifer used to dance, and delight in the soft straw,* and could not abide to plow, but the Lord will make him both bear and draw. Religion is not a name, saith one, goodness a word; it is active like fire, communicative like light. As the life of things stand in goodness: so the life of goodness in action. The chiefest goods are most active, the best good a meer act. And the more good we do, the more God-like and excellent we be, and the better provided against a rainy day.

Rom. 16. πα σατίσωσι. Bard. *in ep. ad* Oecolamp. 2 Cor. 8. 7. Rom. 6. 17. Acts 13. 35. M. *Harris* at *Pauls* cross.

Which built his house upon a rock.] This rock is Christ; and conscionable hearers are *living stones* built upon him. The Conies are a people weak and wise, saith *Solomon*; and their wisdom herein appears; they work themselves holes and burrows in the bosom of the earth, in the roots of the rocks. Learn we to do the like: and be sure to dig deep enough (as St. *Luke* hath it) which while the stony-ground-hearers did not, their blade was scorcht up, and came to nothing. Some flashing joy they had upon the hearing of the Word, and many meltings (according to the nature of the Doctrine delivered) but these sudden affections, being not well bottomed, nor having principles to maintain them, they were but like Conduits running with wine at the Coronation, or like a land flood, that seems to be a great Sea, but is soon gone again.

Ephes. 2. 20. 1 Pet. 2. 5. Prov. 30. 26. Luke 6. 48. *Exoriuntur, sed exuruntur.*

Verse 25. *And the rain descended, and the floods came, &c.* Many are the troubles of the righteous: they come commonly thick and three-fold, one in the neck of another, as *Jobs* messengers. The clouds return after the rain, *Eccles.* 12. 2. there is a continual succession of miseries and molestations, from the Devil, the world, and the flesh, to them that hear and do the words of Christ: like the weather in winter, when a shower or two do not clear the air, but though it rain much, yet the sky is still overcast with clouds, which are dissolved upon the Saints, sometimes in lesser and lighter crosses, as the smaller rain, sometimes in pressing and piercing calamities, like storm and hail: The rain falls, the floods rise, the wind blows, and many a sharp shower beats upon

Fluctus fluctum trudit. Ille & πόνῳ πόνον φέρει. *—dolor & voluptas invicem cedunt, brevior voluptas.* Sen *Calamitas est propriè calamorum comminutio à grandine seu tempestate. Sic clades dicebantur furculorum detritio: strages à strotis arboribus.* Beeman. Scaliger. *Et esto ruat: Malo ego cum Christo ruere, quam cum Cæsare stare. Epist. ad* Melch. Burton of Melancholy.

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The Christians building; but like *Noahs* Ark, it is pitcht within and without: like Mount *Sion*, it abides for ever immoveable, because founded upon the *Rock of ages*. *Si nos ruemus, ruet Christus una, Ille regnator mundi*, said that noble *Luther*. If we fall, Christ shall fall too, that Ruler of the world: and let him fall; I had rather fall with Christ, then stand with *Cæsar*. The Devil stirs up a tempest against Gods children, saith *Ambrose*, *Sed ipse naufragium facit*, but himself maketh shipwrack. The Church, according to that *Venetian* Motto. *Nec fluctu, nec flatu movetur*: and yet *Venice* hath but one street (they say) that is not daily over-flowed by the Sea.

And it fell not.] Saving grace is unleesable, though it may be impaired in the degrees, and may recoyl to the root, as sap doth in winter. Christ lives in the hearts of all his Saints, *Gal.* 2. 20. and can die no more, *Rom.* 6. 10. Die he may as well at the right hand of his father, as in the heart of a Christian.

Object. A weak brother, for whom Christ died, may perish, 1 *Cor.* 8. 11.

Sol. No thank to us, if he do not; who, by scandalous courses offend and wound his conscience: but Christ will not lose him so.

Destrui potest, ex parte, per interveniens scandalum: quod & verbum ἀπολέω, aliquo modo denotat, non distrahi penitus caulâ, &c. D. Prideaux, Lect.

Object. There are that deny the Lord that bought them, 2 *Pet.* 2. 1.

Sol. Bought they were by Christ in their own conceit, and in the esteem of others, but it proved otherwise. Or, they were bought, that is, delivered, in a general sense (so the word here used, often signifieth) from their superstition to the knowledge of Salvation (I say not to saving knowledge) whereby they might preach to others, themselves being cast-aways. God hath charged Christ, as Mediator, to see to the keeping of the bodies and souls of all true believers, *Joh.* 6. 39, 40. And he faithfully performed it. *Those thou gavest me I have kept*, saith he, *and none of them is lost*, Joh. 17. 12.

Christ makes exception of one that was lost, *Ibid.* *Object.*

That shews he was never of his body: for can he be a Saviour of a son of perdition? *Sol.*

Why is he then excepted? *Object.*

1. Because he seemed to be one of Christs, by reason of his office. *Sol.*

2. He speaketh there in particular of the twelve: and to be an Apostle, was, in it self, but an outward calling.

Christians may lose the things that they have wrought, *Joh.* 2. 8. *Object.*

1. Temporaries may, and do; and of them it may be understood, *ver.* 9. *Sol.*

2. True Christians may: 1. In respect of the praise of men: All their former honor may be laid in the dust. 2. In regard of the inward sense and comfort, as *David*, Psal. 32. & 51. 3. In respect of the fulness of the reward in heaven, their glory may be much lessened by their falls.

A righteous man may turn from his righteousness, and die, *Ezek.* 18. 24. *Object.*

From his righteousness imparted, or that of sanctification, he may turn in part, and for a time, and die a temporal death for his offence, as *Josiah*: Not so from his righteousness imputed, or that of justification, so as to die eternally. Or the holy Ghost may so speak, as of a thing impossible: as, if an Angel from haven should preach any other Doctrine, &c. which cannot possibly be. So that this text concludes not categorically. The *Comforter shall abide with us for ever*, Joh. 14. 16. It is called an earnest, not a pawn. A pawn is to be returned again; but an earnest is part and pledge of the whole sum. *Sol.* Gal. 1.

What need then so many exhortations to perseverance? *Quest.*

1. True grace in it self is leesable, in respect of us, who should fall from it, as *Adam*; but we are kept by the power and promise of God to salvation; and we need Christs *left-hand to be under us, and his right-hand over us* to clasp and hold us up. *He keepeth the feet of the Saints, and preserves us from all such evil*, as may frustrate our perseverance, 2 *Thes.* 3. 3. 1 *Joh.* 5. 18. *Answ.* 1 Sam. 2. 9.

2. By these exhortations, as means, Gods grace is promoted, and preserved in us.

3. We are but in part renewed, and are apt to backslide; if we row not hard, wind and tide will carry us back again. Heed therefore must be taken, that we look not back with *Lots* wife; that our *Iacobs*-ladder may reach to heaven; that our oyl fail not, till the bride-groom come; that our coat reach down to our heels, as *Iosephs*, and the high-Priests did; that we sacrifice the beast with the tail; that we keep in this fire of the Sanctuary; or, if it slackt, that we rake it out of the ashes, and blow it up again into a flame; Gen. 37. 3. Exod. 24. 8. Exod. 29. 22. ἀναζωπυρεῖν. 2 Tim. 1. 6.

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Dan. 2. 33. Gal. 3.

flame; that we turn not again, as we walk, with those living creatures; *Ezek.* 1. 12. nor be like *Nebuchadnezzars* image, that began in gold, and ended in clay; that *we begin not in the spirit, and end in the flesh*: that we go not backward, as *Hezekiahs* Sun, nor stand at a stay, as *Iosuah's*, but rejoyce to run our race, as *Davids*; and *go on to the perfect day*, as *Solomons*, *&c.*

Psal. 19. 4. Prov. 4. 18.

Panotios apud Scythiam esse ferunt tam diffusâ aurium magnitudine, ut omne corpus ex eis contegat. Isidor. *l.* 11. *c.* 3.

Verse 26. *And every one that heareth these sayings of mine, and doth them not, &c.*] Which is the greater number of hearers. For most men hear to hear, and not to practise. Some hear meerly of form, or for fashion sake, or to save the penalty of the Statute, or to find some *Recipe* to procure a sleep, or to still the clamours of their consciences, or to make amends and purchase dispensation for some beloved lust, as *Herod.* Or expecting from the preacher some choice novelty, as *Mat* 3. 8. some deep point; *Mat.* 12. 37. or dainty expressions, as *Ezek.* 33. 32. Or they hear and jear, *Acts* 17. 32. Hear and carp, as *Doeg*; hear and resist the holy Ghost, *Acts* 7. Or at least are no whit wrought upon, whether we pipe or lament to them. Or if they hear and admire, as those. *Mat.* 22. 22. yet they amend nothing, or but for a season, as the stony-ground: they *are hearers of forgetfulness*, Jam. 1. 25. like hour-glasses, they are no sooner full, but running out again: like nets or sives, they retain only the chaff or weeds, let go the pure water and good corn. The Word runs thorow them, as water thorow a riven vessel (that's the Apostles metaphor, *Heb.* 2. 1.) or as that which is written upon moist paper, as others will have it. A general cause of our not practising what we hear, is, that we put this spiritual treasure into broken bags, this precious liquor into leaking vessels. Whereas our souls should be as the Ark, and our memories, as the pot of *Mannah*, to retain what we have received, that we may have it ready for practice, as *Saul* had his cruse and spear at his head, and *David* his scrip and stones ready by his side. A heavy ear is a singular judgement, *Isa.* 6. 10. but a slow heart, and a heavy hand, to conceive and do what we hear, paves a way to remedilesse misery; besides the fool to boot which the Judge here putteth upon him.

Mat. 11. 17. ἀκροᾶται ἐπὶ λήμμονῆς.

μὴ ποτε παρρυῶμεν.

Shall be likened unto a foolish man.] And he is a fool indeed whom Christ calleth *fool*. Conscionable hearers are counted good men (God wot) but simple, silly, and of no parts. But *wisdom is justified of her children*. To *walk precisely*, is to walk wisely, *Ephes.* 5. 15. And *he that heareth and guideth his feet in the way, is wise*, Prov. 23. 19. And, *Who is a wise man amongst you, and endued with knowledge? Let him shew out of a good conversation his works, &c. Iam.* 3. 13. All others are fools, because they fail in the main point of their salvation: they are troubled about *many things*, but neglect *the one thing necessary*: they trifle out their precious opportunities, and in hearing or other services, they do worse then lose their labor, for they commit sin and heap up wrath. Their house will down, as the spiders house doth, and all their building, plowing, planting, sailing, come to nothing.

Which built his house upon the sand.] Wherefore it soon sinks and shatters, as having not the loose earth thrown up first, by the practice of mortification and self-deniall. Men should first sit down, and cast what it would cost them to build the tower of godliness, or ere they leap into profession. They should put their hearts often to those grand questions of abnegation. Can I (as all must, that will be Christs Disciples) deny my self in all my selves (for a man hath many selves within himself, and must utterly and absolutely deny them all) take up my daily cross (for every *Christian* is a *Crucian* or Cross-bearer, saith *Luther*: the rain will fall, the floods flow, the winds blow, and beat upon his building, he shall have many trials and temptations, that looks toward heaven, troubles without, terrors within, his back-burden of both) and follow Christ thorow thick and thin, by doing and suffering his whole will? Many will follow Christ in such duties as sute with their humors, and no further, as the rusty hand of a Dial; they will break the hedge of his Law, to shun a piece of foul way: They follow Christ, as the dog follows his master, till he come by a carrion, and then he turns him up. *Orpha* made a fair proffer of going along with *Naomi*, but when she had better considered it, she turned again. *Lots* wife set fair out of *Sodom*, but looked back. So do many forward hearers set their hands to Gods plough, but (loth to plough up the fallow ground of their hearts, and to lay a good foundation in humiliation) they start aside like broken bows, and steal away like cowardly souldiers, and so judge themselves unworthy of eternal life, and unfit for Gods Kingdom. For the foolish shall not stand

Omnis Christianus crucianus.

ὑποστέλλεσθαι, Heb. 10. Luke 9. 62. Psal. 5. 5.

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ſtand in his ſight, he hateth all the workers of inquity. *Caleb* was not diſcouraged by the Gyants, therefore he had *Hebron* given him, the place of the Gyants, when the Spies and Murmurers were never ſuffered to enter: No more ſhall they that hold not out to the death, obtain the crown of life.

Verſe 27. *And the rain deſcended*, &c.] The old heart cannot poſſibly hold out the hardſhip of holineſs, nor bear the brunt of perſecution for well-doing. Like a Cheſnut caſt into the fire, if not broken firſt on the top, it leaps out again; or like a falſe Jade in a Teem, which being put to a ſtreſs, turns tail and tramples. When the godly hearer holds on his way to Heaven, thorow all diſaſters; as thoſe two kine of the *Philiſtims*, that bore home the Ark, held on their way, though they had calves at home, that might have made them turn back.

And it fell] The wiſe-man and fools houſe come under a double difference. 1. In the foundation: this to ſee to, and above ground, is little diſcerned. The Temple is ſaid to be as low under ground, as it was high above. 2. In the building it ſelf. The unprofitable hearer is not cemented to Chriſt by faith, but laid looſe, as it were, upon a ſandy foundation, and ſo ſlips beſide the ground-work in foul weather. He is not ſet into the ſtock as a ſcience, but only ſtuck into the ground as a ſtake; and is therefore eaſily pulled up, Whereas the true Chriſtian is knit faſt to Chriſt the Rock, by the ligament of a lively faith; and as a lively ſtone, is built up a ſpiritual houſe, growing up in the myſtical body with ſo much ſweetneſs and evenneſs, as if the whole Temple (like that of *Solomon*) were but one entire ſtone, *He that is joyned to the Lord is one ſpirit*, 1 Cor. 6. 17. So that although 1. Shakings and waverings in the very purpoſe of holy-walking may befal a Saint by violent temptations, *Pſal.* 73. 2, 13. Yea, 2. Intermiſſions of the exerciſe of grace, as of life in a palſey or epilepſie. 3. Particular falls we are not exempted from. *Peter* himſelf, though a pillar, *fell from his former ſtedfaſtneſs*, in part; yet from interciſion, prolapſion, from utter and irrecoverable falling away, they are freed, becauſe founded upon a Rock, which can never be removed. He is both the *Author and finiſher* of their faith: He hath prayed and procured, that it utterly fail not. 1 Pet. 2. 5. Heb. 12. Luk. 22.

And the fall thereof was great.] Great and grievous, becauſe irreparable, irre-edifiable, as *Hiericho* and the Temple at *Jeruſalem*. God layes them aſide like broken veſſels, of which there is no further uſe; and ſith they will needs wallow again, as Swine, in the filth of their former pollutions, he pronounceth upon them that fearful ſentence, *Let him that is filthy be filthy ſtill*, that unclean ſpirit entereth him again; and his diſdiſpoſitions to evil are ſeven times more enflamed then ever. He hath *deſpiſed* and *deſpighted* the Spirit of Grace, and is in the ready road to the unpardonable ſin. The Apoſtate cannot lightly chuſe unto himſelf a worſe condition, *Heb.* 10. 26. He caſts himſelf into hel-mouth, *Heb.* 10. ult. where *the back-ſlider in heart ſhall be filled with his own wayes*; and have the greater torment, by how much he fell from greater hopes and poſſibilities of better; as *Nebuchadnezzar* from his Monarchy, and as *Cranmer* from his high preferment to ſo low a condition, as that there was left him neither *hope of better, nor place of worſe*. Heb. 10. 26. Prov. 14. 14.

Verſe 28. *And it came to paſs, when Jeſus had ended theſe ſayings.*] All this then was but one Sermon, though twice preached at ſeveral times, as ſome collect out of *Luke*. A long Sermon it was, and yet the people ſtaid it out. So did not thoſe *Capernaites*, Joh. 6. and therefore fell away from Chriſt: So did not *Judas*, and therefore met the Devil at the door. It is a lamentable thing, that a winters-tale ſhall be heard with more patience and pleaſure then a powerful Sermon: that if a Preacher exceed his glaſs ſometimes, people ſit at as little eaſe, as if they were in a fit of an ague: and others prophanely turn their backs upon the Propitiatory, and depart without the bleſſing. In the Council of *Agathon* it was decreed that none ſhould preſume to go out before the Miniſter had bleſſed the Congregation. And in the fourth Council of *Carthage*, Let him that goes out of the Auditory, when the Miniſter is ſpeaking to the Congregation be excommunicated, *Ita miſſa eſt*, Ἄφεσις λαὸς, were the old forms of diſmiſſion. And although *Zachary* was long ere he came forth, yet the people ſtaid his coming. But the Word of the Lord is to the wicked a *burthen*, Jer. 27. 33. cords and bonds, *Pſal.* 2. 3. Yokes and bonds, *Jer.* 5. 5. Hence they are ſo ſoon ſated, and their attentions tired out and jaded, as it were. Joh. 13. Ezek. 44. Canon 32. Luk. 1.

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ἐξεπλήσσοντο Jo. *Ubi animus quasi attonitus, nec loquitur, nec quicquam agit, sed apertis oculis aliquantisper quietus manet.* Lyser.

The people were astonished at his doctrine.] They were strangely transported and rapt with an ecstasie of admiration and amazement. They were at such a pass, that they could neither say nor do, but stood amazed with their eyes set in their heads, as the word importeth. And surely the word never worketh so kindely, as when it is received with admiration: yet may we not rest in that, as too many do; but get it *mingled with faith* in our hearts, that works by love, *holding fast the faithful word*, as *Paul* bids *Timothy*, that part of it especially that in hearing he is pleased to sweeten unto us by the the taste of his special goodness.

Joh. 7. 16. Isa. 50. 4. Matth. 22. 14.

Verse 29. *For he taught them as one having authority.*] Never man spake as he spake, said those Catch-poles that came to take him, but were taken by him. For matter, his doctrine was not his own, but his Fathers that sent him. For manner, this Prince of Preachers had the *tongue of the learned*: yet without ostentation of learning, he delivered himself so plainly, that the simplest might conceive him, and so powerfully, that his enemies could not but confess, that *he was true, and taught the way of God truly*. And for end, he seriously sought his Fathers glory, in the salvation of mens souls. A fair president for Preachers: who should thus seek to get within the people, and to maintain the credit of their ministry, that their words may carry an authority, and command attention.

Optimi ad vulgus hi sunt contemnatores, dixit Lutherus, qui puerilitèr, trivialitèr, popularitèr & simplicissimè docent. Melch. Ad. *in vita.* Γραμματεῖς ὄντας δευτεροῦται τῷ νόμῳ; γραμματικὴν πινὰ ἐπιστήμην ἐφηγήσεται. Epiphan. *lib.* 1. *Panarii. Scribarum doctrina erat torpida, clumbis frigida.* Heb. 2.

And not as the Scribes] Who first stuck in the bark of the Law, and pierc'd not into the heart and sense of it. 2. Delivered *for doctrines the commandments of men* about washings, tithings, &c. 3. They sought not the glory of God, but praise of men: and were therefore mad at our Saviour, as one that bare away the bell from them, for a powerful Preacher. 4. They rejected Publicans and sinners, though penitent: So did not Christ. 5. They taught coldly and carelesly: but he zealously, and imperiously, as the Law-giver, and not as an Interpreter onely: as that *Prophet like unto me*, saith *Moses*: yea far beyond him, or any other that ever spake with a tongue. For he could, and did speak to the hearts of his hearers: Together with his word *there went forth a power*, as to heal the bodies of those, *Luk* 5. 17. so the souls of his elect: he was a Minister of the spirit, and not of the letter onely, &c.

Chap. VIII.

Verse 1. *Great multitudes followed him.*]

Quicquid non acquiritur damnum est. Sen. *de Sejano. Nero omnium æmulus.* Ammian. Life of *Sejanus* by *P. M.*

MAny thousands, as *Bondinus De claritate Christi* proveth, out of ancient Writers. This drew upon our Saviour the envie of the Pharisees, those cankerd carls, who *Sejanus-like*, thought all lost that fell besides their own lips: as *Nero*, they spited all those whom the people applauded; and Tigre-like, laid hold with their teeth on all the excellent spirits of their times, as it is said of *Tiberius*.

Life of K. *Ed.* 6. by Sir *Jo. Heyw. pa.* 126. *Turk. Hist. li.* 5. *Summâ Dei bonitate id factum est, ne populos ad ipsam proclives, animal leprosissimum magus, ac magis infestaret.* Jo. Bodin. *Theat. Nat. p.* 354. *Vide* Jo. Manl. *loc. com.* 169. *Morbi sunt virtutum officina.* Ambr.

Verse 2. *And behold there came a Leper.*] This leprosie was most rife in our Saviours time: God so ordering, that *Judea* was sickest, when her Physitian was neerest. The *Jews* are still a nasty people: And this kinde of leprosie seems to have been proper to them, as *Plica Polonica*, *Morbus Gallicus*, *Sudor Anglicus*. No stranger in *England* was touched with this disease, and yet the *English* were chased therewith, not in *England* onely, but in other Countreys abroad: which made them like Tyrants, both feared and avoyded, where ever they came. So were these Jewish lepers. Hence that fable in *Tacitus*, that the *Israelites* were driven out of *Egypt*, for that lothsome disease. This, said one Malevolent Heathen, is the cause why they rest every seventh day. *Bodinus* observes it for a special providence of God, that in *Arabia* (which bordereth upon *Judea*,) there are no Swine to be found, lest that most leprous creature, saith he, should more and more infest and infect that people, who are naturally subject to the leprosie. And another good Author is of opinion, that God did therefore forbid the

Jews

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Jews to eat either Swines-flesh, or Hares-flesh: *Quòd ista caro facilè in malè affectis corporibus putrescat*, because in diseased bodies it easily corrupts and turns to ill humours.

And worshipped him.] Which he would hardly ever have done haply, had he not been a leper. Diseases, saith S. *Ambrose*, are the shop of vertues. King *Alfred* found himself ever best, when he was worst: and therefore prayed God, to send him always some sickness: *Gehezies* leprosie cured him, his white fore-head made him a white soul.

If thou wilt, thou canst, &c.] So Another came with, *If thou canst do any thing, help us*: We never doubt of Christs will to do us good, (saith a great Divine) but, in some degree, we doubt also of his power. True faith doubts of neither: but believes against sense in things invisible, and against reason in things incredible. Sense corrects imagination, Reason corrects sense, but Faith corrects both. D. *Preston.*

Verse 3. *And Jesus put forth his hand*, &c.] The law forbad *contactum contagionis, non sanationis*. The high-Priest might enter a leprous house, &c. We have not an high-Priest that cannot be touched with the feeling of our infirmities. Better might he say, then S. *Cyprian*, *Cum singulis pectus meum copulo, mœroris & funeris pondera luctuosa participo, cum plangentibus plango, cum deflentibus defleo*; &c. Then S. *Paul*, *Who is weak, and I am not weak? Who is afflicted, and I burn not?* It was held a great condescention in King *Alphonsus*, to use his skill for the recovery of one of his sick Subjects: What was it here in Christ, the *King of Kings, and Lord of Lords?* Heb. 4. 15. 2 Cor. 11. 29.

Verse 4. *See thou tell no man.*] Christ despised popular applause, accounting it no other then a little stinking breath. Some do all for a name: But we have not so learned Christ. His treasures were hid, *Col.* 2. 3. He sought not himself, but to set up him that sent him, *Joh.* 8. 50.

Shew thy self to the Priest,] That they may see that I am He that should come, that *Jehovah* the Physitian, that *Son of righteousness with health under* his *wings*, &c. that I came not to destroy the Law, as they slanderously give out, but to fulfil it, that God may be glorified, and the mouth of malice stopped.

Offer the gift, &c.] This is that pepper-corn we pay to God, who is content that we have the benefit of his favours, so He may have the glory of them. Not lepers onely, but all sorts, after sickness, were bound to offer to God the ransom of their lives, *Exod.* 31. *Hezekiah* made a Song, and left it to posterity, for a seal of his thankfulness. Heathens in this case, would consecrate something to their Gods, to their *Teraphim*. The very word in Greek that signifies to heal, (framed from *Teraphim*) signifies first to worship and serve God: So shewing us what they were wont to do in case of cure. But now-adays *sciopato il morbo, fraudato il Santo*, as the *Italian* proverb hath it. *Sick* men recovered, deal as ship-wrackt men escaped: they promise God, as he in *Erasmus* his Naufragium did the Virgin, a picture of wax as big as S. *Christopher*: but when he came to shore, would not give a tallow-candle. This is a cursed kinde of cousenage, *Mal.* 1. 14. Θεραπεύειν. Eras. *Colloq.*

Vers. 5. *There came unto him a Centurion.*] *Rarior est virtus veniens, è corpore raro.* Souldiers are commonly fierce and godless creatures. But this noble Centurion might well have made a Commander in that *Thundering Legion*, and might well have had his hand in that *Victoria Halleluiatica* (as it was called) obtained by the Orthodox *Britans*, against the *Pelagian Picts* and *Saxons* here, *Victoriâ fide obtentâ non viribus*, as the story tells us; a victory got by faith, and not by force. Κεραυνοβόλος. D. Ussher *de Britan. Eccles. primord. p.* 332.

Verse 6. *Lord, my servant lyeth at home*, &c.] Not thrown out of doors, not cast sick into a corner, to sink or swim, for any care his master would take of him: No, nor left to be cured at his own charges. The good Centurion was not a better man then a master. So was that renowned Sir *Thomas Lucy* late of *Charlecott* in *Warwickshire*; to whose singular commendation it was in mine hearing preached at his Funeral, and is now since published, by my much honoured friend, Mr. *Robert Harris*, that (among many others that would dearly miss him) *a houseful of servants had lost not a Master, but a Physitian, who made their sickness his, and his cost and physick theirs*. Or (as mine *Alter-Ego*) mine entirely beloved kinsman, Mr. *Thomas Dugard* * (expresseth it in his elegant Epitaph.) *His servants sickness was his simphathy, and their recovery his cost.* *Abners* funeral by M. *Harris*, *Cui blanda in vultu gravitas & mite serenâ Fronte supercilium, sed pectus mitius ore.*

Verse 7. *I will come and heal him.*] *Stupenda dignatio*: A wonderful condescending: that the Lord of Lords should vouchsafe to visit a poor servant, and restore him to

* *In quo viro ingenium pietas, artemque modestia vincit. Ut cæli Dominus æquaquam dedignaretur Centurionis servulum visitare.* Ambrof.

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health. It was a great favour that Q. *Elizabeth* did Sir *Christopher Hatton* L. Chancellour (who died nevertheless of grief of minde) that, when she had broken his heart with a harsh word, she was pleased to visit and comfort him, though it were all too late. *Camdens Eliz. fol.* 406.

What was it then for the Lord Christ in the shape of a servant, to come down to the sick servants pallet? *Hunniades*, when he felt himself in danger of death, desired to receive the Sacrament, before his departure: And would in any case (sick as he was) be carried to the Church to receive the same, saying that it was not fit that the Lord should come to the house of his servant, but the servant rather to go to the house of his Lord and Master. *Turk. Hist.* 358.

Verse 8. *Lord, I am not worthy, &c.*] *Fidei mendica manus:* Faith is an emptying grace, and makes a man cry out with *Pomeran*: *Etiamsi non sum dignus, nihilominus tamen sum indigens.* By Faith we come to see him that is invisible. Now the more a man seeth of God, the less he seeth by himself: the nearer he draweth to God, the more rottenes he feeleth in his bones. Lord I am hell, but thou art heaven, (said Mr. *Hooper* Martyr, at his death) I am swill and a sink of sin, but thou art a gracious God, &c. *Act. and Mon.*

But speak the word onely, &c.] The Centurions humility was not more low, then his faith lofty: That reacheth up unto heaven, and in the face of humane weakness, descries omnipotency. D. *Hall.*

Verse 9. *For I am a man.*] But thou Lord art more then a man: for the Centurion here makes comparison with our Saviour, both in respect of his person, and of his power, as of the less with the greater. For his person, he saith not, *For I also am a man, such as thou art*, (as the vulgar here corruptly renders it.) But *I am a man*, a meer man; Thou art God also, very God. And for his power, though subject to another, have Souldiers at my beck and check, how much more hast thou, who art over all, an absolute power over sickness and death? The palsie, or as some say, the Epilepsie was anciently called *Morbus sacer*, or the holy disease. For the Priests, to enrich themselves, perswaded the superstitious people, that this disease, as being sudden, hidden, and for most part incurable, was an immediate hand of God, and could be cured by none but Priests. The medicines they gave, were much like that of the French Mountebank, who was wont to give in writing to his patients, for curing all diseases, these following Verses; *Nam & ego sum homo, ut tu.*

Si vis curari de morbo nescio quali,
Accipias herbam, sed qualem nescio, nec quam:
Ponas nescio quo, curabere nescio quando.

Becan. *sum: theol. part.* 1. *cap.* 16.

They are thus Englished by one.

Your pain, I know not what, do not fore-slow,
To cure with herbs, which whence I do not know.
Place them, (well pounc't) I know not where, and then
You shall be perfect whole, I know not when.

Answer to D. *Coal.*

And I say to this man Go, and he goeth, &c.] King *Ferdinands* Embassadours, being conducted into the Camp of the *Turks*, wondered at the perpetual and dumb silence of so great a multitude: the Souldiers being so ready and attentive, that they were no otherwise commanded, then by the beckning of the hand, or nod of their Commanders. *Turk. Hist. fol.* 715. *Tamerlan*, that warlike *Schithian*, had his men at so great command, that no danger was to them more dreadful, then his displeasure. *Ibid.* 216.

And to my servant, do this and he doth it.] Such a servant is every Saint to his God; at least in his desire and endeavour. Such a Centurion also is he over his own heart, which he hath *at his right hand*, as *Solomon* saith: that is, ready prest to obey God in all parts and points of duty. There were seven sorts of Pharisees: And one was *Pharisæus, Quid debeo facere, & faciam illud:* So they would needs be called. But the true Christian onely is such a one in good earnest, as the Pharisee pretends to be. *Talmud. tract. suta. cap.* 3.

Verse 10. *He marvelled, and said*, &c.] What can be so great a marvel, as that Christ marvelleth? So he wondered at his own work in *Nathaniel*, *Joh.* 1.47. and at his own love to miserable mankinde, when he calls himself *Wonderful, Counsellor*, &c. *Isa.* 9.6. He wondered not, as the Disciples did, at the magnificence of the Temple: he was not a whit taken with all the beauty and bravery of the world set before him by the

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the Devil, as it were in a Land-skip: but at the Centurions faith he much marvelled, it being a work of his own Almighty power, which he puts not forth but for great purposes, *Ephes.* 1.19. Where is easie to observe in the Original a six-fold gradation.

Verse 11. *Many shall come from the East,*] They shall *flie as a Cloud*, saith *Isay* (speaking of the conversion of the *Gentiles*) and so flock to the Church, as if a whole flight of Doves, driven by some Hawk or Tempest, should scour into the Columbary, and rush into the Windows. The *Tyrians* had a hand in building the Temple. The molten Sea stood upon twelve Oxen, which looked towards East, West, North, and South. The New *Jerusalem* hath twelve Gates: to shew that there is every way access for all sorts to Christ; Who is also fitly called the *second Adam*. The Greek Letters of which name (as S. *Cyprian* observeth) do severally signifie all the quarters of the Earth. He was born in an Inn, to shew that he receives all Commers: His Garments were divided into four parts, to shew that out of what part of the world soever we come, if we be naked, Christ hath robes to cloath us, if we be harbourless, Christ hath room to lodge us. *Iether* an Ismaelite, may become an *Israelite*, 1 *Chron.* 7.17. with 2 *Sam.* 17.25. and *Araunah* the Jebusite, may be made an exemplary Proselyte, 2 *Sam.* 24.18. with *Zech.* 9.7. *Vide Junium in locum.*

Isa. 60. 8.

Α Ανατολὴ
Δ Δύσις
Α Αρκτος
Μ Μεσημβρία
παράδεισος.

Verse 12. *But the children of the Kingdom*] Those that had made a covenant with God by Sacrifice, *Psal.* 50.5. And therefore held their heads on high, as already destinated to the diadem: Lo these, in the height of their hopes and expectancies, shall be excluded; A foul and fearful disappointment. Surely the tears of Hell cannot sufficiently bewail the loss of Heaven. *John* of *Valoys*, was Son, Brother, Uncle, Father to a King, yet himself never was a King: So here.

Anno Dom. 1286.

Into outer darkness.] Into a darkness beyond a darkness: into a dungeon beyond and beneath the prison. *In tenebras ex tenebris, infeliciter exclusi, infelicius excludendi*, saith *Augustin.* God shall surely say to these unhappy children of the Kingdom, when he casts them into condemnation, as *Aulus Fulvius* said to his Traiterous son, when he slew him with his own hands, *Non Catilinæ te genui sed patriæ*: I called you not *but to glory and vertue*, neither to glory, but by vertue, 2 *Pet.* 1.3. As you liked not the later, so never look for the former. Every man is either a King or a caytiff: and shall either raign with Christ, or rue it for ever with the Devil. *Aut Cæsar aut nullus*, as he said to his Mother: And as those in the *Turks* Court, that are born of the blood royal, but come not to the Kingdom; They must die either by the sword, or halter: so here.

Hom. 16.

Omnis homo aut est cum Christo regnaturus, aut cum diabolo cruciandus, Aug.

Verse 13. *And as thou hast believed*, &c.] Faith hath an happy hand: and never but speeds in one kinde or other. It hath what it would, either in money, or moneys-worth. *Apollonius*, saith *Zozomen*, never asked any thing of God in all his life, that he obtained not. This man saith One concerning *Luther*, could have of God whatsoever he listed.

Verse 14. *He saw his wives mother laid*, &c.] A wife then *Peter* had, and if a good wife, she might be a singular help to him in his Ministry; As *Nazianzens* mother was to her husband, not a companion onely, but in some respects, a guide to godliness. S. *Ambrose* saith, that all the Apostles were married men, save *John* and *Paul*. And those Pope-holy hypocrites, that will not hear of Priests marriage, but hold it far better for them to have, and keep at home, many Harlots, then one wife, (as that carnal Cardinal *Campeius* defended) they might hear the contrary out of their own Cannon-law, where it is written, *Distin.* 29. *Si quis discernit Presbyterum conjugatum, tanquam occasione nuptiarum offerre non debeat, anathema esto.* And again, *Distinct.* 31. *Si quis vituperat nuptias, & dormientem cum viro suo fidelem & religiosam detestatur, aut culpabilem æstimat, velut quæ regnum Dei introire non possit, anathema esto.* They might hearken to *Paphnutius*, a famous Primitive Confessor: who, though himself an unmarryed man, mightily perswaded and prevailed with the the *Nicene* Council, that they should not decree any thing against Priests marriage: alledging, that *marriage was honourable in all*, and that the *bed undefiled* was true chastity. They might hear *Ignatius*, Scholar to S. *John* the Evangelist, pronouncing all such as call marriage a defilement, to be inhabited by that old Dragon the Divil. But there is a politick reason

ὁ σύνεργος μὲν ἦν καὶ κοινὸς ἀλλὰ καὶ ἀρχὴν ἐγένετο. Naz.

Act. and Mon. fol. 790.

Honestius est pluribus occultè implicari, quam apertè cum una ligari. *Ibid.* 1054.

Ibid. 1008.

Hist. Tripar. lib. 2. *cap.* 14. Ruffin. *Hist. Eccles. lib.* 10. *cap.* 4.

Siquis coinquinationem vocet commixtionem legitimam, habet inhabitatorem Draconem Apostatam. Ign. *Epist. ad Philadelph.*

S. Edw. *Sands* his Relat. of *West. rel. sect.* 10.

that

that makes these men deaf, to whatsoever can be said to them by whomsoever; and you shall have it in the words of him that wrote the History of the Council of *Trent*, (a Council carryed by the Pope, with such infinite guile and craft, that the Jesuites those *Connubsanctisuga, Commeritricitega* will even smile in the triumphs of their own wits, when they hear it but mentioned, as a master-stratagem.) The Legates in *Trent*-Council (saith he) were blamed, for suffering the Article of Priests Marriage to be disputed, as dangerous: Because it is plain, that married Priests will trun their affections and love to wife and children; and by consequence, to their House and Countrey: so that the strict dependance which the Clergy hath upon the Apostolike-sea would cease: and to grant Marriage to Priests, would destroy the Ecclesiastical Hierarchy, and make the Pope, Bishop of *Rome* onely.

Hist. of Council of *Trent*. fol. 680.

Verse 15. *And he touched her hand,*] A speedy and easie cure of the fever; such as *Hipocrates* or *Galen* could never skill of. They do it not but by many evacuations, long diet, &c. besides that, much gold must be lavished out of the bag, as it is, *Isa.* 46 6. the poor patient crying oft out, *αἰ αἰ*, whence *Æger*, as some think. Christ by his word and touch onely, doth the deed in an instant. As he can blow us to destruction, *Job* 4.9. nod us to destruction, *Psal.* 80. 16. so, when *Heman* thinks himself *free among the dead*, free of that company, and the *mourners begin to go about the streets*, he can speak life unto us, and keep us that we go not down to the pit.

Beeman.

Psal. 88. 5. Eccles 12, 5. Psal. 30. 3.

She arose, and ministred unto them,] Thereby to evince the truth of the miracle, and to evidence the truth of her thankfulness.

Verse 16. *When the even was come,*] In the morning he sowed his seed, and in the evening he with-held not his hand. It is good to be doing whiles it is day. Mr. *Bradford* Martyr, held that hour not well spent, wherein he did not some good, either with his tongue, pen, or hand.

Eccles. 11.6. *Act. and Mon.* fol. 1457.

Verse 17. *Himself took our infirmities,*] The Prophet speaketh of spiritual infirmities, the Evangelist applieth it to corporal. And not unfitly: for these are the proper effects of those: we may thank our sins for our sicknesses, *Rev.* 2.22. She had stretcht her self upon a bed of security, she shall be cast, another while, upon a bed of sickness. *Asa* had laid the Prophet by the heels; and now God layes him by the heels, diseasing him in his feet. Sin is an universall sickness; like those diseases which the Physitians say are *corruptio totius substantiæ*. And our lives are fuller of sins then the firmament of stars, or the furnace of sparks. Hence all our bodily distempers, which when we groan and labour under, let us reflect and revenge upon sin as the mother of all misery. And when we are made whole, *sin no more, lest a worse thing come upon us.*

2 Chron. 16.

Isa. 1. 5, 6.

Verse 18. *To depart unto the other side,*] Either to retire, and repose himself after much pains (for *Quod caret, alterna requie, &c.* the very birds, when building their nests, flee abroad sometimes from their work, for recreations sake.) Or else the better to edge the peoples desires after him, now withdrawn. *Luther* gave this rule to Preachers, for moderating their discourses. When thou seest thine hearers most attentive, then conclude; for so they will come again more chearfully the next time.

Levantli laboris sui causa volucres passim ac libere volitant. Cicero. 2. de Orat. *Cum vides attentissime audire populum, conclude: cò alacriores redibunt.* Luth.

Verse 19. *Master, I will follow thee, &c.*] As *Sampson* followed his Parents, till he met with an honey-comb: or as a dog follows his master, till he come by a carrion. *Vix diligitur Jesus, propter Jesum.* But, as *Isaac* loved *Esau*, for Venison was his meat, *Gen.* 25.28. and as *Judah's* Rulers *loved with shame, Give ye*, Hos. 4.18. So do Hypocrites: they serve not the Lord Jesus Christ, but their own bellies: they have his person in admiration onely for advantage: they can bear the cross with *Judas*, so they may bear the bag, and lick their own fingers. *Ephraim* is an Heifer, *that loved to tread out the corn*: because, whiles it treads, it feeds, *Hos.* 10.11. But such delicate self-seekers are rejected, as here: when those that have honest ayms and ends hear, *Come and see*, Joh. 1.46.

Rom. 16. Jude 16.

Verse 20. *The Foxes have holes, &c.*] q.d. *Exigua mihi sunt subsidia aut præsidia. Nudus opum, sed cui cœlum terraq; patèrent*, as *Ennius* said of *Archimedes*. The great *Architect* of the World, had not a House to put his head in; but emptied himself of all, and became poor, to make us rich, not in goods, but in grace, not in worldly wealth, but in the true treasure. Say we with that Father, *Christi paupertas meum est patrimonium*: prefer the reproach of Christ before the Treasures of *Egypt*: and if, besides and with

ἐκένωσεν. Phil. 2.7. 2 Cor. 8.9. *Ambros.* Heb. 11.26.

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with Christ, we have food and raiment, let us therewith rest content. Say we have no house on earth, we have one in Heaven not made with hands. Those good souls dwelt in *dens and caves of the earth*, yea *wandred about in sheepskins and goatskins*, that might have rustled in their Silks and Velvets, that might (*Nebuchadnezzar*-like) have vaunted themselves on their stately Turrets and Pallaces, if they would have let go Christ. But that, they knew well, had been to make a fools bargain. 1 Tim. 6. 8. Heb. 11. 37, 38.

But the Son of man, &c.] So he stiles himself, either to note the truth of his humanity, or the depth of his abasement, the Son of God became the son of man, which was, as one said in a like case, to fall from the Court to the Cart, from a Pallace to a Gallows. Among all the Prophets, *Ezekiel* is most frequently stiled son of man, and that purposely; to keep him low amidst his many rare raptures and revelations. The Heathen, when they would set forth a man miserable indeed, they called him τριανθρωπον, *thrice a man*.

Hath not whereon to lay his head,] That the *Messiah* when he cometh, shall not have whereon to sit, where to rest his body, is affirmed by the Jewish *Gemarists*. Our Saviour may seem here to allude to such a tradition.

Verse 21. *Lord, suffer me first to go and bury*,] Old mens fear is (saith *Plutarch*, and that makes them so gripple) that they shall not have θρέψοντας καὶ θάψοντας, those that will be careful to nourish them whiles alive, and to bury them decently when they are dead.

Verse 22. *Follow me*,] Let go things less necessary, and minde the main: thy task is long, thy time is short; opportunities are headlong, and must be quickly caught, as the Eccho catcheth the voyce: there's no use of after-wit.

Sil. Italic.

Præcipitat tempus, mors atra impendet agenti.

Let the dead bury their dead,] The dead in sin, their dead in nature. Ungodly men are no better then breathing ghosts, walking Sepulchers of themselves. Their bodies are but living Coffins, to carry a dead soul up and down in. The Saints only are *heirs of life*, 1 Pet. 3. 7. and all others are dead, stark dead *in sins and trespasses*, as the wanton widow, 1 *Tim.* 5. 6. as *Terence* saith the same: *Sane hercle homo voluptati obsequens fuit dum vixit.* And of such dead Corpses (as once in *Egypt*, Exod. 12. 30.) there is no house, wherein there is not one, nay many. *Ter. in Heeyra.*

Verse 23. *And when he was entred*, &c.] Himself was first in the ship where they were to suffer. Like a good shepheard, he goes before his sheep, *Joh.* 10. Like a good Captain, he goes before his Souldiers; and as it was said of *Hannibal*, that he first entred the field, and last went out of the field, so is it with Christ the *Captain of our salvation. Fear not* (saith he) *for I am with thee: be not afraid, for I am thy God. Tua causa erit mea causa*, as that Emperor told *Julius Pflugius*, who had been much wronged by the Duke of *Saxony*, in the Emperors employment. *Princeps prælium inibat, ut victimus conserto prælio, excedebat.* Liv. *Decad.* 5. *lib.* 1. Isa. 41. 10.

Verse 24. *And behold there arose a great tempest*] Stirred up, likely, by the devil, to drown Christ (that male-childe of the Church, *Rev.* 12. 5.) and his Disciples; as he brained *Jobs* children with the fall of the house. This is still the endeavour of Satan and his instruments: but to such we may, as Pope *Pius* 2d. wrote to the great Turk.

Niteris incassum Christi submergere navem:
Fluctuat, at nunquam mergitur, illa ratis.

And as the Poet said of *Troy*, so may we of the Church,

Victa tamen vinces, eversaq; Troja resurges:
Obruit hostiles illa ruina domos. *Ovid. Fast.*

Ambrose hath a remarkable speech to this purpose: The Devil stirs up a tempest against the Saints, but himself is sure to suffer shipwrack. The Church, as a bottle, may be dipt, not drowned: as the Diamond, it may be cast into the fire, not burnt by it: as the Chrystal, it may be fouled, but not stained by the venome of a Toad: as the Palm-tree in the Emblem, which though it have many weights at top, and Snakes at the root, yet it saith still, *Nec premor, nec perimor.* Lastly, as the North-Pole, *semper versatur, nunquam mergitur*, as S. *Hierom* observeth. *Diabolus contra sanctos tempestatem movet: sed ipse naufragium facit.* Amb.

Verse 25. *Master, save us, we perish.* Troubles drive us to God, (as bugbears do children into their mothers bosom,) who delighteth to help those that are forsaken of their

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their hopes. In prosperity, either we pray not at all—*Rara fumant felicibus ara*, or but faintly, yawningly, &c. *Oratio sine malis, est ut avis sine alis.* But in a stress, as here, our prayers, like strong streams in narrow straits, run mightily upon God, and will not away without that they came for.

Verse 26. *And he saith unto them*] Christ first chides them, and then chides the winds and waves. Men are most malleable in time of misery, *Job* 33.23. Strike whiles the Iron is hot: *How forceable are right words?* Those that are melted in the furnace of affliction, will easily receive impression. Hamper *Manasses*, and he will hearken to you.

O ye of little faith] Ye *petty-fideans*: He calleth them not *nullifidians*. Faith is faith, though never so little of it. *Credo languidâ fide, sed tamen fide*, said dying *Cruciger*. Our consolation lies much in the comparative degree; but our salvation is in the positive. Much faith will yield unto us here our Heaven; and any faith, if true, will yield us Heaven hereafter. Now for fear; that which is distrustful, faith quelleth and killeth it: As that which is awful and filial, it breedeth, feedeth, fostereth and cherisheth.

Verse 27. *Even the Winds and the sea obey him*] He layes laws upon all creatures, which are his hoasts. The winds and sea fought for us apparently in that

Beza. *Octogesimus octavus mirabilis annus*:

So that the blasphemous *Spaniards* said, Christ was turned Lutheran. The like was done by the winds for *Theodosius*, in that famous battle against *Maximinus*. The Souldiers that were then present told us, saith S. *Augustine*, that the winds took their darts, as soon as they were out of their hands, and drove them violently upon the enemy: as for those that were cast at us by the enemy, they were with like violence carryed back upon their own bodies. Hence sang *Claudian* the Heathen Poet in this sort concerning *Theodosius*,

Aug. de Civ. Dei, lib. 5. c. 6.

O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti.

Verse 28. *Coming out of the Tombs*] There the Devil kept them, the more to terrifie them with the fear of death all their lives long, *Heb.* 2. 15. *Appius Claudius* (as *Capella* witnesseth) could not abide to hear the Greek Ζῆτα pronounced, because it represented the gnashing of the teeth of dying men. *Chrysostom* gives another reason hereof, that the Devil hereby sought to perswade silly people, that dead mens souls were turned into Devils, and walked (as they call it) especially about Tombs and Sepulchers. Thus he oft appeared to people, in times of Popery, in the shape of some of their dead kindred, and haunted them till he had made them sing a Mass for such and such a soul. *Melancthon* tells a story of an Aunt of his, that had her hand burnt to a coal by the Devil, appearing to her in the likeness of her deceased husband. And *Parens* relates an example (much like this poor demoniack in the text) of a Bakers Daughter in their Countrey, possest and pent up in a Cave she had dig'd, as in a grave, to her dying day.

Vide Joh. Manlii. *loc. com. p. 99.*

Par. in loc.

Verse 29. *What have We to do With thee?*] Horrible impudence? As if Christ were not concerned, when his members are vexed. *David* felt his own coat cut, and his own cheeks shaven in the coats and cheeks of his servants: And shall not Christ be as sensible of the abuses done to his? The Soveraign suffers in the subject: neither is it other then just, that the arraignment of mean malefactors runs in the stile of wrong to the Kings Crown and dignity.

Jesus thou Son of God] The Devil speaks Christs fair, but onely to be rid of him: so deal many by Christs Ministers, that rip up their consciences, and so put them into an hell above ground. S. *Mark* tells us, that they worshipped our Saviour: S. *Luke*, that they adjured him. Satan (saith one) doth not always appear in one and the same fashion. At *Lystra* he appeared like a Comedian, at *Athens* like a Philosopher, at *Ephesus* like an Artificer, and here like an Exorcist: as to *Saul* he appeared like the old Prophet, who could not have spoken more gravely, severely, divinely then the fiend did. But as, when one commended the Popes Legate at the Council of *Basil*, *Sigismund* the Emperour answered, *Tamen Romanus est*: So when the Devil comes commended unto us under what name soever, let us cry out, yet he is a Devil; and remember still to resist him, stedfast in the faith, 1 *Pet.* 5.

Art thou come hither to torment us?] To dispossess us. Lo it is another Hell to

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to the Devil to be idle, or otherwise then evil-occupied. Should not we hold it our heaven to be well-doing. Learn for shame of the Devil (saith Father *Latimer*) to be busie about the salvation of your own and other mens souls, which he so studiously seeks to destroy. *Athanasius* hath a conceit, that the Devil may be driven out of a body by repeating the 68. *Psalm*. *Origen* saith of Devils, No greater torment to them, then to see men addicted to the Scriptures: *In hoc eorum omnis flamma est, in hoc uruntur incendio.* (*Chrysostom* saith, we may lash and scourge the Devil by fasting and prayer, which the Prophet *Isaiah* call a *charm* or inchantment, *Isa.*26.16. לחש

Ut jaguent homines, surgunt, &c. Hor.

Orig. in Num. Homil. 27.

Before the time] For they are respited and reprieved as it were, in respect of full torment, and suffered, as free prisoners, to flutter in the air, and to course about the earth till that great day; which they tremble to think on, and which they that mock at, 2 *Pet.*3. or make light of, are worse then Devils.

Verse 30. *A herd of many swine feeding*] *Suillo pecori anima pro sale data*, saith *Varro*. Swinish Epicures also have their souls but for salt to keep their bodies from putrifying. That was a rotten speech of *Epicurus*, that life eternal was nothing else but an eternal gourmandizing, and swilling, and swallowing of *Nectar* and *Ambrosia*. The Kingdom of God is another manner of thing then meat and drink, *Rom.* 14. The Devil desired to enter into the swine, because of their greedines. Eat not greedily, for this is *Os porci habere*, as that Pope is said to have. Drink not to drunkenness: for this sin robs a man of himself, and lays a swine in his room. No creature, besides man, will be drunk, but swine: and not swine neither, but as they are conversant about men; for wild swine will not, they say.

Epicuri de grege porci.

ἐρισταὶ καὶ μεθυσταὶ, ὡς ἔπαντα χόρτον διάγειν μέλλοντας.

Verse 31. *So the Devils besought him*] For threaten him they durst not, as little as the *Gadarens*, *verse* 34. because they found themselves over-powred. Time was when they had set upon our Saviour with utmost might and malice in the wilderness. The matter is well amended now. The same power, when he pleases, can change the note of the Tempter to us. He will tread *Satan under our feet shortly*. That which *Vegetius* said of Chariots armed with sithes and hooks will be applied to the Devils; At first they were a terror, and after a scorn.

Rom. 16.

lib. 1. *cap.* 24.

Suffer us to go into the herd of swine] We may safely say, that the bristles of swine are numbered with God, saith *Tertullian*, much more the hairs of Saints: not one of them falls to the ground without their heavenly father. Satan desired to have forth *Peter* to winnow: as *Goliah* desired to have an *Israelite* to combate with, he could not command him. He could not make a louse, *Exod.*8.18. fire an house, *Job* 1.19. drown a pigg, without Divine permission. Now we are more of price then many pigs before God, as that Martyr well inferred. And if a legion of Devils had not power over an herd of hogs, much less have they over Christs flock of sheep; saith *Tertullian*.

Tertul. *de fuga.*

Possumus dicere porcorum quoq; fatas fuisse apud Deum numeratas nedum sanctorum capillos.

Verse 32. *And he said unto them, Go*] 1. To shew his soveraignty over the creatures: He is the great proprietary of all, and may do, with his own as he listeth. 2. To punish their sensuality in feeding upon swines flesh, against the expres letter of the Law. *Ex uno sue quinquaginta prope sapores excogitantur*, saith *Pliny*. And there was a jolly Pope (some kin, belike, to Pope *Sergius*, sirnamed *Os porci*) that being, for his gout, forbidden swines-flesh by his Physitian, cryed out to his steward, bring me my pork, *al dispto di dio* in despite of God. 3. To try whether was dearer to these filthy *Gergesites*, their swine, or their souls. They shewed themselves to be of Cardinal *Burbons* mind, who would not part with his *part in Paris*, for his *part in Paradise*.

*Acts and Mon. fol.*1423.

Tantum abest ut in oves Dei habeat potestatem.

Iulius 3. *Acts and Mon. fol.*1417.

They went into the herd of swine] That thereby Satan might win upon the souls of the Citizens (wedded and wedg'd to their worldly substance) and he failed not of his purpose. A cunning fetch of an old *Quadruplator*. Be not ignorant of his wiles. Divorce the world from the Devil, and he can do us no hurt.

Ran violently down a steep place into the Sea] Cornelius *Agrippa* the Magician, being at point of death, called unto him a dog (a familiar Devil) that went about with him, and said, *Get thee gone thou cursed creature that hast undone me*. Whereupon the dog presently departed, and cast himself headlong into the water.

Abi à me perdita bestia quæ me perdidisti. Ioh. Manl. *loc. com. pag.* 136.

And perished in the waters] So will detestable drunkards in the bottomless pit; those that, as swine their bellies, so they break their heads with filthy quaffing. These shall have a cup of fire and brimstone poured down their throats, *Psal.*11.6. and not obtain one drop of water to cool their flaming tongues. For why? Drunkenness, (saith one

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Huge *de Sancto Vict.*

one) is a vice so vile, so base, so beastly, as that it transforms the soul, deforms the body, bereaves the brain, betrays the strength, defiles the affection, and metamorphoseth the whole man: making the understanding ignorant, the strong staggering, the trusty trothless, the vertuous vicious, and the preciset person a pander to the profanest sin.

Verse 33. *And they that kept them fled*] So do Parasitical Pastors leave their forlorn flocks to danger and destruction: letting the Devils hurry them to hell, and not careing whether they sink or swim. They that go down into this pit, or suffer others to go down by their default, cannot hope for Gods truth, *Isa.*38.18.

Verse 34. *They besought him to depart*] This was as great madness, as to wish, because they had been scorcht by the Sun, they might see no more of it. And yet how many (alas) are there at this day that cry out of this madness, and yet imitate it? How

Petr. Blesensis.

many, that prefer *haram domesticam ære dominicæ*, as one long since complained, a swinesty before a sanctuary? We are now become *Gergesites*, said that Martyr in Q. *Maries* days, *that would rather loose Christ, then our porkets.* Take up your cross, is a hard saying: therefore Christ must be prayed to be gone, lest all our pigs be drowned.

Act. and Mon. fol. 1494.

The Devil shall have his dwelling again in many mens selves, rather then in their pigs. Therefore to the Devil shall they go and dwell with him, &c. Thus Mr. *Bradford.* And oh how justly shall Christ regest one day upon all unworthy *Gadarens*, *Depart from me, ye wicked?*

Chap. IX.

Verse 1. *And he entered into a ship*]

Aug. in Psal. 30.

HE called not for fire from heaven upon those brutish *Gadarens* that were so glad to be rid of him. Some wicked ones Christ punisheth here, lest his providence, but not all, lest his patience and promise of coming again to judgement should be called into question, saith *Augustin.*

Came into his own City] *Capernaum* a colony of the *Romans*, where our Saviour hired an house, and wore a stole or long garment, as a citizen. Happy town in such an inhabitant, and in this respect lifted up to heaven, *Mat.* 11. 23.* Indeed heaven came down to *Capernaum*; for the Lord so delighteth in his servants (how much more then in his Son) that their *walls are ever in his* sight, and he loveth to look upon the houses where they dwell, *Isa.*49.16.

Verse 2. *They brought unto him a man sick, &c.*] Shew we like mercy to our sinsick friends, bring them to the Ordinances, present them to that Sun of righteousness

Isidor.

that hath healing under his wings. To an Almighty Physitian no disease can be incurable. He is as able and as ready still to heal those that are brought unto him, he hath lost nothing by heaven, be sure. But as *Aaron*, though he might not lament over his dead sons, because as high-Priest he entred into the Holy-place, yet he still retained the affections and bowels of a father: So the Lord Christ, though in heaven, is no less loving and

Isa.66.20.

large-hearted to his, then when he was in the flesh. Bring therefore all your brethren for an offering to the Lord: and if they cannot or will not come otherwise, bring them as the Prophet bids, *upon horses, and in chariots, and in litters: q.d.* though sick, weakly, and unfit for travel, yet rather in litters, then not at all.

Son be of good cheer] And well he might, when his sins were forgiven. This mercy is enough to make a man everlastingly merry. Viscount *Lisle*, in *Henry* the eights

Etiamsi tibi læta obveniant omnia, non est tamen quòd lætaris, Ribera. *in loc.*

time, died for joy of an unexpected pardon from his Prince: how great then is the comfort of pardon from God? Such are bid to be glad, *rejoyce and shout for joy*, *Psal.*32.1, 11. And all others flatly forbid to take any comfort, *Hos.* 9. 1.

Thy sins are forgiven thee] And yet his disease remained upon him for some while after. Behold, *He whom thou lovest is sick*, said they of *Lazarus*, Joh. 11. We must make a new Bible, ere we can necessarily conclude, that God is heavily offended because we are heavily afflicted. He that escapes affliction, may suspect his adoption, *Prov.*3.12.

Verse

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Verse 3. *This man blaspemeth.*] True, had he been but a man, and had taken upon him to forgive sins by his own authority, as Popish Priests do, to the subverting of some mens souls. I have known one (saith a reverend Divine) who neither by education nor affection was disposed to Popery; who having the ill hap (when his conscience was perplexed) to fall into the hands of a Popish Priest, became a Papist upon this reason, because (as the Priest suggested) that Religion afforded more comfort for the conscience then ours; and therefore more comfort, because it had, and exercised a power to pardon sin, which our Ministers neither did, nor durst assume unto themselves. M. Ley his pattern of piety. 145.

Verse 4. *Wherefore think ye evil, &c.*] Christ confutes their calumny, and proves himself to be God, and to have power to pardon sin, by discerning and condemning their evil thoughts. *I the Lord search the heart*, Jer. 17. Satan may give a shrewd guess: and so may men too: as *Bartolus* writes of Doctor *Gabriel Nele*, that by the only motion of the lips, without any utterance, he understood all men, perceived and read in every mans countenance, what he meant, &c. But none can certainly know the thoughts of man, but God alone. It is his royalty to *know what is in man*, Joh. 2. 25. Bart. l. 1. de verb. oblig.

Verse 5. *For whether is it easier*, &c.] *q.d.* It is a work of one and the same Almighty power to pardon sin, and with a bare word only, to heal the sick, such as are counted past cure especially. Think the same of the souls sicknesses, and say with that Ancient, *Ego admisi, Domine, unde tu damnare potes me, sed tu non amisisti, unde tu salvare potes me.*

Verse 6. *That the son of man hath power, &c.*] And therefore is more then a man. The *Rhemists* tell us of one man that could remove mountains. But none but the man Christ Jesus could ever remit sins. He only it is that *blots out the cloud*, and the *thick cloud* too, enormities as well as infirmities: for this is a true Axiome. *Peccata non minuunt justificationem*, though sins be different, Justification is not. Take heed ye enterline not Gods Covenant. Isa. 44 22.

Verse 7. *And he arose and departed.*] He did as he was bidden; for he was healed on both sides, *Mallem obedire quàm miracula facere*, said *Luther*.

Verse 8. *They marvelled and glorified God.*] When the proud Pharisees blasphemed and were hardned; and so *voided the counsel of God against themselves* * (*Luke* 7. 30) or to their own singular disadvantage. * *Suo maximo damno.* Bez.

Verse 9. *A man named Matthew*] The other Evangelists call him *Levi*; so shrowding his shame under a name less known. He plainly and ingenuously sets down his own more common name, and the nature of his offence (like as *David* doth penance in a white sheet, as it were) which is an evident argument, both of the Scriptures Divinity, and of the Evangelists gracious simplicity. If any should upbraid him with his old evil courses, he could readily have answered, as *Austin* did in like case, *Quæ tu reprehendis ego damnavi*: or as *Beza*, *Hic homo invidet mihi gratiam Christi.* Psal 51. 1.

Sitting at the receipt of custom.] These Publicans rented the revenue of the Sea and Rivers, of the *Romans* (as now the Jews do of the Turks) at a certain rate. And that they might pay their rent, and pick a living out of it, they were great gripers, and exacted extreamly upon the Jews; who therefore hated them, and held them furthest off from heaven of any men. A faithfull Publican was so rare at *Rome* it self, that one *Sabinus*, for his honest managing of that office, in an honorable remembrance thereof, had certain images erected with this superscription, *For the honest Publican* Of this sort of sinners was *Matthew*, whom Christ converted into an Evangelist: as he did *Paul* the persecutor into an Apostle; *Justin* the Philosopher into a Martyr; *Cyprian* the Rhetorician, and (as some think) the Magician, into a famous light of the Church. I was an obstinate Papist (saith *Latimer*) as any was in *England*: Insomuch, that when I should be made Bachelor of Divinity, my whole Oration went against *Philip Melanchthon*, and his opinions, &c. καλῶς πλαγιάσειεν. Suet. in Vespas. Act. and Mon.

And he arose and followed him.] *Julian* the Apostate cavils at this passage; as if either this were false, or *Matthew* a fool to follow a stranger at the first call But this Atheist knew not the work of faith, nor the power of Christs voice, when he calls effectually. If *Maris* the blind Bishop of *Bythinia* had been by, to have heard this dead dog thus barking, he would surely have shaped him such an answer, as he did once. For when *Julian* said unto him, Behold thou art blind: Doth the *Galilean* thy God care for thee? He replied, O thou wicked Apostate, I give my God thanks, that hath made me blind, that I might not see that wretched face of thine. Hieronym. *O tu impiè Apostata, gratias ago Deo qui me cæcum reddidit, ne vultum tuum videam, ita ad invictatem prolapsum.*

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Luke. 5. 29. Δοχὴν accepti-onem splendi-dum epulum, ut annotat. Erasm. ex Athenæo.

Verse 10. *As Jesus sate at meat in the house.*] *Matthew* feasted Christ, for joy of his conversion. Yea, he made a feast, a feast like a King, a very sumptuous feast (as S. *Lukes* word importeth) he kept open house, a table for all comers. As Princes at their coronation straw the streets with coyn, make the conduits run wine, release prisoners, &c. So here, *Kill the fatted Calf, and let us be merry*, said he at his sons return. When a sinner repents there are gaudies in heaven: instruments of musick are put into the Angels hands, and songs into their mouthes. How well apaid was *Zacheus*, when salvation was come home to his house? When God was once reconciled to the people in the wilderness, after their sin in setting up the golden Calf, to testifie their great joy and thankfulness, they brought stuff more then enough to the building of the Tabernacle. The Centurion, when he once became a proselyte, built the Jewish Synagogues that had been thrown down by *Antiochus*. And *Tyrus* converted finds another manner of merchandise then formerly, *viz.* to feed and clothe Gods Saints with durable clothing.

Luke 5.

Luke 7.

Isa. 23. 18.

Verse 11. *And when the Pharisees saw it.*] As envy is quick-sighted. See *Ovids* description of it, Βασκαίνειν παρὸν, τὸ φθόνειν καίνειν. The wicked look round about the Saints, seeking to pick a hole in their coats; they pore and pry more narrowly then *Laban* did into *Jacobs* stuff. Walk circumspectly.

Ephes. 5, 15.

They said unto his Disciples.] 1. Not to him: where the hedge is lowest, there the Devil leaps over soonest: as he began his temptation with *Eve*, apart from her husband, *Calumniare audacter, aliquid saltem adhærebit*; is a maxime in *Machiavel*. It is the property of defamations, to leave a kinde of lower estimation many times, where they are not believed. 2. These hypocrites would seem to say this in pure pity to the seduced Disciples, whom they saw to do the same with their Master. An ordinary trick among make-bates. St. *Austin* had these two verses written on his Table,

Possid. *in vita.*

Quisquis amat dictis absentum rodere famam,
Hanc mensam indictam noverit esse sibi.

Here's no room for railers.

Verse 12. *But when Jesus heard that, he said*] Hence we learn, that although it be a servile business, as *Plato* calleth it, and an endless piece of work to make answer and apology to all slanders; yet where Gods glory is interessed, and the salvation of other mens souls hazarded, we must endeavor the clearing of our names, and the righting of our injuries and indignities cast upon us. But let this be done with meekness of wisdom, with weight of reason, not heat of passion, and rather in Gods words then in our own, as here.

πᾶσαν ἀπολογείαν θεραπευτικὴν. *Plato.*

Verse 13. *They that be whole.*] There are none such, but in conceit only. The civil Justiciary ails nothing, complains of nothing, is *as sound as a Roch*: but no such sound heart can come to heaven: as (in another sense) none but sound can come there: only sensible sinners are capable of cure and comfort, such as see themselves Christless creatures.

Need not the Physitian.] And the Physitian needs them as little: he came not, cares not for them, they have as much help from him as they seek. Presumption is as a chain to their neck, and they believe their interest in Christ, when it is no such thing: They make a bridge of their own shadow, and so fall into the brook; they perish by catching at their own catch, hanging on their own fancy, which they falsly call and count faith.

Verse 14. *But go ye, and learn what, &c.*] In the history of *Jonas*, Christ found the mysterie of his death, burial and resurrection. Rest not in the shell of the Scriptures, but break it, and get out the kernel, as the sense is called, *Judg.* 7. 15. stick not in the bark, but pierce into the heart of Gods Word. Lawyers say, that *Apicos juris non sunt jus*. The latter of the Law, is not the Law, but the meaning of it. *John* never rested, till the sealed book was opened. Pray for the spirit of revelation, plow with Gods heifer, and we shall understand his riddles, provided that we wait in the use of all good means, till God irradiate both Organ and Object.

Vellibro, the breaking of the nut.

I will have mercy.] Both that which God shews to us, and that which we shew to others, spiritual and corporal. Steep thy thoughts (saith one) in the mercies of God, and they will dye thine, as the dy-fat doth the cloth, *Col.* 3. 12.

I came not to call the righteous.] Those that are good in their own eyes, and claim heaven

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heaven as the portion that belongs unto them. *Scribonius* writes of the Cedar, *Quòd viventes res putrefacit & perdit: putridas autem restituit & conservat*: So Christ came to kill the quick, and to quicken the dead. *Physic. lib. 2.*

But sinners to repentance] Not to liberty, but duty. *Tertullian* speaketh of himself, that he was born to nothing but repentance. This is not the work of one, but of all our days, as they said, *Ezra* 10.13. Some report of *Mary Magdalen*, that after our Saviours Resurrection, she spent thirty years in *Gallia Narbonensi*, in weeping for her sins: And of S. *Peter*, that he always had his eyes full of tears, insomuch as his face was furrowed with continual weeping. Let not him that resolves upon Christianity dream of a delicacy. *Tert. de pœnit.* *Adeò ut etiam lachrymæ cutem genarum excoluerint.*

Verse 14. *Then came to him the Disciples of John*] These sided with the Pharisees against our Saviour out of emulation and self-love, the bane and break-neck of all true love: yea, they were first in the quarrel. A doleful thing, when brethren shall set against brethren, Hebrews vex one another, *Exod.* 2. and Christians, as if they wanted enemies, flie in the faces one of another. S. *Basil* was held an Heretick, even of them that held the same things as he did, and whom he honoured as brethren: all the fault was, that he out-shone them, and they envied him the praise he had for opposing *Arrianism*, which was such, as that *Philostorgius* the *Arrian* wrote, that all the other Orthodox Divines were but babies to *Basil*. How hot was the contention betwixt *Luther* and *Carolostadius*, meerly out of a self-seeking humour, and desire of preheminency? How extream violent are the *Lutherans* against the *Calvinists*. In the year, 1567. they joyned themselves at *Antwerp* with the Papists against the *Calvinists*. And *Luther* somewhere professeth, that he will rather yield to Transubstantiation, then remit any thing of Consubstantiation.

Why do we and the Pharisees fast often] The Pharisees were perilous fasters, when they devoured widows houses, and swallowed ill-gotten goods, as Gnats down their wide gullets, which therefore Christ calls, ἐνόντα, the inwards. Their fasts were meer mock-fasts: So were those of *John* Archbishop of *Constantinople*, sirnamed the Faster, who yet was the first that affected the title of Universal Bishop, so much cryed down by *Gregory* the Great. These Pharisees had sided with, and set on *Johns* Disciples in their Masters absence, like as the renegado Jesuites, to keep up that bitter contention that is between the *Calvinists* and *Lutherans*, have a practise of running over to the *Lutheran* Church, pretending to be Converts, and to build with them.

Verse 15. *And Jesus said unto them*] He makes apology for his accused Disciples: so doth he still at the right hand of his heavenly Father, non-suiting all accusations brought against us, as our Advocate, 1 *John* 2. 1. appearing for us, as the Lawyer doth for his Client (*Heb.* 9 24.) opening his case, and pleading his cause. He helpeth us also to make apology for our selves to God, 2 *Cor.* 7.11. and expecteth, that as occasion requires, we should make apology one for another, when maligned and misreported of by the world. παράκλητον in full opposition to κατήγορος, the accuser of the brethren *Revel.* 12.10.

Can the children of the bridechamber, &c.] Our Saviour seeing them to sin of infirmity, and by the instigation of the Pharisees, who with their leaven had somewhat sowred and seduced them in their Masters absence, deals gently with them; to teach us what to do in like case. A Venice-glass must be otherwise handled then an earthen pitcher or goddard, some must be rebuked sharply, severely, cuttingly, *Titus* 1.13. but of others we *must have compassion, making a difference*, Jude 22.

Mourn as long as the Bridegroom, &c.] Mourn, as at funerals (so the word signifieth.) This were incongruous, unseasonable and unseemly at a feast. It was a peevishness in *Sampsons* wife, that she wept at the Wedding; sith that's the *day of the rejoycing of a mans heart*, as *Solomon* hath it. Now Christ is the Churches Spouse. *He hath the bride, and is the bridegroom*, as their Master the Baptist had taught them, *John* 3.29. and rejoyceth over every good soul, as the bridegroom rejoyceth over the bride, *Isa.* 62. 5. Should not the Saints therefore reciprocate? ἀπαθῶς Tremel *aurè.* Beza *præcisè, rigidè.* Erasm. *severè, & ad vivum.* πενθεῖν. Cant. 3.11.

But the days will come.] Our Saviour suffered much, even many a little death all his life long; and yet, till his passion, he accounts himself to be, as it were, in the bridechamber. Then it was especially that he alone trod the wine-press, and was roasted alive in the fire of his Fathers wrath, &c.

When the Bridegroom shall be taken from them] As now your Master the Baptist is from

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from you; a just argument and occasion of your grief and fasting, if possibly you may beg him of God out of the hands of *Herod*. When the Duke of *Burbons* Captains had shut up Pope *Clement* 8. in the Castle S. *Angelo*, Cardinal *Wolsey* being shortly after sent Ambassador beyond seas, to make means for his release; as he came thorow *Canterbury* toward *Dover*, he commanded the Monks, and the Quire to sing the Letany after this sort, *Sancta Maria, ora pro Papa nostro Clemente*. Himself also being present was seen to weep tenderly for the Popes calamity. Shall superstition do that that Religion cannot bring us to? Shall we not turn again unto the Lord with fasting, weeping and mourning, if for nothing else, yet that our poor *brethren may find compassion*? which is *Hezekiah's* motive to the people.

Life and death of Card. *Wolsey*, page 38.

2 Chro. 30.9.

And then shall they fast.] Note here, 1. That fasting is not abolished with the Ceremonial Law, but still to be used as a duty of the Gospel. 2. That times of heavinesse are times of humiliation. 3. That our halcyons here are but as marriage-feasts, for continuance; they last not long: never look for it.

Verse 16. *No man putteth a piece, &c.*] Austerities of Religion are not to be pressed upon new-beginners. God would not carry the people to *Canaan* through the *Philistims* Countrey (though it were the neerest way) for discouraging them at first setting out. Our Saviour spake as the *Disciples could hear*. Discretion is to be used, and Christs Lambs handled with all tenderness.

Mark 4.33.

Verse 17. *Neither do men put new wine.*] In the year of grace, 340. arose certain Hereticks called *Ascitæ* or *Utricularii*, Bottle-bearers, because they bare a bottle on their backs, affirming that they were no true Christians that did not so; and alledging this text for themselves, as if they were the only *new bottles filled with new Wine*. So those *districtissimi Monachi*, Puritan-Monks (as one Englisheth it) who made themselves wooden Crosses, and carried them on their backs, continually pleaded, *Mat.* 16.24. to make for them. This was, as M. *Tindal* saith in another case, to think to quench their thirst by sucking the Ale-powl.

Alsted. *Chronol. p.* 385.

Verse 18. *Behold, there came a certain Ruler.*] *Jairus* the Ruler of the Synagogue. Few such came to Christ: but this man was driven out of doors by the cross, as the wolf is out of the wood by hard hunger. It was his only daughter of a dozen-year old, that was now at point of death. This makes him seek out to Christ the best Physician. Men must be fatherless (childless) ere they find mercy (*Hos.* 14.3.) and a poor afflicted people ere they will be brought to trust in the name of the Lord, *Zeph.* 3. 12. The *Hæmorroisse* came not to Christ, whiles she had a half-penny to help her self.

Luke 8.41.

But come and lay thine hands upon her.] He thought Christ could not otherwise cure her: This was weakness of faith, far short of that of the Centurion, who yet was a Roman souldier; whereas *Jairus* was a learned Jew. Knowledge therefore is one thing, faith another: and the greatest Scholars, are not always the holiest men. Neither have all Gods people a like measure of true faith. This should humble and excite the weak, but not discourage them in their course: since the tallest Oak was once an Acorn, and the deepest Doctor was once in his Horn-book.

Verse 19. *And Jesus arose and followed him.*] As tendering the Rulers infirmity, and not taking advantages, or turning him off, for presuming to prescribe. Be we also ready to every good office, not picking quarrels, or pleading excuses.

Verse 20. *And behold a Woman, &c.*] This History and Occurrence comes in here by a *Parenthesis*, and by a sweet providence, for the exercise and encrease of *Jairus's* faith and patience. *Jairus* could have wisht her far enough at that time, because she hindered our Saviour from making haste to his dying daughter. But she shall be dead out-right, the woman cured, and he thereby confirmed, ere his desire shall be accomplished; that God in all may be glorified.

Isa. 46.6. *Medici persæpè ægros officiosè occidunt.* Pet. Molin. *decogn. Dei.*

Which was diseased, &c.] And had *lavished money out of the bag* for help, but had none. Nay, *she had suffered many things of the Physicians*, who had well nigh officiously killed her, and had utterly exhausted her. This made *Chaucer* take for his Motto, *Farewell Physick*: and the Emperour *Adrian* cry out upon his death-bed, *Many Physicians have killed the King*.

πολλοὶ ἰατροὶ καὶ ἐκτείναν τὸν βασιλέα. *Dio.*

Came behind him.] Either as abasht of her blushful disease: or, because she could not come before him for the croud, &c.

Verse 21. *If I may but touch his garment,*] This was a glorious faith of hers, and not much

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much inferiour to that of the Centurion. Let us in like sort, when we feel the bloody flux of natural filth issuing out at our eyes, mouthes, hands, and other parts, repair to Christ, and touch him by faith: so shall we feel that there goes a vertue out from him, to heal the soul. As fishes when they are hurt, heal themselves again by touching the Tench, finding the slime of his body to be a soveraign salve: so must we, when wounded with sin, have recourse to Christ, and our faith will make us whole every whit.

Verse 22. *But Jesus turned him about.*] To take notice of it himself, and to notifie it to others: For these reasons, saith *Chrysostome*: 1. To free the woman from fear, lest her conscience should call her Recreant, as one that had stole a cure. 2. To make up in her what was wanting to her faith, if she should have any such thought to do so. 3. To manifest her faith, for other mens imitation. 4. To make known his omniscience, and so his Divinity. 5. To confirm the Rulers faith, and so fit him for further mercy. 6. To teach her and us, that, not his garment, but himself did the cure. This makes against that Popish foppery in worshipping reliques, as the *Syndon* wherein Christs body was enwrapped, of the vertue whereof *Paleottus* Archbishop of *Bonony*, set forth a great book, *An. Dom.* 1617.

And the woman was made whole, &c.] That fable recorded by *Eusebius* is scarce worth relating; that this woman should set up at her door in *Cesarea Philippi*, a statue of brass in honour of our Saviour; near whereto grew a certain herb good for all diseases. *Irenæus* (far ancienter then *Eusebius*) reproveth the Hereticks, called *Gnostici*, for that they carried about them the Image of Christ made in *Pilates* time, after his own proportion: using also for declaration of their affection towards it, to set garlands upon the head of it. And in *Epiphanius* his time (who lived soon after *Eusebius*) images and statues of Christ or the Saints were abhorred by Christians. The *Turks* will not endure any image, no not upon their coyn, because of the second Commandment, and the Papists for their imagery, they call Idolaters.

Eccles. hist. l. 7. cap. 14.

Acts and Mon. fol. 1929.

Epiphan. *epist. ad* Ioh. Hierof. *Sands* his survey.

Verse 23. *He saw the minstrels, &c.*] An Heathenish custom crept in among the Jews, as many the like are now amongst the Papists, who are therefore called Heathens, *Revel.* 11. 2.

Cantabat mœstis tibia funeribus. Ovid. *l. 4. Fast.* *Plato mortem ait esse δίον ὄνειρον in Apol.* Socr.

The maid is not dead, but sleepeth.] Death is but a sleep to the Saints: and as the sleep of the labouring man is sweet unto him, so is death most welcome to such as have most suffered. See my Notes on *John* 11. 11.

Verse 24. *And they laughed him to scorn.*] This is daily done by the mad world, quite besides it self in point of salvation. They hear and jear. God will laugh at their destruction.

Sic Gorg. Leontin. *apud* Ælian. *l. 2. c. 35*

Verse 25. *He took her by the hand*] As it were to awaken her out of a deep sleep. He could have raised her without either coming down, or laying his hands upon her. But as *Jairus* desired him, so he did for him. Who now shall dare to *despise the day of small things?*

Zech. 4. 10.

Verse 26. *And the fame hereof went abroad.*] Though Christ had streightly charged the contrary, *Mark* 5. 43. lest, being known too soon, he should stand in the way of his own design. Howbeit, when he drew nigh to his end, he raised the young man of *Naim*, and his friend *Lazarus*, in the open view of the people.

Verse 27. *Two blind men followed him.*] Misery makes unity. These two could the better agree to go together, because their cases were alike. *Hooper* and *Ridley* left jarring, when they both were in prison.

Thou Son of David] Thou that art a true man, as we are; and seemest to say unto us, as *David* did to the men of *Judah*, *Ye are my brethren, my bone and my flesh, &c.* *Have mercy on us.* So the Church in *Isaiah*, when invaded and infested by the *Assyrian*, cryes out; The *stretching out of his wings doth fill thy land, O Immanuel*: q. d. O thou that art also a man, and hast the heart of a man in thee, see to our safety. Necessity makes men beg many times of meer strangers, yea of deadly enemies; as the *Israelites* did of the *Egyptians*, as *Benhadad* did of *Ahab*, and as the poor *Jews* of the *Assyrians*, *Lament.* 5. 6. How much more boldly should we beg of Christ our neer kinsman? &c.

2 Sam. 19. 12.

Verse 28. *And when he was come into the house.*] For till then, he seemed to slight them, that they might the more earnestly importune him. He knows how to commend

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mend his benefits to us. *Citò data, citò vilescunt.* Things lightly come by, are lightly set by.

Verse 29. *According to your faith.*] Questionless (saith a famous Divine) justifying faith is not beneath Miraculous, in the sphere of its own activity, and where it hath warrant of Gods Word.

Sam. Wards life of faith.

Verse 30. *Straitly charged them, saying, See that no man, &c.*] He threatned them terribly (as the word here used importeth) should they but open their mouthes to make it known to any man. Some do all for a name: Christ (besides the vail of his humanity) says, nay thunders, *See you tell no man.* How far are those spirits from this, which care only to be seen, and wish only to dazle others eyes with admiration, not caring for unknown riches?

ἐπιτιμήσατο cum vehementi & fremente commination interdixit.

Verse 31. *Spread abroad his fame.*] Wherein they sinned, no doubt, though of never so good an intention. Gods Commandments must be kept as the apple of our eye: for else, we *charge him with folly.*

Prov. 3.

Verse 32. *A dumb man possessed with a devil.*] Satan still gaggs many to this day, that they cannot pray to God, profess his name, utter themselves to the good of others. The spirit of faith is no in-dweller, but sits in the door of the lips. *I believed, therefore have I spoken.* The *Carthusian* Monks speak together but once a week. It is a shame to Christians that they speak not often one to another, *Mal.* 3. 16. that they come together, *not for the better, but for the worse. Inveniar sanè superbus, &c. modo impii silentii non arguar, dum Dominus patitur,* saith *Luther.* Better I be counted proud, then be sinfully silent.

2 Cor. 4. 13.

1 Cor. 11. *Epist. ad* Staup.

Verse 33. *The multitudes marvelled, &c.*] Others censured, a third sort tempted, a fourth applauded. What can we do, to undergo but one opinion? To avoid variety of constructions?

Verse 34. *Through the Prince of Devils.*] There is a principal Devil then, *Prince of this world*: And there are Princes and Principal spirits in Countreys and Nations under him, *Dan.* 10. 13. We read of the *Prince of Persia*, hindering the matters of the Church, See more of this *Chap.* 12. *Verse* 24.

Verse 35. *And Jesus went about, &c.*] He was not by any affronts or hard usages of the enemy, disheartned from well-doing; but as the Moon continues her course, though dogs bark and leap at her, *En peragit cursus surda Diana suos*: so did he, and so must we. For consider him that *endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds,* Heb. 12. 3. *Convitia spreta exolescunt.*

Tacitus.

Verse 36. *He was moved with compassion.*] His eye so affected his heart, that it even yerned towards those silly souls, *Ingemuit miserans graviter, dextramq; tetendit.*

ἐσπλαγχνίσθη. *Virgil.*

As sheep without a shepherd.] Their Pastors were Impostors, as *Bernard* complained of those in his time, their *Episcopi, Aposcopi* (as *Espencæus* hath it) their Overseers, By-seers. That judgement was now befallen them, that *Moses* of old deprecated, *Numb.* 27. 17. And this troubled our Saviour more then their bodily bondage to the Romans, which yet was very grievous.

Verse 37. *But the labourers few*] Such as will labour to lassitude, in preaching Christ crucified: few such.

ἐργάται.

Verse 38. *Labourers into his harvest.*] Harvest-men, of all other, have the hardest labour, a sore sweating labour: So have faithful Ministers. The housholder hath somewhat to do, said *Luther*, the Magistrate more, but the Minister most of all. He labours more in a day many times, then the husbandman doth in a moneth: The sweat of the brow is nothing to that of the brain; the former furthers health, the latter impairs it, wearying and wearing out the body, wasting the vitals, and hastening old age, and untimely death.

Labores Ecclesiastici alterant corpus, & tanquam ex imis medullis succii exhauriunt, senium mortemque accelerant.

CHAP.

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Chap. X.

Verse 1. *And when he had called the twelve.*]

HE had set them to pray, and now he sets them to work. *Ora & labora*, is an old proverb, And *Admotâ manu invocanda est Minerva*, said the Heathens. To pray to pray, is to mock God, and lose ones labour. *Solomon* saith, we must as well *dig as beg* for knowledge, *Prov.* 2. 3,4. Else, to beg is bootless. The talk of the lips only brings want, *Prov.* 14. 23. Christ seemed here to say to his praying Disciples, as once he did to *Moses*, *Why cryest thou unto me? Speak unto the children of Israel, that they go forward*: or as afterwards he did to *Joshua*, Chap. 7.10. *Get thee up, Wherefore liest thou thus upon thy face?* Chap. 9. 38. Exod. 14. 15.

Verse 2. *Now the names of the twelve*, &c.] Their names are registred and had in honour; when the Grandees of the earth, those men of renown in their generation, lie either buried in oblivion, or wrapt up in the sheet of shame: their memory, haply is preserved, but stinks in the keeping, as that rich glutton, *Luke* 16. who is not so much as named, as poor *Lazarus* is.

Peter and Andrew his brother, &c.] They go coupled, two and two together. And this first for their own sakes, *Two are better then one*, saith *Solomon*. For first if they fall, the one will lift up his fellow, as that which is stronger, shoreth up that which is weaker. 2. If two lie together, then they have heat. When *Silas* came, *Paul burnt in spirit*; whiles *Jehoida* lived, *Joash* was free and forward for God; he was the first that complained of the negligence of his best officers in repairing the Temple. Whiles *Bradford* was alive, he kept up *Ridley*, and so did *Latimer Cranmer*, from thinking upon revolt. 3. If one prevail, two shall withstand him. The enemy is readiest to assault, where none is by to assist; and much of our strength is lost in the loss of a faithful friend; whence *Paul* so rejoyced, that *Epaphroditus* recovered, *Phil.* 2.27. For their own mutual help and comfort was it therefore, that they were sent out by parts; σὺν τε δύω ἐρχομένω, as the Poet speaks of his *Ulysses* and *Diomedes*, sent to fetch in the *Palladium*. Secondly, for the sake of others, that the bad might be the sooner set down and convinced; the better, confirmed and settled in the truth, sith in the mouth of two *or three witnesses, &c.* For this it was, that God set forth those noble pairs, *Moses* and *Aaron*, *Zerubbabel* and *Jehoshuah*, *Paul* and *Barnabas*, the two *faithful witnesses*, Revel. 11.3. *Luther* and *Melancthon*, *Zuinglius* and *Oecolampadius*, *&c.* Eccles. 4.9,10, 11,12, Explained. Acts 18.5. 2 Chron. 24. 4,5,6. *Hom. Ilias.* Divisæ his operæ sed mens sua sit unica, pavit ore Lutherus oves, flore Melancton apes. κὴ πολλὴν, κὴ ἐλαχίστην.

Verse 3. *Bartholomew.*] This, say some, was that *Nathaniel*, John 1. He is by *Dionysius* quoted to have said of Divinity, *Et Magnam esse & minimam*: that it was large in a little room. *Ambrose Chircher* the Jesuit, tells of a tradition they have in *China*, that one *Olo Puen*, (or *Bartholomew*) was brought thither from *Judea* in the clouds, and preached Christianity amongst them; whereof he left twenty seven Tomes behind him. *Sed fides sit penes authorem.*

Matthew the Publican.] See here, as in a mirrour, Christs free grace in such a choice, and *Matthews* true grace in not dissembling his old trade, but shaming himself, that God might be glorified; and thankfully crying out with *Iphicrates*, ἐξ ὅσων εἰς ὅσα, from how sinful and shameful, to how high and honorable a calling and course of life am I advanced?

Verse 4. *Simon the Canaanite.*] Or a man of *Cana* in *Galilee* (as *Judas Iscariot*) that is, a man of *Kerioth*: see *Josh.* 15.25. *Simon* the Zelot, S. *Luke* calls him. Christ, when he called him to the Apostleship, either found him, or made him zealous: *Tardis mentibus virtus non facile committitur.* קנא *Significat Zelum.* Cic. 5. *Tusc.* Hor. *de arte poet.*

——*Mediocribus esse Poetis*
Non Dii, non homines, non concessêre columnæ.

Verse 5. *These twelve Jesus sent forth*] Out of deep commiseration of those poor scattered sheep, that lay panting for life, and well nigh gasping their last. *Saul*, that ravening wolf of *Benjamin*, and his fellow-Pharisees, not only breathed out threatnings, but worried Christs sheep, that bore golden fleeces. Now, because he could not go to them all himself in person, he sends out the twelve. Thereby also to teach them and us, that no Minister is so *thoroughly furnished to all good works*, but that he may need the advise ἐσκυλμένοι. Mat. 9. 30. Acts 9. 10. 2 Tim. 3. 17.

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advice and help of his fellow-labourers. And this I conceive, was at first the end of erecting Colledges and Cathedrals.

Verse 6. *To the lost sheep*] This is the common condition of us all. *All we like sheep have gone astray.* The Prophet saith not, like dogs: for these, though lost, will find their way home again: Nor like swine; for these also when lugd, or against a storm, will hye to their home. But like sheep, that silly creature; then the which as none is more apt to wander, so neither any more unable to return.

Isa. 53.6.

Verse 7. *The Kingdom of heaven is at hand.*] Repent therefore. Men will do much for a Kingdom. And, nothing less then a Kingdom, and that of Heaven, can buy men out of their sweet sins. How many hear we daily making answer to the motion of this heavenly Kingdom offered them by God, as the Olive and Vine did in *Jothams* parable? Shall I leave my fat and sweet sins, to raign, though with God? And yet every man must be either a *King or a Caitiff*; raign in heaven, or roar for ever in hell. And this the Apostles were bid, where ever they came to preach, not to sing Mass, which is the chief office of Priests among the Papists. And for the people, they are taught to believe, that the Mass only is a work of duty: but the going to Sermons a matter of conveniency, and such as is left free to mens leisures, and opportunities, without imputation of sin.

—At Paris ut vivat regnicq; beatus cogi posse negat.

Horat. Epist. 2. *Sands* his Relat. of West.

Verse 8. *Heal the sick.*] God glorifies himself by the fruits of our sin, and the effects of his own wrath. This great Alchimist knows how to extract good out of evil. He can make golden afflictions, 1 *Pet.* 1. 7. medicinal sicknesses; fetch his own honor out of the depths of our sufferings, as wine draws a nourishing vertue from the flesh of vipers, and as scarlet pulls out the vipers teeth.

Freely ye have received.] And so have we in some sort, and in some sense; sith no pains we take, no cost we are at can possibly countervail so great a treasure as is concredited unto us.

Verse 9. *Provide neither gold, &c.*] To wit, for this present voyage (for at other times our Saviour had money, and he put it not in a penny-pouch, but in a bag so big, as that it needed a bearer) but now Christ would teach them, by experience of his fatherly providence in feeding and securing them, to trust him for ever.

Verse 10. *Neither two coats*] That may be a burthen to you.

Neither shoes] But sandals, a lighter kinde of wearing.

Nor yet staves] Either for offence or defence: a dog shall not wag his tongue at you: Or not a staff, that may cumber you. But take a staff (as S. *Mark* hath it) *sc.* that may ease and relieve you in your hard toil and travel. A staff they might have to speak them travellers, not souldiers; one to walk with, not to war with; a wand, not a weapon.

Mark 6. 8,9.

The workman is worthy of his meat] *Of his wages*, saith S. *Mark*; of both, as labourers in Gods harvest; of double honour, saith S. *Paul*, both countenance and maintenance.

Verse 11. *Enquire, who in it is worthy*] That is, *faithful*, as *Lydia* was, *Acts* 16.15. and *Philip* the Evangelist, *Acts* 21.8. and *Mary* the mother of *Mark*, Acts 12.12. Lo here whither Ministers should resort, and where should be their Rendezvouz, *Psal.* 26.4. and *Psal.* 16.3. In the excellent ones of the earth should be their delight. I forget Lords and Ladies, said good Mr. *Fox*, to remember Gods poor Saints.

Ver. 12. *And when ye come into an house,*] Into the Synagogues and other places of publike meeting, our Saviour sends them not as yet, because they were but yong beginners and wanted boldness and other abilities; but bids them teach privately, catechize from house to house, and not stretch the wing beyond the nest, till better fledged, and fitted for flight.

Verse 13. *If that house be worthy*] The Saints are the only Worthies, of whom the world is not worthy. These shall walk with Christ, for they are worthy. But the heart of the wicked is little worth, *Prov.* 10.20.

Heb 11. Rev 3.

Let your peace come upon it] Christian salutations are effectual benedictions. *We bless you in the name of the Lord.*

Psal. 129.8.

Let your peace return unto you] Something will come of your good wishes; if not to others, to your selves; you shall be paid for your pains as the Physician is, though the patient dyes; as the Lawyer hath his fee, though his Clients cause miscarry. God will reward his Ministers, though *Israel* be not gathered, *secundum laborem, non secundum proventum*, as *Bernard* hath it.

Isa. 49. 4,5.

χρη ἡ κόπον
ἢ χρη καρπον.

Verse 14. *And whosoever shall not receive you*] Two sure signs of reprobate goats,

1. Not

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1. Not to receive Christs Ministers to house and harbour, accounting themselves happy in such an entertainment. 2. Not to hear their words. The most good is done by Gods Ministers commonly at first coming. *Then* some receive the word with admiration, others are daily more and more hardned: as fish, though fearful, stir not at the great noise of the sea, whereunto they are accustomed; and as birds that build in a Belfree, startle not at the tolling of the bell.

Shake off the dust of your feet] In token that you sought not theirs, but them, and that you will not carry away so much as any of their accursed dust; that you will not have any communion at all with them, wait no longer upon them; that the dust of those feet (that should have been beautiful) shall be fatal and feral to them; that God shall henceforward beat them here as small as dust with his heavy judgements, as with an iron-mace, and that hereafter he shall shake them off as dust, when they come to him for salvation at the last judgement. Psal. 2.

Verse 15. *It shall be more tolerable*] God can better bear any thing, then the abuse of his free grace in the offers of mercy. Profligate Professors, and profane Gospellers, shall one day wish, Oh that I had been a *Sodomite*, that I had never heard a Sermon! Or O that I might hear but one Sermon more! &c. Should *Solomon* forsake that God that had appeared unto him twice? Good turns aggravate unkindnesses; and nothing more torments those in hell, then to think that they might have been happy, had they been worthy their years, as they say.

Verse 16. *Behold, I send you forth, &c.*] This might seem incredible to the Disciples, sith they were sent among the *lost sheep of Israel*. But strange though it seem, 'tis not so strange as true. Look for it therefore. *Behold*: Christ was in no such danger from *Herod* that Fox, as from those Wolves the Pharisees.

As sheep in the midst of Wolves] Who would make it their work to worry the flock, and suck their blood; as did *Saul*, that Wolf of the Tribe of *Benjamin*, and the Primitive Persecutors. Under *Diocletian*, seventeen thousand Christians are said to have been slain in one moneth, amongst whom also was *Serena* the Empress. Those ten Persecutions were so cruel, that S. *Hierome* writes in one of his Epistles, that for every day in the year were murthered 5000. excepting only the first day of *January*. S. *Paul* fell into the hands of that Lyon *Nero*, *qui orientem fidem primus Romæ cruentavit*, as *Tertullian* hath it, who therefore also calleth him, *Dedicatorem damnationis Christianorum*. All the rest of the Apostles are reported to have dyed by the hands of Tyrants, save only S. *John*: who, in contempt of Christianity, and of Christ (that is, by interpretation, Gods Anointed) was cast by *Domitian* into a vessel of scalding oyl, but came forth fresh and unhurt by a miracle. After this, the *Arrian* Hereticks raged extreamly, and made great havock of the innocent Lambs of Christ. *Giezerichus* an Arrian, King of *Vandals*, is said to have exceeded all that went afore him in cruelty towards the Orthodox side, of both sexes. In that *Laniena Parisiensis* 30000 Protestants were basely butchered in one moneth, 300000 in one year. *Stokesly* Bishop of *London*, boasted upon his death-bed, that he had been the death of fifty Hereticks in his time. His successor *Bonner*, was called the common cut-throat, and slaughter-slave general to all the Bishops of *England*. And therefore (said a good woman, that told him so in a Letter) it is wisdom for me, and all other simple sheep of the Lord, to keep us out of your butcherly stall, as long as we can. Especially, seeing you have such store already, that you are not able to drink all their blood, lest you should break your belly; and therefore let them lie still, and dye for hunger. *Thus she.* But that above all is most horrid and hateful, that is related of the Christians in *Calabria*, *Anno* 1560. For, being all thrust up in one house together (saith M. *Fox.*) as in a sheepfold, the Executioner comes in, and among them takes one and blindfolds him with a mufler about his eyes, and so leadeth him forth to a larger place, where he commandeth him to kneel down. Which being so done, he cutteth his throat, and so leaveth him half dead. Then, taking his butchers knife, and mufler all of gore blood, he cometh again to the rest; and so leadeth them one after another, and dispatcheth them all, to the number of 88 All the aged went to death more chearfully, the younger were more timerous. I tremble and shake (saith a Romanist, out of whose Letter to his Lord all this is transcribed) even to remember how the executioner held his bloody knife between his teeth, with the bloody mufler in his hand and his arms all in gore blood up to the elbows, going to the fold, and taking every one of them,

Alsted. *Chronol. page* 333.

In dolum olei immissum ferunt ludibrii causa, quia Christiani à Christo, & Christus ἀπὸ τῆς χρίσεως dicitur Pat. *in* Apoc. 1. 9. *Func. Chronol.* In less then four years they sacrificed the lives of 800. innocents here, to their Idols in Q. *Maries* days. *Act. and Mon. fol.* 1672.

Act. and Mon. fol. 859.

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them, one after another, by the hand, and so dispatching them all; no otherwise, then doth a butcher kill his calves and sheep. In fine, would any man take the Churches picture? saith *Luther*; then let him take a silly poor Maid, sitting in a wood or wilderness, compassed about with hungry Lyons, Wolves, Boars and Bears, and with all manner of cruel and hurtful Beasts; and in the midst of a great many furious men assaulting her every moment and minute: for this is her condition in the world.

Loc. Com. tit. de persecut. Ver. Eccl.

Be ye therefore wise as serpents, &c.] Let meekness be mixt with wariness, saith *Nazianzen*, that it may be the *meekness of wisdom*, James 3. 13. We must be neither Foxes, nor yet Asses. Meekness many times brings on injuries: A Crow will stand upon a sheeps back, pulling off wool from her side. Now therefore as we must labour for columbine simplicity, and be no horned beasts, to pelt or gore others (as the word here signifies) so for serpentine subtilty too, that we cast not our selves upon needless dangers. The *Roman* rule was, *nec fugere, nec sequi*, Christianity calleth us not to a weak simplicity; but allows us as much of the Serpent as of the Dove. The Dove without the Serpent is easily caught; the Serpent without the Dove stings deadly. Religion without Policy is too simple to be safe; Policy without Religion, is too subtil to be good. Their match makes themselves secure, and many happy. A Serpents eye is a singular ornament in a Doves head. For,

χρεῖττης συνέτει κεκραμένη. Nazian.

ἀκίνδυνος.

Sit licèt in partes circumspectissimus omnes,
Nemo tamen vulpes, nemo cavere potest.

Harmless as Doves] That neither provoke the Hawk, nor project revenge, but when pursued, they save themselves, if they can by flight, not by fight. Sometimes they sit in their Dove-coats, and see their nests destroyed, their young ones taken away, and killed before their eyes; neither ever do they offer to rescue or revenge, which all other fowls do seem in some sort to do.

Felle columba caret, rostro non cædit, & ungues. Possidet innocuos, puraque grana legit.

Verse 17 *But beware of men*] Absurd and wicked men, saith *Paul*; brutish men, skilful to destroy, saith the Prophet; *Men-eaters*, saith the Psalmist; Cannibals, that make no more conscience to mischief Gods people, then to eat a meals meat when they are hungry. These be those *Lycanthropi*, those wolves mentioned in the former verse. These are those mankind men, that S. *Paul* met with at *Ephesus*, 1 Cor. 15.32. He fought with beasts after the manner of men, that is (as some interpret it) men fought with him after the manner of beasts. Such a man was that monster of *Millain*, in *Bodin. de Repub.* Such were the Primitive Persecutors, and such are the Pseudo-Catholicks of these times. A Dutch woman they buried alive for Religion, with thorns under her. Another they shamefully defiled in the sight of her husband, and then forced her to draw a sword, and give her husband a deadly wound, her hands being ordered by them. The Town of *Barre* in *France* being taken by the Papists, all kind of cruelty was there used. Children were cup up, the guts and hearts of some of them pulled out, which in rage they gnawed with their teeth. The *Italians* which served the King, did for hatred of Religion, break forth into such fury, that they did rip up a living childe, and took his liver, being as yet red hot, and eat it as meat. *John Burgeolus* President of *Turon*, an old man, being suspected to be a Protestant, and having bought his life with a great sum of money, was notwithstanding taken and beaten cruelly with clubs and staves. And being stript of his cloathes, was brought to the bank of the River *Liger*, and hanged, his feet upward, and head downward in the water, up to his breast. Then, he being yet alive, they opened his belly, pull'd out his guts, and threw them into the river. And taking his heart, they put it upon a spear, carrying it with contumelious words about the City. Were these *men*? or rather *Devils* in the shape of men? What should I instance further in those late *Irish* unheard of cruelties, so well known, and so much written of? such as whereof the Devil himself might be ashamed, had he any shame in him. *Lithgow* a *Scot*, after he had with K. *James* his Letters travelled thorow the greatest part of the known world, was, as he returned through *Spain*, in the City of *Maligo*, surprized by nine Sergeants, and carryed before the Governor. By whose appointment, they stripped him of his cloathes, robbed him of his money, put him into a dark dungeon, shackled him, starved him, wounded him, &c. In ten hours he received seventy several torments: At last, all the Lords Inquisitors commanded him to receive eleven strangling torments at midnight, and to be burnt body and bones to ashes, though they had nothing against him but suspition of Religion. And yet after this, God wonderfully delivered

Acts and Mon. fol. 818.

Ibid. 1951.

Ibid.

Thuanus.

Lithgows Trav.

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vered him; He was brought on his bed to our King, wounded and broken, and made this relation to the face of *Gundamor*, the Spaniſh Ambaſſador.

They will ſcourge you] *John Fortune*, a Martyr in Q. *Maries* days, was thus threatned by one Mr. *Foſter*: You ſhall be whipt and burned for this gear, I trow: His anſwer was, I ſhould be full glad of that. For it is written, *They will ſcourge you in their ſynagogues.* And ſince the time that the ſword of tyranny came into your hand, I heard of none that were whipt. Happy were I, if I had the maidenhead of that perſecution. *Act. and Mon.*

Verſe 18. *And ye ſhall be brought before Governours*] Yea they offered themſelves to them, crying *Chriſtiani ſumus*, and ſo tyring them thereby, that one of them in a great chaſe cryed out, *O miſeri, ſi libet perire, num vobis rupes aut reſtes deſunt?* Can ye find no other way to diſpatch your ſelves, but that I muſt be troubled with you? *Artids Antenius apud Tertul.*

And before Kings, for my ſake.] As *Paul* before *Agrippa*, and afterwards *Nero*; *Luther* before *Charls* 5. *Lambert* before *Hen.* 8.

Verſe 19. *Take no thought how, or what ye ſhall ſpeak*] Be not anxious about either matter or manner of your apologie for your ſelves. Ye ſhall be ſupplied from on high both with invention and elocution. *Demoſthenes*, that great Orator, was many times out, when he ſpake to King *Philip*, and ſometimes ſo amated that he had not a word more to ſay. *Moſes*, that great ſcholar, feared he ſhould want words when he was to ſtand before *Pharaoh*, and profeſſeth, that ſince God had called him to that ſervice, he found leſs freedom of ſpeech then before. *Latomus* of *Lovain*, a very learned man, having prepared an eloquent Oration to *Charls* the fifth Emperor, was ſo confounded in the delivering of it, that he came off with great diſcredit, and fell into utter deſpair. No wonder therefore though the Apoſtles, being ignorant and unlettered men, were ſomewhat troubled how to do when brought before Kings and Keſars. Our Saviour here cures them of that care, by a promiſe of help from heaven: And they had it, *Act.* 2. & 4. & 5. & 7. And ſo had the Confeſſors and Martyrs in all ages of the Church. *Neſcio unde veniunt iſtæ meditationes*, ſaith *Luther* of himſelf in a letter to his friend. And in his book of the Babyloniſh captivity he profeſſeth, that whether he would or no, he became every day more learned then other. How bravely did *Ann Aſkew*, *Alice Driver*, and other poor women anſwer the Doctors, and put them to a nonplus? Was not that the ſpirit of the Father ſpeaking in them? *Profitetur ſe quotidiè, velit nolit. Doctiorem fieri.*

Verſe 20. *But the Spirit of your Father*] Who borroweth your mouth for preſent, to ſpeak by. It is he that forms your ſpeeches for you, dictates them to you, filleth you with matter, and furniſheth you with words. Fear not therefore your rudeneſs to reply. There is no mouth into which God cannot put words: And how oft doth he chuſe the weak and unlearned to confound the wiſe and mighty, as he did *Balaams* Aſs to confute his maſter?

Verſe 21. *And the brother ſhall deliver up the brother*] As *Alphonſus Diazius* did his own brother *John* at *Neoberg* in *Germany*. So, Doctor *London*, made *Filmer* the Martyrs own brother witneſs againſt him, cheriſhing him with meat and money, and telling him he ſhould never lack as long as he lived, &c. So, one *Woodman* was delivered by his own brother into his enemies hands. Of him and other Martyrs burnt with *him*, *White*, Biſhop of *Wincheſter* after Gardiner, falſly affirmed in a Sermon, Good people, theſe men deny Chriſt to be God, and the holy Ghoſt to be God, &c. In the civil Wars of *France*, the ſons fought againſt their fathers, and brothers againſt brothers, and even women took up arms on both ſides, for defence of their Religion. This is the effect of the Goſpel of peace, but by accident. *Sleiden lib. 17.* *Act. and Mon. fol. 1112.* *Ibid.* 1801. *Ibid.* 1813. Hiſt. of Coun. of Tren fol. 647.

And the father the child] As *Philip* King of *Spain*; who ſaid he had rather have no ſubjects then hereticks as he called them: And, out of a bloody zeal, ſuffered his eldeſt ſon *Charls* to be murdered by the cruel Inquiſition, becauſe he ſeemed to favor the Proteſtant ſide. *Hieron. Catina.*

Verſe 22. *And ye ſhall be hated*] *Haud perindè crimine incendii quam odio humani generis convicti ſunt*, ſaith *Tacitus* of thoſe poor Chriſtians, that by *Nero* were haled to death for ſetting the City of *Rome* on fire, which was done by himſelf. *Tertullian* telleth us, that their name, and not their crime was puniſhed in Chriſtians. So *Luther* complaineth that there was in his days no crime comparable to that, of profeſſing the Goſpel. Tertull. *in Apol.* *Nullum flagitium hodiè par eſt huic uni & ſummo ſacrilegio, ſc. Evangelion Dei confiteri.* Luth. *Epiſt. ad Epiſc. Sambienſem.* Melch. Adam *in vita* Brent.

But

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But he that endureth to the end] Apostacy looseth the things that it hath wrought, 2 *Joh.* 8. *Non quæruntur in Christianis initia, sed finis*, saith *Hierom*. It is the evening that crowneth the day, and the last scene that commends the enterlude.

Verse 23. *Flee ye into another.*] That is, make all the haste that may be, as *Cant.* 8. 14. *Fuge, fuge Brenti, citò, citius, citissimè*, so friendly did a Senator of *Hala* advise *Brentius*. He did so, and thereby saved his life. There was one *Laremouth*, Chaplain to Lady *Ann* of *Cleve*, a Scotch man, to whom in prison it was said, as he thought, *Arise, and go thy ways.* Whereto when he gave no great heed at first, the second time it was so said. Upon this, as he fell to his prayers, it was said the third time likewise to him; which was half an hour after. So he arising upon the same, immediatly a piece of the prison wall fell down; and as the Officers came in at the outer gate of the prison, he leaping over the ditch escaped. And in the way meeting a certain beggar, changed his coat with him, and coming to the Sea-shore, where he found a vessel ready to go over, was taken in, and escaped the search, which was straitly laid for him all the Countrey over. *Tertullian* was too rigid in condemning all kind of flight in time of persecution.

Act. and Mon. fol. 1945.

Lib. de fuga persecutionis.

Ye shall not have gone over the cities of Israel] This is another comfort to the Apostles and their successors, that though forced to flee from City to City, yet they shall still find harbor, and places of employment. They shall not have finished, that is taught and converted all the Cities of Gods *Israel*, both according to the flesh, and according to the faith, till the Son of man be come to judgement, see *Mat.* 24 30. *Luk.* 21. 27.

Verse 24. *The Disciple is not above his Master*] Sweeten we the tartness of all our sufferings, with this sentence, as with so much sugar. *Blandina* the Martyr being grievously racked and tortured, cryed out ever and anon, *Christiana sum*, I am a Christian: and with that consideration was so relieved and refreshed, that all her torments seemed but a pastime to her.

Sub. Antonino Philosopho in Gallia, &c. Bucholcer.

Verse 25. *It is sufficient for the Disciple*, &c.] And a fair preferment too, *Joh.* 21. 18. *Peter* thinks much that himself should be destined to die a Martyr, and not *John*. *What shall he do?* saith *Peter*, *Follow thou me*, saith our Saviour. I shall shew thee the way to an ignominious suffering, what ever becomes of *John*; though he shall suffer his part too. For if the head be crowned with thorns, should not the members feel the pain of it?

Non decet ut sub capite spinis coronato vivant membra in deliciis. Zanch.

If they have called the master of the house Beelzebub] That is *Master-fly*, such as *Pliny* calleth Μυιαγρὸς. The men of *Elis* sacrificed to *Iupiter Muscarius*. He is otherwise called *Iupiter stercorarius*, this *Beelzebub*: as the Scripture calls all the vanities of the Heathen *Gelulim*, excrements, dunghill Deities: A name too good for them. *David* would not do them so much honor, as once to name them. And *Absit* (saith *Hierom*) *ut de ore Christiano sonet Iupiter omnipotens, & Mehercule, & Mecastor, & cætera magis portenta quam numina. Beelzebub* was the God of *Ekron*, that is the Devil of hell (for of *Ekron* comes *Acheron*.) How prodigiously blasphemous then were these Miscreants, that called Christ *Beelzebub*? Wonder it was, that at the hearing thereof the heaven sweat not, the Earth shook not, the Sea swelled not above all her banks.

lib. 10. *cap.* 28. Ἀπομύος. Clem. Alex. Hieron. Damaso.

How much more shall they call, &c.] So they called *Athanasius Sathanasius*, *Cyprian Coprian*, *Calvin Cain*, *Farellus*, Devil. When he came first to *Geneva*, and began the Reformation there, he was haled before the Bishop, and set upon in this sort: *Quid tu diabole nequissime ad hanc civitatem perturbandam accessisti?* What a devil meanest thou to meddle with the Scriptures (said *Steven Wincheſter* to *Marbeck*) seeing thou art so stubborn and wilfull, thou shalt go to the Devil for me.

Scultet. Annal. page 206. *Act. and Mon. fol.* 1209.

Verse 26. *Fear them not therefore*] Be not reviled out of your Religion, but say, If this be to be vile, I'le be yet more vile. *Contra sycophantæ morsum non est remedium*, saith *Seneca*. *Didicit ille maledicere, & ego contemnere*, said he in *Tacitus*. If I cannot be master of another mans tongue, yet I can be of mine own ears. *Dion* writes of *Severus*, that he was carefull of what he should do, but careless of what he should hear. Do well, and hear ill, is written upon heaven gates, said that Martyr. Ill mens mouths are as open sepulchres, saith *David*, wherein good mens names are often buried: but the comfort is, there shall be a resurrection aswel of names as of bodies, at the last day.

ἐμμελὴς ἦν τῶν φρακτέων, ἀμελὴς δὲ τῶν πρὸς ἀκοὴν λογοποιημένων.

For

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For there is nothing hid, that shall not be known] *q. d.* Deal not unfaithfully in the Ministry: conceal not the truth in unrighteousnes, betray not the cause of God by a cowardly silence. For (whatsoever you may plausibly plead and pretend for your false-play) all shall out at length; and well it shall appear to the world, that you served not the Lord Christ, but your own turns upon Christ: and so your selves might sleep in a whole skin, let what would become of his cause and Kingdom. *Fearful men* are the first in that black bill, *Rev.* 21. 8. And God equally hateth the timorous as the treacherous.

Verse 27. *What I tell you in darknes, &c.*] *q. d.* See that ye be valiant and violent for the truth: declare unto the world all the counsel of God, which you have therefore learned in private, that ye may teach in publike; not fearing any colours, much les *stealing from your colours*, Heb. 10. 38. *Quas non oportet mortes praeligere, quod non supplicium potius ferre, immo in quam profundam inferni abyssum non intrare, quam contra conscientiam attestari?* saith *Zuinglius*. A man had better endure any misery then an enraged conscience.

κλοπὴν λαπτει, steal from his Captain. *Epist. tertia.*

Verse 28. *And fear not them which kill the body*] That cruelly kill it (as the word signifies) that wittily torture it, as those Primitive Persecutors, with all the most exquisite torments that the wit of malice could devise: that kill men so, that they may feel themselves to be killed, as *Tiberius* bad. *Odult Gemmet* suffered a strange and cruel death in *France* for Religion. For when they had bound him, they took a kind of creatures which live in horse-dung, called in French *Escarbots*, and put them unto his navel, covering them with a dish, the which, within short space, pierced into his belly, and killed him. The tragical story of their cruel handling of *William Gardner* Martyr in *Portugal* may be read in Mr. *Foxes Martyrologie*, *fol.* 1242. At the los of *Heydelberg*, Monsieur *Millius* an ancient Minister and man of God, was taken by the bloody *Spaniards*, who having first abused his daughter before him, tied a small cord about his head, which with truncheons they wreathed about, till they squeezed out his brains. So they rather roasted then burnt many of our Martyrs, as B. *Ridley*, and others: neither would they let the dead rest in their graves, as *Paulus Phagius*, whose bones they digged up and burnt: so they raged exceedingly upon the dead body of *Zuinglius*, after they had slain him in battle, &c. Now these that cruelly kill the body we must not fear. Our Saviour saith not, *that can kill the body*, at their pleasure, for that they cannot: but that do kill it, when God permits them to do it. And then too, *occidere possunt, ladere non possunt*, as he told the tyrant: they may kill the Saints but cannnot hurt them, because their souls are *out of gunshot*. St. *Pauls* sufferings reached no further then to his flesh, *Col.* 1. 25. his soul was unmouched, he possessed that in patience amidst all outward perturbations.

ἀποκτείνειν.

Acts and Mon. fol. 878.

Spec. belli sacri. pag. 166.

In corpu Zuinglii examine valde lævitum fuit, &c. Scultet. Annal. pag. 348. Ἀπικτείναι με δύναται ὁ Νέρων, βλέψαι δὲ ὁ Thraseas apud Dion. in Neronc.

But are not able to kill the soul] As they would do fain, if it were in their power. *David* oft complains that they sought after his soul, that they *satanically hated him, &c. Now we commit thy soul to the Devil*, said the Persecutors to *John Hus*. The Popish Priests perswaded the people here at the burning of the Martyrs, that when the gunpowder (that was put under their armholes for a readier dispatch of them) gave a burst, then the Devil fetcht away their souls. When *Cranmer* often cryed in the fire, *Lord Jesu receive my spirit*, a *Spanish* Monk ran to a Noble-man then present, and would have perswaded him that those were words of despair, and that he was now entring into hell. Upon the patient and pious death of *George Marsh*, many of the people said he died a Martyr, which caused the Bishop shortly after to make a Sermon in the Cathedral, and therein he affirmed, that the said *Marsh* was an heretick, burnt like an heretick, and a fire-brand in hell. Of *Nicolas Burton* Martyr in *Spain*, because he embraced death for Christ with all gladnes and patience, the Papists gave out that the Devil had his soul, before he came to the fire, and therefore they said his senses of feeling were past already.

Melch. Adam. in vit. Carnm.

Acts and Mon. fol. 1423.

Ibid. 1866.

But rather fear him] As one fire, so one fear drives out another. Therefore, in the second Commandment, lest the fear of mens punishment should keep us from worshipping of God, great punishment is threatned to them that worship him not. If I forsake my profession, I am sure of a worse death then Judge *Hales* had, said that Martyr. There is martial Law for those that forsake their Captain, or else (under a colour of discretion) fall back into the rereward. They that draw back, do it to *perdition*, Heb. 10. 39.

And

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And is it nothing to lose an immortal soul? to purchase an everliving death? Should servants fear their masters, because they have power over the flesh, *Col.* 3. 23. and should not we fear him that can destroy both body and soul in hell? Biron *Marshal* of *France* derided the Earl of *Essex* his piety at his death, as more befitting a silly Minister then a stout Warriour: as if the fear of hell were not a Christian mans fortitude; as if it were not valor but madness to fight with a flaming fire, that is out of our power to suppress. This *Biron*, within few moneths after, underwent the same death that *Essex* did, and then if he feared not hell, he was sure to feel it.

Camd. Elizab. *fol.* 551.

Figura, Magna est Emphasis diminutivi.

Verse 29. *Are not two sparrows, &c.*] Birds flying seem to be at liberty, yet are guided by an over-ruling hand: they flie freely, yet fall by Divine dispose, and not as the fowler will: But we are better then many sparrows. Gods providence is punctual, and particular, extending even to the least and lightest circumstances of all our occurrences; whatever *Hierom* thought to the contrary, and *Pliny* with his *Irridendum verò curam agere rerum humanarum illud quicquid est summum*: It is a ridiculous thing saith he to imagine that God takes care of our particular affairs. How much better St. *Augustine*, *Deus sic curat universos quasi singulos, sic singulos, quasi solos.* Gods providence extends to every particular, both person and occurence.

Lib. 1. cap. 7.

Verse 30. *But the very hairs of your head, &c.*] As things of price, and such as God sets great store by. Hence he enjoyned his *Nazarites*, when they had accomplished their vow, to shave their heads, and put the hair in the fire, under their peace-offering, for a sacrifice to the Lord. The *Ammonites* paid dear for the hair they shaved off the heads and beards of *Davids* messengers. So hath *Bonner* I believe, ere this, for the Martyrs beard he pulled off, part of it, causing the other part thereof to be shaved, lest his manly act should be seen to the world. The three Worthies were taken out of the fiery furnace with their hairs in full number, not one of them cinged.

Numb. 6. 18.

Tho. Tonkins. *Act. and Mon. fol.* 1394.

Dan. 3. 27.

Verse 31. *Fear not therefore*] This is the third time in six verses, that they and we are bid to banish this cowardly base passion, this causeless, fruitless, harmful, sinful fear of men. He that fears God, needs fear none else. *Moses* feared not *Pharaoh*, nor *Micaiah Ahab*, when they had once seen God in his Majesty. *Micaiah* will not budge or alter his tale; as the Lion fiercely pursued, will not alter his gate, they say, though he die for it. Doctor *Tailour*, Martyr, when being sent for by *Steven Gardiner*, his friends perswaded him not to appear, but fly; Fly you, said he, and do as your conscience leads you, I am fully determined, with Gods grace, to go to the Bishop, and to his beard, to tell him that he doth nought. This he resolved to do, and this he did accordingly. For at his first appearance, Art thou come, thou villain, said the Bishop? How darest thou look me in the face for shame? Knowest thou not who I am? Yes, I know who you are (said he again) Doctor *Gardiner*, Bishop of *Winchester*, and Lord Chancellor, yet but a mortal man, I trow. But if I should be afraid of your Lordly looks, why fear you not God the Lord of us all? how dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied your Master Christ, and his Word, and done contrary to your own oath and writing? With what countenance will you appear before the Judgement seat of Christ, and answer to your oath? &c.

Act. and Mon. fol. 1481.

Ye are of more value then many sparrows.]. Yea then many other men, as one pearl is more worth then many pibbles, one little Lark then many carrion-Kites. *Noah* found more favor with God, then all the world besides. The Saints are called *all things*, *Colos.* 1. 20. *Tabor* and *Hermon* are put for the East and West of the world, as if there were no world but *Judæa*, that pleasant Land, that *Land of delight*, so stiled, because in *Judah* was God known, and there were those excellent ones, in whom is all Gods delight. He reckons of men by their righteousness, and accounts such more excellent then their neighbours, whomsoever they dwell by.

Psal. 89. 12. Dan. 10.

Psal. 16. 3.

Prov. 12. 26.

Verse 32. *Whosoever therefore shall confess me.*] A bold and wise confession of Christ is required of all his, who are therefore said to be *marked in their foreheads* (Rev. 7. 3.) an open place: And they that will not profess him, shall be sorted with such as through excess of pain, and defect of patience gnaw their own tongues, *Revel.* 16. 10. Antichrist takes it in as good part, if his bond-slaves receive *his mark in their hand only*; the which, as occasion serveth, they may cover or discover, *Revel.* 13. 16. He lets his use what cousenage they will, so it may help to amplifie his Kingdom. It was a watch-word in *Gregory* 13. his time, in Q. *Elizabeths* raign, *My son, give me thy heart.*

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heart. Dissemble, go to Church, do what ye will, but *Da mihi cor*: be in heart a Papist, and go where you will. Christ will endure no such dealing. He will have heart and tongue too, *Rom.* 10. 9. he will be worshipped truly that there be no halting, and totally that there be no halving. We may as well (saith *Zuinglius*) do worship at the Altar of *Jupiter* or *Venus*, as hide our Faith for fear of Antichrist. *He that is not with me is against me*, saith our Saviour. He likes not these politick Professors, these neuterpassive Christians, that have *fidem menstruam*, as *Hilary* said of some in his time, that have *religionem ephemeram*, as *Beza* saith of *Balduinus* the French Apostate, that can turn with the times, comply with the company, be (as the Planet *Mercury*) good in conjunction with good, and bad with bad. These are they that do *virtutis stragulam pudefacere*, put honesty to an open shame, as the Philosopher could say: And shall these mens faith *be found to praise, and honour, and glory?* It is not likely.

Ad aras Jovis aut Veneris adorare ac sub Antichristo fidem occultare.

1 Pet. 1. 7.

Verse 33. *But whosoever shall deny me*] Not onely utterly to renounce Christ, but out of base respects to dissemble him, is to deny him. *Peter* denyed his Master as well in saying, *I wot not what thou sayest*, as in swearing *he never knew the man*. The people of *Israel*, 1 King. 18. 11. that held their peace only, when the Prophet had said, *If the Lord be God, follow him*, are blamed, and worthily, for their detestable indifferency. Indeed they spake not against the Prophet, but they durst not speak with him. Many such cold friends religion hath now adays. This they will dearly repent and rue, when they come to give account, with the world all on a light flame about their ears, and the elements falling upon them, as scalding lead, or running Bell-mettle.

Him will I also deny before my Father] And the Father will entertain none but such as come commended to him by his Son Christ. He will surely cashire all others, as the *Tirshatha* did those proud Priests, that grew ashamed of their profession, and could not finde their Register, *Ezr.* 2. 62.

Verse 34. *Think not that I came to send peace.*] Peace is twofold, *Temporis & pectoris*, of *Countrey* and of *Conscience*. This later is Christs legacy, and the Saints are sure of it. But the former, they seldom finde here; *In the world ye shall have trouble*, saith our Saviour. Should we look for fire to quench our thirst? saith a Martyr: And as soon shall Gods true servants finde peace and favour under Christs regiment. This world is to the Saints as the Sea called *Pacifique*, then the which there is nothing more troublesom and tumultuous: Or as the straits of *Magellan*, where, which way soever a man bend his course, he shall be sure to have the winde against him.

Act. and Mon. fol. 1491.

Heyl. Geog. *pag* 80.

Verse 35. *For I am come to set a man at variance*, &c.] By accident it fell out so, thorow mens singular corruption, causing them as Bats to fly against the light of the Gospel, to hate it as Thieves do a Torch in the night; or as the Panther, which so hates man, that he tears his picture wherever he finds it.

Verse 36. *And a mans foes shall be they*, &c.] *Nicolas* of *Jennile*, a young man newly come from *Geneva*, was condemned and set in the Cart. His own Father coming with a staff, would have beaten him, but that the Officers kept him off. *Julius Palmer*, Martyr, coming to his Mother, and asking her blessing, *Thou shalt*, said she, *have Christs curse and mine where ever thou goest*. *John Fetty*, Martyr, was accused and complained of by his own wife, and she was thereupon struck mad. Another like example there is to be read of an unnatural husband, witnessing against his own wife, and likewise of children against their own Mother, &c. So this saying of our Saviour is fulfilled. And it was not for nothing that *Antigonus* praid so hard to be delivered from his friends; that Q. *Elizabeth* complained, *That in trust she had found treason*.

Act. and Mon. fol. 837.

Ibid. 1761.

Ibid. 1864.

Ibid. 1163.

Card.

Verse 37. *He that loveth Father or mother.*] *Levi* said unto his Father and his Mother, *I have not seen him: neither did he acknowledge his brethren*, in that cause of God, *nor knew his own children*. If the Lord Christ call me to him, saith *Hierom*, although my father should lie in my way, my mother hang about my neck to hinder me, I would go over my father, shake off my mother, &c. *Nazianzen* was glad that he had something of value (to wit, his *Athenian* learning) to part with for Christ. *Nicolas Shetterden*, Martyr, in a Letter to his mother, wrote thus, Dear mother, embrace the counsel of Gods Word with hearty affection, read it with obedience, &c. So shall we meet in joy at the last day; or else I bid you farewel for evermore. Away from me Satan, said *Rebezies* a *French* Martyr, when Satan set before him his Parents, to stop him in his course.

Deut. 33. 9.

Act. and Mon. fol. 1523.

Ibid. 842.

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course. And I know not by what reason, they so called them my friends (said *Borthwick*, a Scotch Martyr) that so greatly laboured to convert (indeed to pervert me) neither will I more esteem them then the *Midianites*, which in times past called the children of *Israel* to do sacrifice to their Idols.

Ibid. 1153.

1 Sam. 2 19. *He that loveth son or daughter*, &c.] As did *Eli*, who honoured his sons above God. This the Lord took so hainously, that he swore that this iniquity of *Elies* house should

1 Sam. 3. 14. not be purged with sacrifice nor offering for ever. *Samuel*, who brought the old Priest this heavie tidings, was afterwards unhappy enough in his two sons; and succeeded *Eli* in his cross, as well as his place. It can hardly be imagined, that he succeeded him in his sin, after so fair a warning. But good *David* was surely too fond a father, and therefore smarted in his children, whom he cockered. God will have us to hold him to be better to us then ten sons: and to bestow all our love upon him, as most worthy. What he gives us back again, we may bestow upon others; loving our friends in God, and our enemies for God. But *the love of Christ must constrain us* to part with

Act. and Mon. fol. 1504. all, though never so dear and near unto us, for his sake. M. *Bradford*, whiles he was a Prisoner, wrote earnestly to his Mother to pray God to make him worthy to suffer, not onely imprisonment, but even very death for his truth, Religion and Gospel. *Femella Amatriciana*, a most godly woman, understanding that her son went heavily on to his death for Christ, met him, and encouraged him, bidding him look up to Heaven, and

Dictionar. hist. Geogr. behold the Sun in his glory. Which when he had done, Knowest thou not, my son, said she, that thou shalt shortly be in that heavenly Pallace, and there out-shine the Sun it self? *William Hunter*, the Martyrs Mother, said unto him, standing at the stake, That she was glad that ever she was so happy, as to bear such a childe, as could finde in

Act. and Mon. fol. 1396. his heart to lose his life for Christs Name sake. Then *William* said to his Mother, For my little pain which I shall suffer, which is but for a short braid, Christ hath promised me a crown of joy: May not you be glad of that, Mother? With that his Mother kneeled down on her knees, saying, I pray God strengthen thee, my son, to the end: Yea, I think thee as well bestowed, as any childe that ever I bare. *John Clark* of *Melden* in *France*, being, for Christs sake, whipped three several days, and afterward

Vivat Christus, ejusq; insignia. Sculter. *Annal.* having a mark set in his fore-head, as a note of infamy, his Mother beholding it (though his Father was an adversary) encouraged her son, crying with a loud voyce, Blessed be Christ, and welcome be these his prints and marks.

Is not worthy of me.] *viz.* Because he holdeth not me worthy of more love then his best friends. *Eli*, for seeking to please his sons, *Moses*, his wife, had like to have lost a friend of God, who had much ado to forbear killing him, *Exod.* 4. 24.

Verse 38. *And he that taketh not up his cross*] *Omnis Christianus crucianus*, saith *Luther*. Every Christian is sure of his cross; but first it must be [his] cross, such as God

1 King. 18. 28. hath layd upon him, not such as he hath created to himself (as *Baals* Priests, who cut themselves with knives and launcers, the *Circumcelliones* of old, and the Monks at this day, with their voluntary pennances, &c.) Next, he must *take it*, and not stay till it be laid upon him; or then bear it, as an Ass doth his burden, because he can neither will nor chuse: But he must be active in suffering, and take Gods part against himself. Nay he must (as he may) be chearful under his cross, and thankful for it, as a favour, an honour, *Act.* 5. 41. & 20. 24. The very beasts take blows from their keepers. Turks, when cruelly lasht by their Officers, give them thanks, and go their ways. Porters go

Horat. singing under their burdens, *&c. Levius fit patienti à quicquid corrigere est nefas.*

Implevit post me. Trem. *And followeth after me*] Or cometh not behinde me: and this not aloof off, as *Peter*, Mat. 26. 58. but close at heels, as *Caleb*, *Numb.* 14. 24. walking in Christ, *Col.* 2. 6. as Christ, 1 *Joh.* 2. 6. putting him on in his vertues, as *Constantines* sons did their Father, and preaching forth his praises, 1 *Pet.* 2. 9. He is a Saviour to none, but those to whom he is a samplar: neither have any his redemption, but they that take his direction; his benediction, but those that submit to his jurisdiction.

Verse 39. *He that findeth his life shall lose it*] This is a strange expression, a riddle to the world, a seeming contradiction; such as natural reason can never reconcile. But if the paradoxes of the Stoicks might be proved, much more may those of the Gospel. He that findeth his life, that is, redeemeth it with the forfeiture of his faith,

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faith, with the ſhipwrack of his conſcience makes a loſers bargain; makes more haſte then good ſpeed; whiles in running from death as far as he can, he runs to it as faſt as he can. Chriſt will *kill him with death*; *Revel.* 2. 23. and ſentence him, as an Apoſtate, unto double damnation.

He that loſeth his life for my ſake, &c.] For elſe all's loſt: ſith it is not *pœna*, but *cauſa* that makes a Martyr. Chriſt and the Thieves were in the ſame condemnation: *Samſon* and the *Philiſtims* in the ſame deſtruction, by the downfal of the houſe: *Similis pœna, diſſimilis cauſa*, ſaith *Auguſtine*. Martyrdom is a crown, as old age, if it be found in the way of righteouſneſs. One Martyr cryed out, Bleſſed be God that ever I was born to this happy hour. To another, when it was ſaid, Take heed; it is an hard matter to burn: Indeed, ſaid he, it is for him that hath his ſoul linked to his body, as a Thiefs foot in a pair of fetters: Can I die but once for Chriſt? ſaid a third. *Iulius Palmer. Act. and Mon.*

Shall finde it] *For the line of his loſt life ſhall be hid in the endleſs maze of God ſureſt mercies.* The paſſion-dayes of the Martyrs were therefore anciently called, *Natalitia ſalutis*, the birth daies of ſalvation, the day-break of eternal brightneſs. Thoſe poor ſeduced ſouls that loſt their lives in the holy Wars, as they called them, and were perſwaded that thereby they made amends to Chriſt for his death, were much to be pitied. Hiſt. of holy War.

Verſe 40. *He that receiveth you, receiveth me*,] And who would not be glad to entertain the Lord Chriſt? *Elizabeth* held it a great matter that the mother of her Lord ſhould come to her, *Luk.* 1. 43. Behold Chriſt comes to us in his ſervants, in his Miniſters eſpecially. Receive them therefore, as ſo many Angels, yea, as Chriſt himſelf, *Gal.* 4. 14. accounting their very feet (how much more their faces?) beautiful. We know with what great reſpect *Cornelius* entertained *Peter*. *Non tantus ſum, ut vos alloquar*, ſaid *Tertullian* to certain Martyrs. He tels us alſo that it was a cuſtom of ſome in thoſe times, to creep to the Martyrs bonds in way of honour to them: which perhaps was more then was meet. *Reptare ad vincula martyrum.* Tert.

Receiveth him that ſent me.] The Heathens held it a great honour to entertain their gods; and the Poets tell us of much evil that befel thoſe that refuſed to do ſo. *That which we have heard and ſeen*, ſaith S. *John*, *declare we unto you, that ye alſo may have fellowſhip with us.* But what ſo great matter is that, might ſome ſay? You and your fellows are but men of mean condition. True, ſaith the Apoſtle, but as mean as we are, our *fellowſhip is with the Father, and with his Son Jeſus Chriſt*, who will alſo come in and ſup with ſuch as receive his ſervants. And may they not be glad of ſuch gueſts? 1 Joh. 1. 3.

Verſe 41. *He that receiveth a Prophet in the Name*, &c.] Though, haply, he be no Prophet. This takes away the excuſe of ſuch as ſay, They would do good, if they knew to whom, as worthy.

Shall receive a Prophets reward] Both actively that which the Prophet ſhall give him, by teaching him the faith of the Goſpel, *caſting pearls before him*, &c. And paſſively, that reward that God gives the Prophet, the ſame ſhall he give his hoſt. *Gaius* loſt nothing by ſuch gueſts as *John*; nor the *Shunamite* or *Sareptan* by the Prophets. Of ſuch, Chriſt ſeems to ſay, as *Paul* did of *Oneſimus*, *If he owe thee ought, put that in mine account: I will repay it*: And he, I can tell you, is a liberal pay-maſter. *Saul* and his ſervant had but five-pence in their purſe, to give the Prophet: The Prophet, after much good chear, gives him the Kingdom. Such is Gods dealing with us. Seek out therefore ſome of his receivers, ſome *Mephiboſheth* to whom we may ſhew kindneſs. Philem. 18, 19. 1 Sam. 9. 8.

He that receiveth a righteous man] Though not a Miniſter, if for that he is righteous, and for the truths ſake that dwelleth in him, 2 *Joh.* 2. The *Kenites* in *Sauls* time, that were born many Ages after *Jethro's* death, receive life from his duſt, and favour from his hoſpitality. Nay, the *Ægyptians*, for harbouring (and at firſt, dealing kindely with) the *Iſraelites*, though without any reſpect to their righteouſneſs, were preſerved by *Joſeph* in that ſore famine, and kindely dealt with ever after by Gods ſpecial command.

Verſe 42. *Unto one of theſe little ones*] So the Saints are called, either becauſe but a little flock, or little in their own eyes, or little ſet by in the world, or dearly reſpected of God, as little ones are by their loving parents.

A cup of cold water] As having not fuel to heat it, ſaith *Hierom*, nor better to beſtow then *Adams* Ale, a cup of water, yet deſirous ſome way to ſeal up his love to

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Salv. *ad Eccles. Cathol. l.4.*

poor Christ. *Salvian* saith, That Christ is, *mendicorum maximus*, the greatest beggar in the world, as one that shareth in all his Saints necessities. Relieve him therefore in them: so shall you lay up in store for your selves a good foundation against the time to come; yea, you shall lay hold on eternal life, 1 *Tim.*6. 19. Of *Midas* it is fabled, that whatever he touched, he turned into gold. Sure it is that whatsoever the hand of charity toucheth, be it but a cup of cold water, it turns the same, not into gold, but into Heaven it self. He is a niggard then to himself, that is niggardly to Christs poor. If Heaven may be had for a cup of cold water, what a bodkin at the churls heart will this be one day? Surely the Devil will keep holy-day, as it were in Hell, in respect of such.

Verily, I say unto you, he shall in no wise,&c.] By this deep asseveration, our Saviour tacitely taxeth the worlds unbelief, whiles they deal by him, as by some patching companion or base bankrupt, trust him not at all, without either ready money, or a sufficient pawn. But what saith a grave Divine? Is not mercy as sure a grain as vanity? Is God like to break, or forget? Is there not a book of remembrance written before him, which he oftner peruseth, then *Ahasuerus* did the Chronicles? The Butler may forget *Joseph*, and *Joseph* his Fathers house: but God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that you have ministred to the Saints, and do minister, *Heb.* 6.10.

Chap. XI.

Verse 1. *He departed thence to teach,*&c.]

NEver out of action: the end of one good work was with our Saviour the beginning of another. So must it be with Ministers: let them never look to rest, till they come to Heaven: but (as S. *Paul*, that *Insatiabilis Dei cultor*, as *Chrysostom* called him) teach Gods people publikely and from house to house, unceasantly warning every one night and day with tears. Dr. *Tailour* Martyr, preached not onely every Sabbath-day and holy-day, but whensoever else he could get the people together. So did Bishop *Ridley*, Bishop *Jewel*,&c. So did not their successors, once a year was fair with many of them, (like the high-Priest in the Law) as if they had concurred in opinion with that Popish Bishop, that said, It was too much for any man to preach every Sunday, and that Bishops were not ordained to preach: but to sing Mass sometimes, leaving all other Offices to their suffragans. It is as rare a thing at *Rome*, said Doctor *Bassinet*, to hear a Bishop preach, as to see an Ass flee. Oh what will these slow-bellies do when Christ riseth up? and when he visiteth, how will they answer him? See my true Treasure, *pag.*214.

Act.20.10, 31.

*Act. and Mon. fol.*1380.

*Act. and Mon. fol.*1158.

Iob 31. 14.

To preach in their Cities] That is in the Cities of his twelve Disciples, in the Coasts of *Galilee*, while they were doing the same in *Jury*. *Maldonat* the Jesuite will not have this to be the sense of this text, and onely because it is the sense that the Hereticks, (as he calls the Protestants) set on it. A goodly thing he holds it to dissent from them, though in a manifest truth. So *George* Duke of *Saxony* was heard to say: Though I am not ignorant that heresies and abuses are crept into the Church: Yet I will never obey the Gospel that *Luther* preacheth. For hatred to the man, he would not hearken to the truth he taught. This is to have the Faith of Christ *in respect of persons*, Jam.2.1.

Quia, inquit, est hæreticorum.

*Jo. Iac. Grynæus Lect. in Hag. geum. pag.*41.

Verse 2. *Now when John had heard in the prison*] Put this fellow in prison, said *Ahab* of *Micaiah*; Who is thought to have been he that told him so barely of letting go *Benhadad*. So *Jeremy* that *Concionator admirabilis* (as *Kerkerman* calleth him) was for forty years pains and patience cast into a deep and dirty dungeon: The Apostles were often imprisoned: so were the ancient Bishops under the ten first Persecutions. *From the delectable orchyard of the Leomine prison*: So *Algerius* the *Italian* Martyr dates his Letter. Within a few dayes of Q. *Maries* raign, almost all the Prisons in *England* were become right Christian Schools and Churches: *Bocardo* in *Oxford* was called a *Colledge of Quondams, Cranmer, Ridley, Latimer*, and others, being there kept Captive. This is *Merces mundi*: look for no better dealing.

1 King.22.27.

*Keck. Rhet. Eccles. l.*2. *c. ult.*

λαμπρότατα φάσας ἀληθέστατα ἔπαθεν.

Dio de Ponpeio.

*Act. and Mon. fol.*857.

Verse

Verſe 3. *Art thou he that ſhould come*, &c.] This queſtion the Baptiſt moved not for his own ſake, (for he was well aſſured, and had ſufficiently teſtified, *Joh.*3.) but for his Diſciples better ſettlement and ſatisfaction. This, whiles *Tertullian* obſerved not, he hath done the Baptiſt palpable injury in three ſeveral places; as if himſelf had doubted of the perſon of Chriſt. Let not us be troubled to be in like manner miſtaken and miſjudged.

Verſe 4. *Jeſus anſwered and ſaid*, &c.] Our Saviour rated them not, chaſed them not away from his preſence, though *zealouſly affecting* their maſter, *but not well*, (*Joh.*3.) and envying for his ſake. The man of God muſt not ſtrive, but be gentle, apt to teach, patient: In meekneſs inſtructing thoſe that oppoſe themſelves, &c. Frier *Alphonſus a Spurniard*, reaſoning with *Bradford* the Martyr, was in a wonderful rage, and ſpake ſo high, that the whole houſe rang again, chafing with *om & cho*, &c. So that if *Bradford* had been any thing hot, one houſe could not have held them. Gal 4.17. 2 Tim.2.24. *Act. and Mon.*

Go and ſhew John what things, &c.] He gives them a reall teſtimony, an ocular demonſtration. This was the ready way to win upon them, who might have ſuſpected a ſimple aſſertion, not ſeconded with ſuch undeniable arguments. Let our lives as well as our lips witneſs for us: *Vivite concionibus, concionamini moribus*, ſaith one. *Nos non eloquimur magna, ſed vivimus*, ſaid the Church of old. This is the way to ſlaughter envie it ſelf, and to raign in the hearts of the righteous.

Verſe 5. *The blinde receive their ſight.*] Our Saviour ſeems to ſay the ſame to *John*, that ſhe did to *Judas*, *Gen.*38.25. Diſcern I pray thee, whoſe (works) are theſe. The end of his Miracles was the proof of his Majeſty.

The poor have the Goſpel, &c.] Gr. are Goſpelized: they not onely receive it, but are changed by it, transformed into it. εὐαγγελίζονται.

Verſe 6. *And bleſſed is he*, &c.] This he adds, as correcting the prepoſterous emulation of *Johns* Diſciples, who ſtumbled alſo at his meanneſs. Howbeit our Saviour ſaith not, Curſed be ye for being offended in me: But *Bleſſed is he*, &c. Gods tender lambs muſt be gently handled. *Evangelizatum, non maledictum miſſus es*, ſaid *Oecolampadius* to *Farellus*, who was a moſt excellent Preacher, but over-carried perhaps ſometimes, by his zeal for God. I commend thine earneſtneſs, (as he there goeth on) ſo thou mingle it with mildneſs. Wine and Oyl are in their ſeveral ſeaſons to be poured into mens wounds. Shew thy ſelf to be a gentle Evangeliſt, and not a tyrannical lawmaker, &c. *Laudo zelum, modò non deſideretur manſuetudo*, &c. Oecolamp. *Epiſt.*

Verſe 7. *And as they departed*,] Due praiſe is to be given to the good parts and practiſes of others: but rather behinde their backs, then before their faces, leſt we be ſuſpected of flattery, then the which nothing is more odious: *Ariſtobulus* the Hiſtorian, wrote a flattering book, of the brave acts of *Alexander* the Great, and preſented it to him. He read it, and then caſt it into the River *Hydaſpes*, telling the Author that he had deſerved to be ſo ſerved as his book was. *Tu dignior eras ut eodem præcipitareris, qui ſolus me ſic pugnantem ſatis.* Ioh. 5.35.

A reed ſhaken with the winde.] A thing of nothing: A worthleſs, poyſleſs perſon. So the *Jews* eſteemed *John Baptiſt* after a while, whom at firſt they ſo much admired. But he ſoon grew ſtale to them: and then they ſhamefully ſlighted him. And did not the *Galathians* do the like by S. *Paul*? Once they could have pulled out their eyes for him: afterwards, they would have pulled out his eyes, if they could have come at him. *Where is then the bleſſedneſs ye ſpake of*, ſaith he? *q.d.* Once you held and profeſſed your ſelves a people much bleſſed in me: how comes it, that I am now ſo fallen out of your hearts? But people are over-ſoon ſated with the heavenly Manna, and their affections to godly Miniſters are as *Joabs* dagger, aſſoon in, and aſſoon out. *Principes favebant Luthero, ſed jam iterum videtis ingratitudinem mundi erga Miniſtros*, ſaid *Melanchthon*. Gal.4.15. μακαρισμὸς. *Beatitudinis prædicatio.* Beza. *Anno.*1559.

Verſe 8. *A man clothed in ſoft?*] Which moſt men gaze at, go after, fawn upon. *Hunc homines decorant, quem veſtimenta decorant.* Herein they reſemble thoſe dogs that kept *Vulcans* Temple: of which *Hoſpinian* tells us, that if any came to the Temple with brave clothes, they would fawn upon them: but if in ragged, they would tear them in pieces. Such a vanity as this was crept into the Church, *Jam.*2.2. *Fulgent ferè monilibus, ſordent moribus. Cato* could ſay, *Cultus magnam curam, magnum virtutis eſſe inviriam.* The Baptiſt was not a man of that make. His heart and his habit were equally plain, ſimple. *Buchanan* ſeldom cared for a better out-ſide, then a rug-gown girt cloſe about him. ἱμάτια ἁπλᾶ. *Peachams Compl. Gentlem. pag.*91.

Verſe

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ἀπόστολος Heb. 11.

Verse 9. *And more then a Prophet.*] Because he pointed out Christ with the finger, whom they onely saluted afar off. *Chrysologus* calleth him, *Legis & Gratiæ fibulam.* Another resembleth him to the Angel, that had one foot in the Sea, and another on the land. The Law he resembleth to the Sea, which is rough and moveable. The Gospel to the Land, which is firm and stable, &c.

τὸν ἄγγελόν μου.

Verse 10. *Behold I send my Messenger.*] Gr. Mine Angel. So *Phinias* is called an Angel, *Judg.* 2. 1. The Priest an Angel, *Eccles.* 5. 6. Ministers of the Gospel Angels, 1 *Cor.* 11. 10. Ministers and Angels have exchanged names and Offices: for are they not all *Ministring spirits?* Did not Angels first preach the Gospel, *Luk.* 2. the ministration whereof is now committed to us? so that if there be a Messenger, an Interpreter, one among a thousand to shew unto man his righteousnes, then will God be gracious unto him, &c.

Heb. 1. 14.

Job 33. 23.

Verse 11. *There hath not risen a greater*] Because he was Christs immediate fore-runner, now the nearer to Christ, the more excellent: as the elements, the higher, the purer. *John* was beyond all the ancient Prophets, both in dignity and doctrine: Yet he came behinde the Evangelists and Apostles, not in the dignity of his office, but in the clearnes of his doctrine, concerning the Messiah, whom he saw present, but neither saw nor heard of suffering, dying, rising again, as they did. *Macarius* writeth that the Prophets knew, indeed, that Christ should be born into the world, for the work of our Redemption, but whether or no he should die and rise again, this they knew not. *Verùm longè errat Macarius*, saith one. The Prophet *Isay* writes of all these, more like an Evangelist then a Prophet, and is therefore called by an Ancient, *The Evangelical Prophet.* Now the Baptist knew more then any Prophet: being as the morning-star that precedes the Sun-rising. But how *Aristotle* should be said to be Christs fore-runner in Natural things, as *John Baptist* was in Supernatural, and that he was certainly saved, (all which the Divines of *Colen* affirmed in print, and shewed their reasons) I cannot conceive. And yet *Sleidan* tells us that in the Council of *Trent*, the salvation of Heathens, by the power of nature onely without Christ, was cryed up: and afterwards defended by *Soto*, *Vega*, & *Victoria*, as *Valentia* witnesseth.

Schneccer. Pædag. Christian.

Colonienses edunt librum de salute Aristotelis asserunt, illum fuisse præcursorem Christi in naturalibus, &c.

D. Prid. ex Baleo, & Agrippo.

Verse 12. *And from the dayes of John*, &c.] The Baptist is further commended from the good success of his ministry: a sweet seal, but no sure sign of a sanctified Preacher: sith many causes give that to others, that themselves have not. Thus the liveless Heaven gives life to divers creatures, the dull whetstone sharpens Iron. A stinking breath may sound a Trumpet with great commendation, &c. Howbeit, the fruitfulnes of the people, is the Preachers testimonial, 2 *Cor.* 3. 2. and God delights to honour those of most sincerity, with most success, as 1 *Cor.* 15. 10.

The kingdom of heaven suffereth violence.] Men are resolved to have it, whatever pains or peril they pass thorow. As Gods *Israel* violently invaded and over-ran the promised land: So do his Elect lay hold on the promised inheritance. This true treasure hitherto hid, *Rom.* 16. 26. is now discovered, and exposed to all that have a minde to it. Now therefore they are carryed with all strength of affection after Christ: him they must have, whatever else they go without: towards him they flie as a Cloud: and as a flock of doves they scour into the columbary, and rush into the windows, *Isa.* 60. 8.

And the violent, &c.] *The valiant*, *Isay* calleth them, that break thorow all difficulties, as did *Davids* Worthies; and walk about the world as so many Conquerours: yea more then Conqurours they are, *Rom.* 8. 37. and what can that be but Triumphers? 2 *Cor.* 2. 14.

Take it by force] Make a prey or a prize of it. *Diripiunt* as *Hilary* rendreth it, making it a metaphor, from a Tower or Town sackt and ransackt by the enemy. *Cyprus* is an Island so fruitful and pleasant, that it was anciently called *Macaria*, that is, blessed. And of it *Sextus Rufus* writeth, that being famous for riches, it thereby sollicited the poverty of the people of *Rome*, to seise upon it. This may be more fitly said of Heaven, that habitation of the happy ones, so eagerly and earnestly sought for by the Saints, that nothing else will satisfie them. *Valdè protestatus sum me nolle sic à Deo satiari*, said *Luther*, when great gifts were sent unto him, and a Cardinalship offered him by the Pope: God, he said, should not put him off with those petty things, he breathed after better. Heaven is had by the violent, Earth inherited by those that

Cyprus famosa divitiis pan-pertatem populi Rom. ut occuparetur, sollicitavit.

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that are meek, *Matth.* 5.6. Where, though God would have his ſervants content with the leaſt mercies, (as being leſs then the very leaſt) yet not ſatisfied with the greateſt things in the world for their portion, ſith they are born to better. If they be, as moſt are, ſlothful in ſeeking to poſſeſs themſelves of Heaven: He chides them, as *Joſhuah* did the ſeven Tribes, for their negligence, *Joſh.* 18.2.

Verſe 13. *For all the Prophets and the Law*, &c.] *i.e.* The Miniſtery of the Prophets, and the ſhadows of the Law determined in *Johns* preaching. As for the ſubſtance of the Law, Chriſt came not to deſtroy, but fulfill it, *Matth.* 5.17,18. See the notes thereon.

Verſe 14. *This is Elias.*] Not the *Thisbite*, but yet the ſame that *Malachy* foretold ſhould come in the *ſpirit and power of Elias*. And ſurely, if we obſeve it, (as here Chriſt ſaith to the *Jews*, If ye will receive it) there is a wonderful agreement between the times of *Elias* and *John Baptiſt*, between *Ahab* and *Herod*, between *Jezebel* and *Herodias*, &c. The *Jews* alſo have a ſaying amongſt them at this day, when they are puzzled in any point, *Elias cum venerit, ſolvet omnia.*

Verſe 15. *He that hath ears to hear, let him hear*] Let him attentively liſten, not with that outward ear onely, that griſtle that grows upon his head: but let him draw up his heart to his ears, that one ſound may pierce both at once. Thus *hear, and your ſouls ſhall live*, Iſa. 55.3. A heavie ear is a ſingular judgement, *Iſa.* 6. The good Hebrews are taxed for their dull hearing, *Heb.* 5.11. Such ears are likely to be forced open by correction, *Job* 33.16. and be made hear the rod, *Mich.* 6.9. So that if they did but ſee their danger, they would do, as the Prophet requires, *cut their hair and caſt it away*, under the ſenſe of the horror of Gods heavie diſpleaſure, *Jer.* 7.24,29. Iſa. 30.8,9.

Verſe 16. *But Whereunto ſhall I liken this generation?*] So great was the contumacy and obſtinacy of this perverſe people, the Phariſees eſpecially, that the wiſdom of God ſeems to be at a want for a fit word to utter to them, for their better conviction. And do not ſome ſuch ſit before us at this day, as ſenceleſs every whit of what is ſaid to them, as the ſeats they ſit on, the pillars they lean to, the dead bodies they tread upon? We may ſpeak to them, alas, till we ſpet out our lungs, and all to as little purpoſe, as *Bede* did, when he preached to an heap of ſtones.

Verſe 17. *We have piped unto you*, &c.] It is probable that children, in thoſe days, were wont to ſolace themſelves with ſongs in this ſort: And thence our Saviour ſeeks to repreſs the pride, and ſet forth the ſin of his untoward hearers. Fit ſimilies do excellently illuſtrate: And he's the beſt Preacher, ſaith *Luther*, that delivereth himſelf vulgarly, plainly, trivially: not ſpeaking in a Roman, Engliſh, or other lofty language, that the hearers are nothing the wiſer for: nor yet puzzling them with ſcholaſtical craggy diſquiſitions, that breed winde, and not nouriſhment. But ſo attempering their diſcourſes to the hearers capacities, that their deſires and endeavours may anſwer his: as it was between S. *Paul* and the Elders of *Epheſus*, Acts 20.31.—37. He tells them of his tears, and they anſwer him with tears: O happy compliance! But moſt of our hearers are like theſe in the Text, which whether piped to, or mourned to, are nothing at all affected.

Verſe 18. *For John came neither eating*, &c.] So froward men are and frample, that no Preacher can pleaſe them. If he preach plainly, it will ſeem careleſs ſlubbering: if elaborately, curious affectation. And for his life; Auſtere *John* hath a devil, ſociable Chriſt is a wine-bibber. And it was the worſe, becauſe from Scribes and Phariſees, whoſe word muſt carry ſuch credit with it, as alone to condemn Chriſt; and whoſe life muſt be a rule to others. Do any of the Phariſees believe in him? In this caſe duty muſt be done, however it be conſtrued. Evil men, when they learn to think well, will learn to report well. Let our lives, and labours in the Lords work confute them: and though they ſhould by their reproaches bury our good names in their throats, thoſe open ſepulchers, yet at utmoſt, when Chriſt comes to judgement, there ſhall be a reſurrection of names as well as of bodies. Be patient therefore, brethren, unto the coming of the Lord, *James* 5.7.

And they ſay he hath a devil] So *Staphylus* and *Surius* ſaid, that *Luther* learned his Divinity of the Devil. The Jeſuites affirm, that he was ſtirred up by the Devil, and they were ſent out by God to reſiſt him. Himſelf knew all this, and took it well aworth. *Prorſus ſatan eſt Lutherus* (ſaith he in an Epiſtle to *Spalatinus*) *ſed Chriſtus vivit & regnat: Amen*: he adds his Amen to it.

Verſe

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Verſe 19. *The Son of man came eating and drinking*] Teaching us thereby, in the uſe of things indifferent, to do what we can to preſerve our good eſteem with others, that we may the ſooner prevail with them. This was S. *Pauls*, *All things to all men.* He turned himſelf into all ſhapes and faſhions both of ſpeech and ſpirit, to win men to God. S. *Auſtin* ſpake broken barbarous latine to the Roman Colonies in *Africk*, to the end that they might underſtand him. When I come to *Rome*, ſaith *Ambroſe* to *Monica*, I faſt on the Saturday: when I am at *Millain* I faſt not. So you, to what Church ſoever you come, *ejus morem ſerva*, do as others do; not giving offence careleſly, nor taking offence cauſeleſly. *Calvin* was caſt out of *Geneva*, for refuſing to adminiſter the Lords Supper with wafer-cakes or unleavened bread. *De quo poſtea reſtitutus nunquam contendendum putavit* (ſaith *Beza* in his life) of which, being afterwards reſtored, he thought beſt to make no more words, but to yield: though he let them know, that he had rather it were otherwiſe. Chriſt ſets us to learn of the unjuſt Steward, by all lawful (though he did it by unlawful) means, to maintain our reputation with men. For this defect he noted in the beſt, when he ſaid, *The children of this world are wiſer in their generation, then the children of light.*

As *Oſſum* for *Os*, *dolus* for *dolor*, *floret* for *florebit.*

Minimè tamen diſſimulans quid alioqui eſſet probaturus. Beza.

Luk. 16. 8.

But Wiſdom is juſtified of her children] Who all having a right eſtimate of her worth, do meanly eſteem of other courſes and diſcourſes, do ſtand to her, and ſtickle for her, though never ſo much ſlighted by the world. There are that read it thus: *But Wiſdom is judged of her children, viz.* the perverſe Jews, who prepoſterouſly paſs ſentence upon their Mother, whom they ſhould rather vail to, and vote for.

Judicatur, vel ſententia pronunciatur. Camerar. Scultet.

Verſe 20. *Then began he to upbraid*] Haply, becauſe theſe Cities, drawn by the authority of the Phariſees, made leſs account of our Saviours doctrine or Miracles, by them maliciouſly depraved and diſparaged. The blinde led the blinde, but both fell into the ditch, though their leaders lay undermoſt.

Becauſe they repented not.] There is a heart that cannot repent; that hath loſt all paſſive power of coming out of the ſnare of the Devil; that is become ſuch, through long trading in ſin, as neither miniſtry, nor miſery, nor miracle, nor mercy can poſſibly mollifie. Upon ſuch you may write, *Lord have mercy upon them.* O! ſaid a reverend man, If I muſt be put to my option, I had rather be in Hell with a ſenſible heart, then live on earth with a reprobate minde.

Rom. 2.

Verſe 21. *Wo unto thee Chorazin*] Theſe littorals, or thoſe that dwell by the Sea-Coaſt, are noted to be *duri, horridi, immanes, omnium denique peſſimi*, rough, harſh, theeviſh, peeviſh people, and as bad as thoſe that are worſt. But that which aggravated theſe mens ſin, and made it out of meaſure ſinful, was the contempt of the Goſpel: which, as it is *poſt naufragium tabula*, ſo *how ſhall they eſcape that neglect ſo great ſalvation?* See that ye *ſhift not off* him that ſpeaketh from Heaven, &c. *Hierom* tels us, that *Chorazin* was in his time turned into a Deſart, being two miles diſtant from *Capernaum*. As for *Bethſaida*, our Saviour had therehence taken three of his Apoſtles at leaſt, to be lights of the world, but the Inhabitants of this Town, loved darkneſs rather then light; the Apoſtles their Country-men could do no good upon them. Our Saviour therefore would not ſuffer ſo much as the blinde man whom he had cured to be their Preacher, but led him to the Towns end, and there reſtoring him to ſight, ſent him away.

Twinus com. de reb. Britann.

μὴ παραιτήσησθε. Heb. 12.

They would have repented long ago] Blinde Heathens, when any miſery was upon them, would to their ſackcloth and ſorrows, thinking thereby to pacifie God, and ſo they reſted. In like ſort, there are amongſt us, that, when they are afflicted, eſpecially in conſcience, ſet upon ſome duty, ſo to lick themſelves whole again, *Iſa.* 58. 5. They do as Crows, that when they are ſick give themſelves a vomit, by ſwallowing down ſome ſtone, and then they are well. They reſt in their repentance: Hence *Auſtin* ſaith, *Repentance damneth more then ſin.*

Idcò deteriores ſumus quia meliores eſſe debemus. Salvian.

Verſe 22. *It ſhall be more tolerable*] Men are therefore the worſe, becauſe they ought to be better: and ſhall be deeper in Hell, becauſe Heaven was offered unto them, but they would not. *Ingentia beneficia, flagitia, ſupplicia*, ſay the Centuriſts. Good turns aggravate unkindneſſes: and mens offences are encreaſed by their obligations. If *Turks* and *Tartars* ſhall be damned, debauched Chriſtians ſhall be double-damned: becauſe, though they defie not, yet they deny the Lord that bought them; whileſt by their unchriſtian converſation they tell the world, that either there is no ſuch thing

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thing as Christ, or if there be, yet that he is but a weak Christ, and that there is no such power in his death, or efficacy in his resurrection to sanctifie those that belong unto him.

Verse 23. *Which art exalted unto heaven*] *viz.* In the abundance of the means of grace, many times called the *Kingdom of heaven*: for as the harvest is potentially in the seed, so is eternal life potentially in the Ordinances. God sends up and down the world to offer salvation. Hence that phrase, *My salvation is gone forth*: Hence, they that reject the word preached, are said to judge themselves *unworthy of everlasting life*, Acts 13.46. Hence, while *Israel* was without a teaching Priest, they are said to have been *without the true God*, 2 Chron. 15. 3. Hence the Psalmist makes the blessings that come out of *Sion*, to be better then any other that come out of heaven and earth, *Psal.* 134. 3.

Shalt be brought down to hell] With a violence, with a vengeance. As *Ahashueroth* said of *Haman*, that so much abused his favour, Hang him on the gallows that is 50 cubits high: so shall God say of such: Plunge them into hell much deeper then others, that whiles they were on earth, set so light by my grace, though it even kneeled unto them, wooing acceptance, 2 *Cor.* 5. 20.

It would have remained untill this day.] But God rained down hell from heaven upon them, and turned them into ashes saith *Peter*, yea their fire burnt to hell saith *Jude*. Some footsteps of it are yet to be found in the place, as *Josephus* relateth: and something also may be read of it in *Tacitus* and *Solinus*. Both St. *Peter* and St. *Jude* say, they were set forth for an example, *Alterius perditio tua sit cautio.* Let their destruction be our instruction; lest heathen *Herodotus* rise up in judgement against us, who said, that the coals and ashes of *Troy* burnt by the *Greeks*, were purposely set before the eyes of men, for an example of this rule, that *National and notorious sins, bring down national and notorious plagues from a sin-revenging God.* 2 Pet. 2. 6. Iude 7. *De bell. Iud. lib. 5.* τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶν τιμωρίαι παρὰ τοῦ Θεοῦ.

Verse 24. *It shall be more tolerable*] Infidelity then is, in some respect, a worse sin then Sodomy, and a heavier doom abides it. They that suffer least in hell, suffer more then they can either abide or avoid. All they suffer here, is but typical of the wrath to come. Here the leaves only fall upon them, as it were, but there the whole trees too. Here they sip of the top of Gods cup, there they must drink the dregs, though it be eternity to the bottom. Howbeit *Sodom* shall suffer less then *Capernaum*, *mitiùs punietur Cicero quam Catilina*, saith an Ancient, *non quòd bonus, sed quod minùs malus.* The beast and the false Prophet were cast alive into the burning lake (which imports a most direfull and dreadful degree of torment) when the rest of the Antichristian rabble shall be first slain with the sword (not cast in alive) and then thrown to the infernal vultures, to be torn in pieces as a prey. *Rev.* 19. 20, 21. *Diriſſimum exitii genus.* Pareus.

Verse 25. *At that time Jesus answered*] Here to answer, is to continue to speak. Albeit if we compare herewith, *Luke* 10. 21. it may seem to be spoken in answer to the seventy Disciples now returning, and relating what they had said and done in their voyage.

Latius est quoties magno sibi constat honestum. *Lucan.*

Verse 26. *Even so father, for so, &c.*] Christ being tired out as it were by the untractableness of his hearers, turns him to his Father, and comforts himself with the consideration of his most wise decree and counsel, so must we in like case: accounting that we are a sweet savour unto God howsoever, even in them that perish, and that God shall have his end upon them, though we have not ours. 2 Cor. 2. 14.

Verse 27. *All things are delivered unto me*] This the worlds wizzards acknowledge not; hence they stand off. But Christ is the Fathers *Plenipotentiary* and Privy-Counsellor, unto all that are called, both *Jews* and *Greeks*, Christ the power of God, and the wisdom of God, as light as the world makes of him. But the more men see into his worth, the more they will repair to him. 1 Cor. 1. 24.

And he to whomsoever the Son will reveal him] *Qui non habet Christum in horoscopo, non habet Deum in medio coeli.*

Verse 28. *Come unto me*] Why do *ye go about*, as *Jeremy* hath it, and fetch a compass? Why labour ye for that which satisfieth not, *Isa.* 53. 3. Can the son of *Jesse* give you vineyards and olive-yards, &c. as *Saul* said? so say I, Can the world or the Devil do Jer. 31. 22.

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for you as I can? Why come ye not unto me that ye may be saved? Can you mend your selves any where? &c. But the poor soul is ready to hang her comforts on every hedge, shift and shark in every by-corner for comfort, and never come at Christ with the hemorrhois, till all be spent, till she be forsaken of her hopes. Men will not desire Christ, till shaken.

Hag. 2. 7.

All ye] *All, is a little word*, but of large extent. The promises are indefinite, and exclude none. It is not for us to be interlining Gods Covenant, and excepting our selves, how bad soever, if broken-hearted.

κοπιῶντας.

That labour] Even to lassitude, but to no purpose, labor in the fire where you can make nothing of your labour.

πεφορτισμένοι.

And are heavy laden] Poised to an inch, ready to be weighed down to hell, with the turn of a scale, with the dust of a ballance superadded. Others might have Christ, if they would come to him. But till then, none will come. Steep thy thoughts in this sweet sentence, thou burdened soul, and come away to the Master, (as they said to blind *Bartimeus*) for *behold he calleth thee.*

And I will give you rest] No rest to the weary soul but in Christ, (as the dove found no rest till she returned to the Ark) It flees from this thing to that, as the bee doth from flower to flower to get honey, as *Saul* sought his asses from place to place. But as he found them at home after all, so must we find rest and refreshing in Christ, or not at all Let him that walketh in darkness, and hath no light, *trust in the name of the Lord*, and *stay upon his God*. As for those that will kindle a strange fire, and compass themselves about with the sparks of their own tinderboxes, let them walk while they will in the light of their fire, and in the sparks that they have kindled, *But this shall they have of Christs hand, they shall lye down in sorrow*, Isa. 50. 10, 11.

Verse 29. *Take my yoak upon you*] *q. d.* Though freed by me from the damning and domineering power of sin, you must not think to live as you list. To argue from mercy to liberty is the Devils Logick: from mercy to duty is the right reasoning, as *Rom.* 12. 1. Christians must not be Yoakless, Awless, Masterless, Belialists, that wander at will as wild asses, or *canes ἀδέσποτοι*, but they must yield the obedience of faith, and be adding to their faith vertue, and to vertue knowledge, &c. linking the graces hand in hand as in a dance (so the word signifies) so shall they have an entrance ministred unto them further and further into Christ glorious Kingdom.

In maxima libertate minima licentia. Salv.

ἐπιχορηγήσατε. 2 Pet. 1. 5. 11.

Dan. 8. 13.

And learn of me] The archprophet, the Counsellor, that excellent speaker, as he is called in *Daniel*, that came out of the fathers bosome, and hath his fathers will at his fingers ends. Besides what he taught us by himself and his servants, he hath written for us those excellent things of his Law, those *lively Oracles*. He hath also left us, as here, his own practice for a pattern of the Rule, and for a compleat copy (as Saint *Peter* calleth it) to write after. *Pindarus* saith of *Hiero Siracusanus*, that he had cropt off the tops of all vertues. *Melancthon*, of *Friderick* the Elector of *Saxony*, that he had pickt out the flower of all noble abilities and endowments. The same Author proposeth *George* Prince of *Anhalt* for an example of unparalleld piety, worthy of all mens imitation. *Machiavel* sets forth *Cæsar Borgia* (a far worse man) as the only pattern for a prince to express. St. *Hierom* having read the religious life and death of *Hilarion*, folding up the book said, Well; *Hilarion* shall be the Champion whom I will imitate. How much rather should we say so of Christ: every of whose actions, whether moral or mediatory, were for our imitation. In his moral actions we should learn of him by doing as he did, 1 *Pet.* 2. 23. In his mediatory, by translating that he did to our spiritual life, as to die to sin, live to righteousness, &c.

ὑπογραμμον. 1 Pet. 2. 21.

δρέπων κορυφὰς ἀρετῶν ἀπὸ πασῶν. *Frider. selegit florem ex omnibus virtutibus. Scultet. Annal. p. 372. Mach. de Principe.*

For I am weak and lowly in heart] Lo here is a piece of Christs yoak, which he therefore so calleth, because as the yoak maketh the heifer hang down his head, and frame to hard labour, so doth humility (the mother of meekness) work in our hearts. *Hos.* 10. 11. *Ephraim* was a heifer used to dance and delight in soft straw, and could not abide to plow: but the Lord will make him (and all his) both bear and draw, and that from their youth up, *Lam.* 3. And whereas meekness and lowli-mindedness go coupled here together, we must know that they are *virtutes collactaneæ* as *Bernard* calleth them, a pair of twin-sisters, never asunder. Remember, saith Mr. *Tindal* to Mr. *Frith*, that as lowliness of mind shall make you high with God, even so meekness of words shall make you sink into the hearts of men.

ταπεινὸς quasi ἐδαφεινὸς ab ἔδαφος terra. *Humilitas, ab humo.*

Act. and Mon.

And

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And ye shall find rest unto your souls] These Christian vertues have *virtutem pacativam*, they lodge a sweet calm in the heart, freeing it from perturbations and distempers. An humble man saith, who am I but I may be despised, abused, injured? And that which will break a passionate mans heart, will not break a meek mans sleep.

Socrates *cum in comœdia taxaretur ridebat: Polyagrus verò seipsum strangulabat.* Ælian. *lib.* 5.

Verse 30. *For my yoak is easie*] After a man is once used to it a little: he cannot fadge so well with it perhaps at first, because an untamed heifer: but after a while, his commandments will be nothing grievous, *I delight to do thy will O God*, saith *David*.

χρηστὸς useful, opposed to πονηρὸς painfull, tedious.

And my burden light] Such as you may as easily bear away, as *Sampson* did the gates of *Gaza*; such as you may well run under, as a horse doth without a load, or a hinde upon the Mountains. It is no more burden then the wings are to the bird, wherewith it flies aloft where it listeth.

CHAP. XII.

Verse 1. *Jesus went on the Sabbath day*]

SAint *Luke* calleth it the *second Sabbath after the first*, chap. 6. 1. that is the second Anniversary or solemn-feast, from the first, to wit from the Passeover-Sabbath, and this was Pentecost.

δευτεροπρώτου.

And his Disciples were an hungred] Hereby he hardned and inured them to further and future trials: teaching them also to depend upon Gods good providence for their necessary maintenance. The Martyrs had their bread made of meal half mixt with saw-dust.

Act. and Mon.

To pluck the ears of corn and to eat] This was their best Sabbath-days dinner: May not we be glad of mean fare on any day, when our betters fared no better on so high a day? See my common-place of Abstinence.

Verse 2. *Behold, thy Disciples do that which is not lawfull*] This was as the proverb is, *Sus Minervam*, when blind Pharisees will be teaching Christ, how the Sabbath is to be sanctified. Not *Hebrews* only, but also *Greeks* and *Barbarians* rested from work on the seventh day: witness *Josephus*, *Clemens Alexand.* and *Eusebius*. Howbeit, to the *Hebrews* at mount *Sina*, God for a special favor, made known his holy Sabbath, *Nehem.* 9. 14. commanding them to do no servile work therein, *Levit.* 23. 7. 8. This excludes not works of Piety, Charity, and Necessity, such as was this of the Disciples in the text. The *Iews* in their superstition, would not fight on the Sabbath, and therefore lost their chief City to the *Romans*, under the command of *Pompey*, who took the advantage of the day, to do his utmost then against them. In after-times they grew more rigid in this point: for on the Sabbath they would not spet, ease nature, get out of a jakes, if by mishap they had fallen into it, as that Jew of *Tewksbury*. This ever was, and is the guise of hypocrites, to strain at gnats and swallow camels. Witness our modern Pharisees the Monks and Jesuites, who stumble at straws, and leap over mountains. Their Schoolmen determined that it was a less crime to kill a thousand men, then for a poor man to mend his shoe on the Sabbath-day.

Dio Romani quoties dies hujusmodi rediissent fortissimè percutiebat.

Levius esse crimen mille homines jugulare, quam semel die Dominico pauperi calceum consuere.

Verse 3. *But he said unto them*] They had not proved a breach of the Sabbath, neither could they. A breach it had been, had not the Disciples been hungry, and he denies it not, but confutes their present cavils by clear Syllogisms, one in the neck of another, such as they could not answer, nor abide: and therefore sought to destroy him, *ver.* 14. See here the lawfull use of Logick in Divinity, and mistake not Saint *Hierom. Qui syllogizandi artem applicatam Theologiæ, comparat plagis Ægypti*: understand him of that false Sophistry, which the Apostle calleth *vain Philosophy*, Col. 2.

Pareus *in loc. Manifestis syllogismis adversarios redarguit.* Gualt.

David did when he was an hungred] Note here, that our Saviour excuseth *David* from his necessity, not from his dignity, which in point of sin God regards not; *Potentes potenter torquebuntur.* And yet how many are there who think, that when they have gotten an office, they may oppress at pleasure, swear by authority, drink

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and swill without controul? But height of place ever adds two wings to sin, example and scandal. And ill accidents ever attend such great ones, as being absolute in power, will be too resolute in will, and dissolute in life. Queen *Elizabeth* said, that Princes owe a double duty to God. 1. As men. 2. As Princes, *Sedes prima & vita ima*, is as unsutable, as for those that are *clothed in scarlet to embrace the dunghill*, Lam. 4. 5.

ἄρτους προθέσεως, ἐνώπιος προκειμένης. Joh. 6. 27.

Verse 4. *And did eat the shew bread*] The bread of proposition, as the Greek text hath it, the face-bread, as the Septuagint call it, or that which was daily set before the Lord, to in-mind him, as it were, of the twelve Tribes by those twelve loaves: and to teach us, to labor every day in the week (and not on the Sabbath only) for the bread that endureth to everlasting life; which the son of man will give to every hungry *David*.

Act. and Mon. fol. 858.

Verse 5. *Prophane the Sabbath*] As ye count profaning of it: or they profane it by Divine dispensation, whiles they do servile works in slaying sacrifices, and other things tending to the service of God, such as is now the ringing of the Sermon-bell amongst us, as amongst the Protestants in *France*, the letting off of a harqueburz or pistolet, whereby they congregate.

Col. 1. 19.

Verse 6. *But I say unto you*] *q.d.* whereas you will here object, that that was done in the Temple: I tell you I am greater then the Temple: for in *me the God-head dwelleth bodily*; as in the Temple was the Ark, where the glory of God appeared, so that it filled the Temple sometimes. Take notice here (by the way) how good it is to have some grave and godly man to be a beholder and Judge of our actions, to whom we may approve them, whatever other ill-affected think of them---*Equitem mihi plaudere curo*, saith the Heathen Poet. And *Libanius* (though an Atheist) could say, *If Basil* commend me, I care not what all others say of me. Christs white stone will comfort a Christian against the black coals of the worlds censures. If *Demetrius* have a *good report of the truth*, and such an one as St. *John* to bear record for him, he need not care though *Diotrephes* prate as fast against them both with malicious words, as the Pharisees did here against the Diciples, when Christ defended them.

Βασιλέα με ἐπαινήσαντ' & κατὰ πάντων ἔχω τὰ νικητήρια. Liban. *ep. ad* Basil. Ioh. 3. 10, 12.

Isa. 42. 19. *Vives in* Aug. *de civit. Dei*, 4. *cap.* 1. Cic. 2. *de Finib.*

Verse 7. *But if ye had known*] And it was a foul shame for them not to know. *Who is blind as my servant? &c. Varro* justly upbraided the Roman Priests, that there were many matters in their own rites and religions, that they understand not. What kinde of men they were, *Tully* in one place gives us to know in these words of his, *Ut majores nostri Cincinnatum illum ab aratro abduxerunt, ut Dictator esset, sic vos de Pelasgis omnibus colligitis bonos illos quidem viros, sed certè non pererauditos*, good honest men, but not guilty of much learning.

I will have mercy, and not sacrifice] *q.d.* I prefer the marrow and pith of the second Table before the Ceremony and surface of the first. See the Notes on *Chap.* 9. 14.

Mirabar quî fieret, ut hoc hominum genus qui corpus Christi tam mitis modesti atq; humani oraliter comedunt, &c. Miscel.

Ye would not have condemned the guiltless] Ignorance is the mother of misprision: the wisdom from above is without judging, *Iam.* 3. 17. And as any man is more wise, he is more sparing of his censures. *Zanchy* wonders that *Lutherans*, who profess to eat Christ corporally, should censure so bitterly.

Verse 8. *The son of man is Lord of the Sabbath*] *q.d.* Say they were not innocent, yet have you no cause to condemn them for Sabbath-breach; sith I am Lord of the Sabbath, and may do with mine own, as me seems best. True it is that Christ hates sin by nature, not by precept only; and therefore cannot dispense with the breach of his own Laws, those that be moral in themselves, such as are all the ten, but the fourth. The fourth Commandment is moral, not by nature, but by precept, saith one, and so the Lord of the Sabbath may dispense with the literal breach of the Sabbath.

Verse 9. *He went into their Synagogue*] These were Chappels of ease to the Temple, of ancient use, *Act.* 15. 21. and Divine authority, *Psal.* 74. 8. This here is called the Pharisees Synagogue, because they did *Dominari in concionibus*, Rom. 2. 19, 20. and are for their skill called *Princes*, 1 Cor. 2. 8.

Verse 10. *Which had his hand withered*] So have all covetous Caitiffs, who may well be said, amidst all their hoards, to have no currant coyn, no quick-silver. They sit abrood upon what they have got, as *Euclio* in the Comedian: and when, by laying out their money, they might *lay hold on eternal life*, they will not be drawn to it. But as *Alphonsus* King of *Spain*, when he stood to be King of the *Romans*, was prevented of his

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his hopes, becauſe he, being a great Mathematician, was drawing lines (ſaith the Chronicler) when he ſhould have drawn out his purſe. So here. *Daniels* Hiſt. of Engl. f. 174.

Verſe 11. *What man ſhall there be, &c.*] If a ſheep ſlipt into a ſlow muſt be relieved, how much more Chriſts reaſonable ſheep, all which bear golden fleeces, and every thing about whom is good either *ad eſum*, or *ad uſum*?

Verſe 12. *Is it lawful to do well?*] Nay it is needful, ſith not to do well is to do ill, and not to ſave a life, or a ſoul, is to deſtroy it, *Mark* 3. 4. Not to do juſtice is injuſtice, and not to ſhew mercy is no better then cruelty. *Non faciendo nocens, ſed patiendo fuit.*

Verſe 13. *And he ſtretched it forth*] So would our hold-faſts ſtretch out their hands to the poor, would they but come to Chriſt, and hear his voyce, as this man did. But till then, they will as eaſily part with their blood as with their good: All their ſtrife is, who (like the Toad) ſhall fall aſleep with moſt earth in his paws: As when they dye, nothing grieves them more, then that they muſt leave that which they have ſo dearly loved, whiles alive. I read of one wretch, who being at point of death, clapt a piece of gold in his own mouth, and ſaid, Some wiſer then ſome, I mean to have this with me howſoever. Aulo. *de Claud.* *Rogers* of love.

Verſe 14. *How they might deſtroy him*] All envy is bloody: Men wiſh him out of the world, whom they cannot abide; and would rather the Sun ſhould be extinguiſhed, then their candle obſcured. *David* durſt never truſt *Sauls* Proteſtations, becauſe he knew him to be an envious perſon. *Nero* put *Traſeas* to death for no other cauſe, but for that it was not expedient for *Nero*, that ſo worthy a man as he ſhould live by him. *Dio.*

Verſe 15. *Great multitudes followed him*] Maugre the malice of earth and hell. They loſe their labour that ſeek to quell Chriſt, and ſubvert his Kingdom, *Yet have I ſet my King upon mine holy hill of Sion*, Pſal. 2. 6. *The kingdom of heaven ſuffereth violence*, Mat. 11. 12. Or (as *Melanchthon* rendereth that Text) *Vi erumpit, procedit, enititur: viſcilicet ſpirituali, ut ſol enititur per nubes: ergo irriti hoſtium conatus*: It burſts through all. βιάζεται.

Verſe 16. *That they ſhould not make him known*] This, his ambicious Kinſmen, who ſought to get credit and glory among men by his worthy works, upbraid him with, *John* 7. 4. *If thou do theſe things, ſhew thy ſelf to the world*, ſay they; and ſo proclaim that they believed not in him, *John* 7. 5. with *John* 5. 44. *John* 12. 43.

Verſe 17. *That it might be fulfilled*] The old Teſtament, is the new foretold; the new Teſtament is the old fulfilled. *Ezekiel* ſaw a wheel within a wheel. This is, ſaith *Bonaventure*, the one Teſtament in the other.

Verſe 18. *Behold my ſervant*] *My ſervant the Meſſias*, as the Chaldee Paraphraſt renders and expounds it. The Septuagint ſomewhat obſcure the Text by adding to it, *Behold my ſervant Jacob, and mine elect Iſrael.* They are ſaid to have tranſlated againſt their wills; no wonder then they deal not ſo faithfully. Sure it is, that they have perverted ſundry clear Propheſies concerning Chriſt; as this for inſtance; which therefore our Evangeliſt and the reſt of the Apoſtles alledge not out of their tranſlation, but out of the Hebrew verity. The Latins drink of the pundles, the Greeks of the Rivers, but the Hebrews of the fountains, ſaid *Johan. Reuchlin.*

Whom I have choſen, my beloved, &c.] *Ecce electum, dilectum.* The Latins have a proverb, *Deligas quem diligas.* Chuſe for thy love, and then love for thy choice. God hath alſo *choſen us in the beloved*, Epheſ. 1. 6. that we ſhould be the *beloved of his ſoul*, or as the Septuagint there emphatically render it, *his beloved ſoul.* Ier. 12. 7. ἐδωκα τὴν ἠγαπημένην ψυχὴν μου. *Dilectam animam meam*, Vulg.

And he ſhall ſhew judgement] That is the doctrine of the Goſpel (whereby is convey'd into the heart *that ſpirit of judgement and of burning* (Iſa. 4. 4.) or the ſweet effect of it, true grace, which is called judgement a little below, *Verſe* 20.

Verſe 19. *He ſhall not ſtrive*] To bear away the bell from others.

Nor cry] *Nor lift up his voyce*, ſaith the Prophet, as loth to be hid, and therefore making an *O yes*, as deſirous of vain-glory and popular applauſe. *Laudes nec curat, nec quærit humanas.* He deſpiſeth it as a little ſtinking breath, or the ſlavering of mens lips which he diſdains to ſuck in.

Verſe 20. *A bruiſed reed ſhall he not break*] A reed ſhaken with the wind is taken for a thing very contemptible at the beſt, how much more when bruiſed? The wick of a candle is little worth; and yet leſs when it ſmoaks, as yielding neither light nor heat, but only ſtench and annoyance. This men bear not with, but tread out: So doth Mat. 11. 7.

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doth not Christ, who yet hath a sharp nose, a singular sagacity, and soon resents our provocations. He hath also feet light burning brass to tread down all them that wickedly depart from his statutes, *Psalm* 119. 118. But so do not any of his, and therefore he receiveth and cherisheth with much sweetness, not the strong oaks only of his people, but the bruised reeds too; nor the bright torches only, but the smoaking wick: *He despiseth not the day of small things.* Smoak is of the same nature with flame; for what else is flame, but smoak set on fire? So, a little grace may be true grace, as the filings of gold are as good gold (though nothing so much of it) as the whole wedge. The least spark of fire, if cherished, will endeavour to rise above the ayr, as well as the greatest: So the least degree of grace will be aspiring to more. Now those very pantings, inquietations, and unsatisfiableness, cannot but spring from truth of grace, which Christ makes high account of. That's a sweet saying of *Brentius*, *Etiamsi Fides tua, &c.* Albeit thy faith be so small that it neither yields light to others, nor heat to thine own heart, yet Christ will not reject thee, *Modo incrementum ores*; so be it thou pray for more faith.

τυφόμενον. *Sept.* καπνιζόμενον. *Heb.* פשתה *Caligans, obscurè lucens.*

Till he bring forth] *Gr.* Thrust forth with violence, the Devil and the world in vain opposing the work of grace (called here judgement) which shall surely be perfected. He that is Authour, the same will be finisher of our faith; he doth not use to do his work to the halves, *Non est ejusdem invenire & perficere*, we say. But that rule holds not here.

ἕως ἂν ἐκβάλῃ. Heb. 12. 3.

Verse 21. *Shall the Gentiles trust*] This trust is here put for the whole service of God, it being the least, and yet the best we can render to him. And the more we know of his name, the more we shall trust in him, *Psal.* 9. 10.

Verse 22. *One possessed with a devil blind and dumb.*] A heavy case, and yet that that may be any mans case. *Cuivis potest contingere, quod cuiquam potest.* Every one that seeth another stricken, and himself spared, is to keep a Passover for himself; and to say, Thou hast punished me less then my sins have merited, *Ezra* 9. 13. The Devil had shut up from this man all passages to faith, saith *Theophylact*, by bereaving him of the use of his eyes, ears, and tongue. See a mercy in the use of our senses, &c. *Multò plures sunt gratiæ privativæ quam positivæ*, saith *Gerson.*

Mimus. πᾶν σχεσθὲν καὶ ἄθῳον ὄντα. *Xenophon.*

Verse 23. *And all the people were amazed*] Admiration bred Philosophy, saith the Heathen: It bred superstition, saith the Scripture, when the world went wondering after the Beast. We may say too, that it bred piety in this people, and still we see the Word never works kindly, till men hear and admire it. Let others censure with the Pharisees; let us wonder with the multitude.

Admiratio peperit philosophiam. Revel. 13. 3.

Verse 24. *This fellow doth not cast out Devils, &c.*] The Devil that was cast out of the demoniacks body seems to have got into these mens hearts. But he was not his crafts-master: for what a senseless slander hear we? He should have arted it a little better, to have been believed. *Tenue mendacium pellucet*, saith *Tacitus.* This was such a lye as might be easily looked thorow. But envy never regards how true, but how mischievous. Witness the Popish Pharisees, who tell the poor misled and muzzled people in their Sermons, that the Protestants are blasphemers of God and all his Saints; that the English are grown barbarous, and eat young children; that ever since the Pope excommunicated us, we are as black as Devils; that the Powder-treason was plotted, and should have been acted by the Puritans; that the fall of *Blackfryers* in *London*, likewise was wrought by the Puritans, who had loosned the rafters &c. That these are the opinions we hold and teach, 1. To worship no God. 2. To frame our Religion to the times. 3. To account gain godliness. 4. To pretend publike liberty to our private lusts. 5. To break our oathes, when it makes for our advantage. 6. To cover hatred with flattery. 7. To confirm tyranny with blood-shed, &c. These and the like, that *Cacodæmon Joannes*, the black-mouth'd Jesuit tells the world in print are our tenets and practises. Now *the Lord rebuke thee, Satan.* But what reward shall be given to thee, thou false tongue? Even sharp arrows, with hot burning coals; yea those very coals of hell, from whence thou wert enkindled.

Ex dissolutis per Puritanos contignationibus, &c. D. *Prid. Lect.*

Eudæm. Ioh. *contra* Casaub. p. 23.

Verse 25. *And Jesus knew their thoughts*] That they blasphemed in this sort, out of the deviliſh venom of their hearts fully possest by Satan, who drew them into this unpardonable sin, which himself every day, nay every moment committeth. As one that had fallen into that sin, wished that his wife and children, and all the world might be

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be damned together with him: So doth the Devil out of his deep and desperate malice to mankind, draw some into this sin, that he may drown them in the same destruction with himself.

And said unto them] He could, as he did oft no doubt, have answered them with silence, or punished them with contempt, committing his cause to him that judgeth righteously. He could have turned them off, as one did his railing adversary, with, *Tu lingua, ego aurium Dominus*: But inasmuch as Gods glory was highly concerned, and his cause might have suffered, if this cursed calumny had not been confuted. Our Saviour makes a most grave apology in the behalf of his doctrine and miracles, which he maintains and makes good by many demonstrative arguments. *Tacitus. Seneca.*

Every Kingdom divided against it self] *Divide & impera*, saith *Machiavel*. Make division and get dominion. Every subdivision, saith another, is a strong weapon in the hand of the adverse party. *Where strife is* (saith the Scripture) *there is confusion*, as *Castor* and *Pollux*, if they appear not together, it presageth a storm. *Si collidimur frangimur*, If we clash we cleave, said the two earthen pots in the fable, that were swimming down the stream together. The daughter of division is dissolution, saith *Nazianzen*. This the Jesuites know, and therefore do what they can to keep up the contentions between the *Lutherans* and the *Calvinists*. This the *Turks* know, and therefore pray to God, to keep the Christians at variance. Discord was the destruction of our Ancestors, as *Tacitus* testifieth, who was here in this Island with his father in law *Agricola*, and saw it. And the Lord *Rich* in his speech to the Justices of *England* in *Edward* the sixths Raign, could say; Never forraign power could yet hurt, or in any part prevail in this Realm, but by disobedience and disorder in themselves. That is the way wherewith God will plague us, if he mind to punish us. And so long as we do agree among our selves, and be obedient to our Prince, and to his godly orders; we may be sure that God is with us, and that forraign power shall not prevail against us, nor hurt us. Hist. of Coun. of *Trent*. James 3. 16. *Omne divisibile est corruptibile, ait philosophus.* Camer. *Medit. histor. cent. 2. cap. 23.* *Acts and Mon. fol.* 1186.

Verse 26. *He is divided against himself*] But so he is not. There is a marvellous accordance even betwixt evil spirits. *Squamæ Leviathan ita cohærent, ut earum opere textili densato quasi loricatus incedat Satan & cataphractus*, as *Luther* elegantly and truly phraseth it. The Devils in the possessed person were many, yet they say, *My name* (not our *name*) *is Legion*. Though many, they speak and act as one in the possession. That kingdom, we see, is not divided. Luther *de sacr. dere Concordiæ.*

Verse 27. *By whom do your children, &c.*] That is, your Countreymen. Not the Disciples (as *Augustin*, and other Ancients would have it) but the Jewish exorcists, of whom see, *Mark* 9.38. *Acts* 19.9. As if our Saviour should have said, Unless that be a blemish in me, that you hold to be a beauty in others, why should you condemn me for a Conjurer? Why doth your malice thus wilfully cross your consciences? Certain it is, saith *Erasmus*, that the self same things are condemned as heretical in *Luthers* books, that in *Augustine* and *Bernards* works are read and regarded as pious and orthodox sentences. So these passages were gathered as heresies out of *Tindals* works, He is not a sinner in the sight of God that would be no sinner. He that would be delivered, hath his heart loose already. It is impossible that the word of the Cross should be without affliction and persecution. The Gospel is written for all persons and estates, Prince, Duke, Pope, Emperor. We cannot be without motions of evil desires, but we must mortifie them in resisting them. God made us his children and heirs, while we were his enemies, and before we knew him. Men should see that their children come to Church to hear the Sermon, &c. Were not these perilous heresies? Saith not the Scripture the same in sundry places? Is not this to have the glorious faith of our Lord Jesus Christ in respect of persons, *James* 2.1. So the greatest errours that *Henry Voes* and *John Esch*, Martyrs, were accused of, were, that men ought to trust only in God; for so much as men are lyars, and deceitful in all their words and deeds; and therefore there ought no trust or affiance to be put in them. Aug. *de Civ. Dei, lib.* 20. *cap.* 5. *Compertum est damnata ut hæretica in libris Lutheri, &c.* Eras. *Epist. ad Cardinal. Moguntin.* *Acts and Mon. fol.* 1137. *Novum Crimen* C. Cæsar, *& ante hoc tempus inauditum.* Cic. *pro* Ligar. *Acts and Mon. fol.* 799.

Verse 28. *Then the Kingdom of God is come unto you.*] A certain sign of the setting up whereof among you, is this casting out of Devils *by the spirit of God*; or as *Luke* hath it, *by the finger of God*: for the Holy Ghost is the essential power of the Father and the Son.

Verse 29. *A strong mans house, &c.*] The Devil is strong, but over-powered by Christ. He

ἐῤῥύσατο. Col. 1, 13.

He hath forcibly delivered us from the power of darkness, snatcht us out of the Devils danger; so that, though he shake his chain at us, he cannot fasten his fangs in us. Stronger is he that is in the Saints, then he that is in the world: Through Christ we shall overcome him, *Rom.* 8. 37.

Verse 30. *He that is not with me, is against me.*] But the Devil is not with me, saith Christ; for all I do or suffer, is to destroy his works. Let this sentence also be noted against Neuters and Nicodemites, who stand halting betwixt two, and will be sure to hold themselves on the warm side of the hedge howsoever. Such were of old the *Samaritans*, *Nazarites*, *Ebionites*, and those *Corinthians* that would neither *be of Paul, nor Apollos, nor Cephas, but of Christ*; that is, as some Neuters say now-adays, they are neither Cavaliers nor Round-heads, but good Protestants; others are neither Papists nor Protestants, but Christians, that is just nothing, Atheists. Christ hates neutrality, and counts it enmity: he loathes lukewarmness, accepts not of any excuse in that case, *Judge* 5. 16, 17. *Dan* and *Ephraim* are passed by in the reckoning up of the Tribes, *Rev.* 7. as if they were Souldiers put out of pay, and cut out of the rolls. So are all testable indifferents, out of Gods book of remembrance, *Mal.* 3. 17.

Iun. *in parallel. lib.* 1. 8. 1 Cor. 1. 12.

Verse 31. *All manner of sin and blasphemy, &c.*] All without exception, yea though it be blasphemy, *Isa.* 44. 22. God blots out the thick cloud as well as the cloud, enormities as well as infirmities. Man cannot commit more then he can and will remit to the penitent. The Sun by his force can scatter the greatest mist, as well as the least vapour; and the Sea by its vastness, drown mountains as well as mole-hills. The grace of our Lord *abounds to flowing over*, saith S. *Paul. The blood of Jesus Christ cleanseth us from all sin*, saith S. *John. Ego admisi, unde tu damnare potes me, sed non amisisti unde tu salvare potes me*, saith S. *Augustine.* And yet *Novatus* the proud Heretick, denyed possibility of pardon to them that had any whit fallen off in times of persecution, though they rose again by repentance. But Gods thoughts of mercy are not as mans, *Isa.* 55. 8. he can and will pardon such sins, as no God or man can do besides, *Micah* 7. 18. *Who is a God like unto thee?* For what? *That pardoneth all sorts of sin, &c.* This none can believe without supernatural grace: we are ready to measure God by our model.

ὑπερεπλεόνασε 1 Tim. 1. 14. 1 Iohn 1. 7.

But the blasphemy against the Holy Ghost, &c.] This is nothing else, saith *John Diazius*, to that Butcher his brother, *quam agnitam veritatem flagitiose insectari*, a malicious persecuting of the known truth. A sin it is of malice after strong conviction, expresst in words by a tongue set on fire by hell, and in actions coming from a venemous spirit, and tending to opposition, and bitter persecution, if their malice be not greater then their power. This was commited by *Saul*, *Julian*, *Latomus* of *Lovain*, *Rockwood*, a chief persecutor at *Callice* in *Henry* the 8. days, who, to his last breath, staring and raging, cryed he was utterly damned, for that he had fought maliciously the deaths of a number of the honestest men in the town, &c. *Steven Gardiner* said as much also in effect of himself, when he lay on his death bed, and so both stinkingly and unrepentantly dyed, saith M. *Fox.*

Senarclæus de morte. Io. Diaz

Latomus confessus est inter horrendos mugitus, se contra conscientiam adversatum esse veritati. Melanth. *Chronic. pag.* 5. *Acts and Mon. fol.* 1905.

Verse 32. *And whosoever speaketh a word*, &c.] As *Peter* did through infirmity, *Paul* through ignorance: Those poor souls whom he haled to prison, and for fear of death, compelled them to blaspheme Christ, *Acts* 26. 11. *Tertullian* reports the like of *Claudius Hermintianus* a persecutor in *Cappadocia*, *quòd tormentu quosdam à proposito suo excidere fecerat*, that for spite that his own wife was turned Christian, he forced many, by tormenting them, to renegue Christ. *Pliny* writes also to *Trajan* the Emperor, that where he was Governor, there came to his hands a book, containing the names of many, that for fear of death, professed themselves to be no Christians. And when, saith he, they had at my command, called upon the gods, offered incense to the Emperors Image, and cursed Christ (which those that are Christians indeed, will never be drawn to do) I thought good to dismiss them.

In lib. ad Scap. Cum, præeunte me, Deos appellarent & imagini tuæ, thure ac vino supplicarent, præterea maledicerent Christo, &c. Plin. *epist. ad* Trajan. *Aug.*

But whosoever speaketh against the Holy Ghost.] Not his person or essence (for many *Sabellian*, *Eunomian*, *Macedonian* Hereticks did so of old, and repenting found mercy) but his grace and special operation, by the which God comes nearer to man, then he is in nature or person. This sin is against the immediate effects, work and office of the Holy Ghost, against that shining light kindled by Gods spirit in mans soul, and that sweetness and comfort felt in Christ, that taste of the good word of God, and of the powers of the world to come, *Heb.* 6. 4, 5, 6.

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It shall not be forgiven him, &c.] And why? Not because it is greater then Gods mercy, or Christs merits: but first by a just judgement of God upon such sinners for their hateful unthankfulness in despising his spirit; whence follows an impossibility of repentance, *Heb.*6.6. and so of remission, *Luke* 13.3. Secondly such a desperate fury invadeth these men, that they maliciously resist and repudiate the price of repentance, *Acts* 5.31. and the matter of remission, 1 *John* 1.7. *viz.* the precious blood of Jesus Christ, whereby if they might have mercy, yet they would not: but continue raving and raging against both physick and Physician, to their unavoidable ruth and ruine. How bold therefore is *Bellarmine*, who interpreteth this text of the difficulty and rarity only of remission, and not of an utter impossibility.?

Verse 33. *Either make the tree good, &c.*] *q. d.* Your blasphemy is therefore irremissible, because it is the fruit of so base a root of bitterness, as the desperate malice of your hearts, wilfully crossing your consciences: a wretched despising and despiting of God, and the work of his spirit out of revenge, *Heb.* 10.29. Draw not therefore a fair glove over so foul a hand, but shew your selves in your own colours.

Verse 24. *How can ye being evil, &c.*] The stream riseth not above the fountain; the bell is known of what mettal by the clapper; what is in the well, will be in the bucket; what in the ware-house, will be in the shop: so what is in the heart, will be in the mouth. *Qualia sunt principia, talia & principiata.*

Æra puto nosci tinnitu: pectora verbis:
Sic est; namq; id sunt utraque, quale sonant. Beza *in poem.*

Verse 35. *Out of the good treasure, &c.*] Out of his habit of heavenly mindedness, out of that law of grace in his heart, *his mouth speaketh wisdom, and his tongue talks of judgement*; Psal.37.30,31. Works not done from a principle of life within, are *dead works*, saith the Author to the *Hebrews*, be they for the matter never so good and praise worthy. This moved *Luther* to say, that good works make not men good; but good we must be first, ere good can be done by us. This moved *Austin* to say, that *Omnis vita infidelium peccatum est*, the whole life of an unbeliever is sin, though *Spira* the Popish Postiller censure that saying for a cruel sentence. *Bona opera non faciunt bonos: sed prius oportet bonos esse quam faciamus bona.* Luth. *Crudelis est illa sententia.*

An evil man out of the evil treasure, &c.] Carnal hearts are stews of unclean thoughts, shambles of cruel and bloody thoughts, exchanges and shops of vain thoughts, a very forge and mint of false, politick, undermining thoughts, yea oft a little hell of confused and black imaginations, as one well describeth them.

Verse 36. *That every idle word, &c.*] Idle and waste words are to be accounted for; what then evil and wicked? Therefore let *thine own words grieve thee*, as *David* somewhere hath it, thy frivolous and fruitless speeches: for among a thousand talents of common communication (saith *Cassiodore*) a man can scarce find an hundred pence of spiritual speeches, *imo nec decem quidem obolos*, nay not ten half-pence truly. It may be observed saith another, that when men get into idle company (which perhaps they like not) the very complement of discoursing, extracteth idle, if not evil speaking, to fill up the time. *Plato* and *Xenophon*, thought it fit and profitable, that mens speeches at meals and such like meetings should be written. And if Christians should so do, what kind of books would they be? *Cassiod. in cap. 1. Matth.*

Verse 37. *For by thy words thou shalt be justified*] Our Saviour insists upon this subject, because by words they had sinned against the Holy Ghost. A mans most and worst sins be his words. S. *Paul* making the anatomy of a natural man, stands more on the organ of speech, then all the other members, *Rom.*3. S. *James* saith, that the tongue is not a City or Countrey, but *a world of iniquity*, James 3.6. It can run all the world over, and bite at every body, when the Devil fires it especially. *Peraldus* reckons up four and twenty several sins of the tongue: he might have made them more. God hath set a double hedge afore it, of teeth and lips, to keep it up; he hath also placed it between the head and the heart, that it might take counsel of both. Children he wil not suffer to speak, till they have understanding and wit: and those that are deaf, are also dumb, because they cannot hear instruction, nor learn wisdom, that they may speak advisedly. *Tom.* 1. *pag.* 264.

Verse 38. *Then certain of the Scribes and Pharisees*] Had not these, as one said of *Nero*, *Os ferreum, cor plumbeum*, an iron face, a leaden heart, that could call for a sign after so many signs? But it is a sign from heaven they would have (as *Moses* called for Manna from thence *Samuel* for rain, *Elias* for fire, *&c.*) and much the near, they would have been, should our Saviour have gratified them. But he never meant it.

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They were now so clearly convinced of their blasphemy, that they had nothing to say for themselves; but fawningly to call him *Master*, whom before they had called *Beelzebub*; and to pretend themselves to be willing to learn, if they might see a sign. They could not *see wood for trees*, as they say. And who so blind as he that will not see. *Sic fit, ubi homines majorem vitæ partem in tenebris agunt, ut novissimè solem quasi supervacuum fastidiant*, saith *Seneca*. Men that have lived long in the dark, may think the Sun superfluous.

Senec Epist.

Verse 39. *An evil and adulterous generation, &c.*] *Spuria soboles*, a bastardly brood. So he calleth them, because utterly degenerate from their fore-fathers faith and holiness.

Seeketh after a sign] Seeketh with utmost earnestness, as if it were such a business as must be done, or they were undone. It is the guise of hypocrites, to be hot in a cold matter, to shew great zeal in nifles, neglecting the main mean while.

ἐπιζητεῖ, *Summo studio effagitat.*

But the sign of the Prophet Jonas.] Nor that neither, but for a further mischief to them; as their fathers had quails to choak them, a King to vex them, &c. and as *Ahaz* had a sign, whether he would or no, to render him the more inexcusable. *Deus sæpe dat iratus, quod negat propitius.* God gives his enemies some *giftless gifts*, as *Saul* gave *Michol* to *David*, to be a snare to him; or as Christ gave *Judas* the bag, to discover the rottenness of his heart.

ἄδωρα δῶρα. *Soph.*

Verse 40. *For as Jonas was three days, &c.*] In the history of *Jonas*, Christ found the mystery of his death, burial and resurrection; teaching us thereby to search the Scriptures, to search them to the bottom; as those that dig for gold, content not themselves with the first or second oar that offers it self, but search on till they have all. This we should the rather do, because we need neither climb up to heaven with these Pharisees, nor descend into the deep with *Jonas*, sith *the word is nigh thee, even in thy mouth, and in thine heart, &c.* *Rom.* 10. 7, 8.

So shall the Son of man be three days, &c.] Taking a part for the whole. So *Esther* fasted three days and three nights, *Chap.* 4. 16. and yet on the third day she went to the King, *Chap.* 5. 1. So then, the fast lasted not three whole days and nights, but two nights, one full day, and two pieces of days.

Verse 41. *They repented at the preaching of Jonas*] At one single Sermon of a meer stranger, who sang so doleful a ditty to them, as the destruction of their Town; and yet they repented. What will become of us? *Væ torpori nostro.* If M. *Bradford* so complained of his own unprofitableness under means, in those dim days, what cause have we now much more? Here in *London*, saith he, be such godly, goodly, and learned Sermons, which these uncircumcised ears of mine do hear, at the least thrice a week, which were able to burst any mans heart to relent, to repent, to believe, to love and fear that Omnipotent gracious Lord. But mine adamantine, obstinate, most unkind, unthankful heart, hearing my Lord so sweetly calling and crying unto me, now by his Law, now by his Gospel, now by all his creatures, to come, to come even to himself: I hide me with *Adam*, I play not only *Samuel* running to *Eli*, but I play *Jonas* running to the sea, and there I sleep upon the hatches, until he please to raise up a tempest, to turn and look upon me as he did upon *Peter, &c.*

Acts and Mon. fol. 250.

Verse 42. *The Queen of the South, &c.*] The Ethiopian Chronicles call her *Macheda*, and further tell us, that she had a son by *Solomon*, whom she named *David*. Sure it is that she came from a far Country to hear *Solomon*, and was so taken with his wisdom, that she could have been content to have changed her Throne for his footstool. Now our Saviour took it ill (and well he might) that men came not as far, and set not as high a price upon him and his doctrine, as she did upon *Solomon* and his wisdom, how much more that these hard-hearted Jews esteemed it not, though brought home to their doors?

Verse 43. *When the unclean spirit*] Unclean the Devil is called, 1. *Affectione* (saith *Jacobus de Voragine*) because he loveth uncleanness. 2. *Persuasione*, because he perswades men to it. 3. *Habitatione*, because he inhabits unclean hearts; he finds them foul, he makes them worse. Wheresoever the great Turk sets his foot once, no grass grows, they say, ever after. Sure it is, no grace grows where the Devil dwels. *Pura Deus mens est*, saith one: And Religion loves to lie clean, saith another. The holy Spirit will be content to dwell in a poor, but it must be a pure house. The Devil, on the contrary, delights in spiritual sluttishness: Harpy-like, he defileth all he toucheth; and Camel-like, drinks not of that water that he hath not first fouled with his feet.

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Is gone out of a man] In regard of inward illumination, and outward reformation; such as was found in B. *Bonner*, that breathing devil, who at first seemed to be a good man, a favourer of *Luthers* Doctrines, a hater of Popery, and was therefore advanced by the Lord *Cromwel*; to whom he thus wrote in a certain Letter: *Steven Gardiner* for malice and disdain may be compared to the Devil in hell, not giving place to him in pride at all. —— I mislike in him, that there is so great familiarity and acquaintance, yea and such mutual confidence between him and *M.* as naughty a fellow, and as very a Papist as any that I know, where he dare express it. Who can deny but that the Devil was gone out of this man, for a time at least? 2 Pet. 2. 20. *Act. and Mon. fol. 993. Ibid. 997.*

He walketh thorow dry places.] Here the Proverb holds true, *Anima ficca sapientissima*, Sensual hearts are the fennish grounds that breed filthy venemous creatures, *Job* 40. 21. *Behemoth lieth in the fenns.* This, *Gulielmus Parisiensis* applyeth to the Devil in sensual hearts. Contrariwise, the spirits of Gods Saints, which burn with faith, hope and charity, and have all evil humours dryed up in them by that spirit of judgement and of burning, these the Devil likes not. The Tempter findeth nothing in them, though he seek it diligently. He striketh fire, but this tinder takes not. *Cupid* complained he could never fasten upon the Muses, because he could never find them idle. So here. Or thus, *He walketh thorow dry places; i.e.* he is discontented and restless (see the like *Jer.* 17. 5, 6.) for otherwise dry and wet is all one with him. *In locis dormit humentibus, hoc est, in omnibus deliciis madentibus.*

Verse 44. *He findeth it empty*] That is, idle and secure, swept of grace, garnished with vice, the Devils fairest furniture. *Otia dant vitia.*

Verse 45. *And taketh seven other spirits*] As the Jaylor lays more load of irons on him that had escaped his hands, and is now recovered.

And they enter in and dwell there] So they never do in a heart once truly sanctified. Lust was but a stranger to *David* (no home-dweller) as *Peter Martyr* observes out of that passage in *Nathans* parable, 2 *Sam.* 12. 4. And *there came a traveller to the rich man*, *&c.* Faith leaves never a sluts-corner, *Acts* 15. 9.

And the last state of that man is worse] An Apostate cannot chuse unto himself a worse condition. It is with such, as in that case, *Lev.* 13. 18, 19, 20. If a man had a bile healed, and it afterwards brake out, it proved the plague of leprosie. These are called forsakers of the Covenant, *Dan.* 11. 30. and wicked doers against the Covenant, *ver.* 32. Renegate Christians prove the most desperate Devoto's to the Devil. We see by experience, that none are worse then those that have been good and are naught; or those that might be good, and will be naught. Such as were these Jews in the Text, to whom therefore our Saviour applies the parable in these words.

Even so shall it be also unto this wicked generation] Their sins were not common sins (but as those of *Korah* and his complices) therefore they dyed not common deaths. As they pleased not God, but were contrary to all men, so wrath came upon them to the uttermost, 1 *Thess.* 2. 16. as *Josephus* witnesseth. And M. *Fox* relates of *Bonner* that wicked Apostate, that as he wretchedly dyed in his blind Popery (after he had been long time prisoner in the raign of Q. *Elizabeth*) so, as stinkingly and blindly at midnight was he brought out, and buried in the outside of all the City, among thieves and murtherers. A place, saith he, right convenient, with confusion and derision both of men and children, who trampling upon his grave, well declared how he was hated both of God and man. *Acts and Mon. fol. 1915.*

Verse 46. *Desiring to speak with him*] Either out of curiosity or ambition, as *Ambrose* thinks; certain it is, at a most unseasonable time. Now as fish and flesh, so every thing else is naught out of season.

Verse 47. *Behold thy mother, and thy brethren*] This was a weakness in his mother, though otherwise full of grace, yet not without original sin, as the Sorbonists contend, but had need of a Saviour, as well as others, *Luke* 1. 47. *Scipio* permits not a wise man so to do amiss once in his whole life, as to say, *non putaram.* How much better *Crates* the Philosopher, who said that in every Pomgranate there is at least one rotten kernel to be found; intimating thereby, that the best have their blemishes, their faults and follies. *Nemo non. Omnibus malis Punicis inest granum putre.*

Verse 48. *Who is my mother, and who, &c.*] This meekest Lamb was stirred with a holy indignation at so absurd an interruption, and sharps him up that delivers the message. Great is the honour that is due to a mother. *Solomon* set *Bathsheba* at his right

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right hand, and promised her any thing with reason. *Nescitne Antipater unicam matris lacrimulam omnes istius criminationes posse delere?* Knows not *Antipater*, that one tear of my mothers, can easily blot out all his accusations against her, said *Alexander* the Great? Brethren also, or neer-allyes (as these were to our Saviour) are dearly to be respected, and greatly gratified, as were *Josephs* brethren by him in his greatness. But when these relations, or their requests, come in competition with Gods work or glory, they must be neglected, nay rejected and abominated. For is there any friend to God? or any foe like him? Men be they pleased or displeased, he must be obeyed, and his business dispatched, be the contrary occasions never so urgent in shew, the pretences never so specious and plausible.

Verse 49. *Behold my mother and my brethren*] *Sanctior est copula cordis quam corporis.* Spiritual kindred is better then carnal: There is a friend that sticketh closer then a brother, *Prov.* 18.24. Christ is endeared to his in all manner of neerest relations and engagements. Oh then the dignity and safety of a Saint! and O the danger and disaster of such as either by hand or tongue malign or molest them! What? will they wrong Christs mother to his face? *Will they force the Queen also in the house, &c.* If *Jacobs* sons were so avenged for the indignity done to their sister *Dinah*, if *Absolom* for *Tamar*, what will Christ do, or rather what will he not do for his deerest relations? How will this greater then *Solomon* arise off his throne, at the last day, to meet his mother half-way, and to do her all the honor that may be in that great Amphitheatre? How sweetly will he accost his brethren that have been long absent from him in the flesh, though present ever in spirit, with Δεῦτε. *Come ye blessed, &c. q.d.* where have you been all this while? They also shall be bold to say to him, as *Ruth* did to *Boaz*, *Spread thy skirt over us, for thou art our near kinsman*, or, *one that hath good right to redeem.*

Esth. 7.8.

1 Kings 2.19.

Ruth 3.9.

Verse 50. *For whosoever shall do the will*] Lo here's the right way of becoming a kin to Christ; and can we better prefer our selves? It was an honour to *Mark*, that he was *Barnabas* his sisters son. *David* durst not in modesty think of being son in law to a King. *Elymas* the Sorcerer, affected to be held allyed to Christ, and therefore stiled himself *Barjesus*: as *Darius* in his proud Embassy to *Alexander*, called himself King of Kings, and Cousin of the Gods. But the right way to be ennobled indeed, and inrighted to Christ and his Kingdom is, to believe in his name, and obey his will. This, this is to become Christs *brother, and sister, and mother.* Sister is named, to shew that no sex is excluded. And mother last mentioned, that the prerogative of the flesh may be set aside and disacknowledged.

CHAP. XIII.

Verse 1. *The same day*]

WHerein Christ had had a sharp bout and bickering with the Scribes and Pharisees in the forenoon, he sat and taught the people (as it may seem) in the afternoon. A president of preaching twice a day. *Chrysostomes* practise was to preach in the afternoon, and by candle-light; as appears by his Note on 1 *Thess.* 5. 17. where he fetcheth a similitude from the lamp he was preaching by. *Luther* likewise preached twice aday; which because one *Nicolas White* commended him in, he was accused of heresie in the Raign of *Henry* 8. And this commendable course began to be disgraced and cryed down in our days as Puritanical and Superfluous. A learned Bishop was highly extolled in print, for saying that when he was a Lecturer in *London*, he preached in the morning, but prased only in the afternoon. A fair commendation for him.

Quench not the spirit σβέννυσι δὲ ὑπόκρισις ἀναισθησίας. *Chrys.*

Act. and Mon. fol. 950.

B. *Andrews.*

He sate by the sea-side] As waiting an opportunity of doing good to mens souls; which was no sooner offered, but he readily laid hold on. So S. *Paul* took a text of one of the Altars in *Athens*, and discourseth on it to the superstitious people. A Minister must stand ever upon his Watch-tower, prompt and present, ready and speedy to every good work (as the Bee so soon as ever the Sun breaks forth, flies abroad to gather honey

Tit. 3.1.

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honey and wax) accounting employment a preferment, as our Saviour did, *Iohn* 17. 4.

Verſe 2. *He went into a ſhip and ſat*] Thinking, perhaps, there to repoſe himſelf, after his hard conflict with the Phariſees. But the ſight of a new audience, incites him to a new pains of preaching to them. And as he held no time unſeaſonable, ſo no place unfit for ſuch a purpoſe. We find him eftſoons teaching, not in the Temple only and ſynagogues on the Sabbath day (as he did conſtantly) but in the mountains, in Cities, in private houſes, by the Sea-ſide, by the way ſide, by the wells ſide, any where, every where, no place came amiſs to him, no pulpit diſpleaſed him.

Verſe 3. *And he ſpake many things to them in parables*] A Parable, ſaith *Suidas*, is διήγημα ἐξ ὁμοίων πραγμάτων, a ſetting forth of the matter by way of ſimilitude from ſomething elſe that differs in kind, and yet in ſome ſort reſembleth and illuſtrateth it. Chriſt, the Prince of preachers, varieth his kinde of teaching, according to the nature and neceſſity of his audience, ſpeaking as they could hear, as they could bear, ſaith St. *Mark*. Miniſters, in like ſort, muſt turn themſelves, as it were into all ſhapes and faſhions both of ſpirit and ſpeech, to win people to God.

Behold a ſower went forth] Our Saviour ſtirs them up to attention by a *Behold*. Which though it might ſeem not ſo needfull to be ſaid to ſuch as came far, and now looked thorow him, as it were, for a Sermon: yet he, well knowing how dull men are to conceive heavenly myſteries, how weak to remember, hard to believe, and ſlow to practiſe, calls for their utmoſt attention to his Divine Doctrine, and gives them a juſt reaſon thereof in his enſuing diſcourſe. It fares with the beſt, whiles they hear, as with little ones, when they are ſaying their leſſon; if but a bird flie by, they muſt needs look after it: beſides the Devils malice ſtriving to diſtract, ſtupifie, or ſteal away the good ſeed, that it may come to nothing.

Verſe 4. *And when he ſowed, ſome ſeed, &c.*] The word is a ſeed of immortallity. For, 1. As ſeeds are ſmall things, yet produce great ſubſtances, as an Acron an Oak, &c. ſo by the fooliſhneſs of preaching ſouls are ſaved, like as by the blowing of rams-horns the walls of *Jericho* were ſubverted. 2. As the ſeed muſt be harrowed into the earth, ſo muſt the word be hid in the heart, ere it fructifie. 3. As the ſeedſman cannot make an harveſt without the influence of heaven: ſo, let us to the wearing of our tongues to the ſtump (as that Martyr expreſſed it) preach and pray never ſo much, men will on in their ſins, unleſs God give the bleſsing; *Paul* may plant, &c. 4. As good ſeed if not caſt into good ground yields no harveſt: ſo the word preached, if not received into good and honeſt hearts, proves in-effectual. The Phariſees were not a button the better for all thoſe heart piercing Sermons of our Saviour, nay, much the worſe. 5. As *the harveſt is potentially in the ſeed*: ſo is eternal life in the word preached, *Rom.* 1. 16. *As the rain* from heaven hath a fatneſs with it, and a ſpecial influence more then other ſtanding waters, ſo there is not the like life in other Ordinances, as in Preaching. *None to that*, as *David* ſaid of *Goliahs* ſword.

Mr. *Bardſord* Serm. of Rep. *Meam eſt docere, veſtrum auſcultare, Dei perficere.* Cyrill.

Verſe 5, 6, 7, 8. *Some fell upon ſtony places, &c.*] Our Saviour, his own beſt interpreter, explains all this to his Diſciples, *verſe* 18, 19. The intent of theſe ſeveral Parables ſeems to have been, to confirm that which he had ſaid in the former Chapter, *verſe* 50. that they that do the will of his heavenly Father, ſhall be owned and crowned by him, as his deareſt relations and alliances. As alſo to teach the people not to reſt in hearing, ſith three parts of four hear and periſh. Which loſs is yet ſweetly repaired by the fruitfulneſs of the good hearers, ſome whereof bring forth an hundred fold, ſome ſixty, ſome thirty, the fertilty of one grain making amends for the barrenneſs of many; ſo that the ſower repents not of his pains: Its well worth while, if but one ſoul be gained to God by a whole lifes-labour.

Verſe 9. *Who hath ears to hear, &c.*] *q.d.* Some have ears to hear, ſome not. So he divideth his hearers into *Auritos & ſurdos*. All men have not faith, ſaith St. *Paul*. Mens ears muſt be boared as *Davids*, their hearts opened, as *Lydias*, ere the word can enter. Pray we that Chriſt would ſay *Epphata* unto us, and that when he opens our ears, and by them our hearts, that he would make the bore big enough: ſith with what meaſure we meat, it ſhall be meaſured to us, and unto us that hear, ſhall more be given, *Mat.* 4. 24.? The greater diligence we uſe in hearing, the more apparent ſhall be our proficing.

Verſe

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Verse 10. *And his Disciples came and said unto him*] They came to him for satisfaction Note this against those captious and capricious hearers, that maliciously relate to others, that which to them seems not so well or wisely said by the Preacher, and come not to the Preacher himself, who can best unfold his own mind (all cannot be said in an hour) and make his own Apologie. Some sit behind the Pillar, as *Eli* dealt by *Hannah*, to watch and catch what they may carp and cavil at. They content themselves to have exercised their criticks upon the Preacher, and thats all they make of a Sermon, though never so savoury and seasonable. These are *Herodian* hearers.

τὸν λόγον εἰς γνῶσιν ἐπὶ θεῶν ἔθηκαν.

Verse 11. *Because it is given to you*] *Plutarch* thinks that life is given to men meerly for the getting of knowledge. And the *Greeks* call man Φῶτα for the inbred desire of light and knowledge that is naturally in all. But desire we never so much, none can attain to sound and saving knowledge, but those only to whom it is given from above, into whose hearts Christ lets in a ray of heavenly light. Hence *Prov.* 30.3,4. to know heavenly things, is to ascend into heaven. And *Luke* 12.48. to know the Masters will, is the great talent of all other: there is a [*Much*] set upon it.

But to them it is not given] By a secret, but most just, judgement of God, who hath mercy on whom he will, and whom he will he hardneth. The reason of many things now hid from us, we shall see at the last day. Have patience, and be content in the mean while, with a learned ignorance.

Verse 12. *For whosoever hath, to him shall be given*] *&c.* If he have it for practise, not else, *Zach.* 11.17. Men, to the hearing of the word, must bring with them the loan and advantage of former Doctrine communicated to them, if they mean to do any good of it. And then, as *Manoah* believed (before the Angel vanished in the sacrifice) and sought no such sign to confirm him, yet had it: so God will heap favours upon them, and every former shall be a pledge of a future. God gives grace for grace, that is, say some, where he finds one grace he gives another.

From him shall be taken away even that he hath] That he seems to have, *saith* St. *Luke*, for indeed all he hath is but a seeming, a semblance, he walketh in a vain shew, he hath only the varnish of vertue, which God shall wash off with rivers of brimstone. Albeit hypocrites are commmonly detected even in this life: how else should their names rot, as every wicked mans must.

Aug. de corr. & gratia, c.7.

Verse 13. *Therefore speak I to them in Parables*] Because their wilful blindness and stubborness deserves I should do it. They are *sinners against their own souls*, let them rue it therefore.

And hearing they hear not] *Audientes corporis sensu, non audiunt cordis assensu*, saith *Augustine*.

Verse 14. *In them is fulfilled*] Ἀναπληροῦται is again fulfilled *q. d.* It is even with these now, as it was with those then. The same fable is acted, the scene only changed. Mens hearts are as hard as ever they were, the grace of the Gospel hath not mended them a whit, nor ever will do, till God strike the stroke.

And shall not understand] *Deus iis in lingua sua Barbarus, qui in Christo, suis Atticus*, their wit serves them not in spirituals.

ἐὰν μὴ, ἀπαρρεπτικῶς. Beza.

Seeing ye shall see, and not perceive] As *Hagar* saw not the fountain that was afore her, till her eyes were opened.

Verse 15. *For this peoples heart, &c.*] A fat heart is a fearfull plague. Their heart is fat as grease, but I delight in thy law, *Psal.* 119. 70. None can delight in Gods law that are fat hearted. Feeding cattel we know, are most brutish and blockish. And Physiognomers observe, that a full and fat heart, betokens a dull and doltish disposition. *Eglons* fat paunch would not part with the ponyard: and *Pliny* tells of bears so fat that they felt not the sharpest prickles.

Νωθροὶ ταῖς ἀκοαῖς. Heb 5.11. *Tusc. quest.*

Their ears are dull of hearing] So were the believing *Hebrews*, for the which they are much taxed and tutored by the Apostle. *Surdaster erat M. Crassus: sed illud pejus, quòd malè audiebat*, saith *Tully*. These here hear very ill, for their no better hearing.

Bern.

Their eyes they have closed] Or they wink hard with their eyes: they shut the windows lest the light should come in: *ut liberiùs peccent libenter ignorant*, they do not what they might, toward the work.

Lest at any time they should see] See we may here (in that which they should have seen and done) the right order of repentance to Salvation, never to be repented of.

The

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The blind eye is opened, the deaf ear unstopped, the dull heart affected, &c. God first puts his Laws into mens minds, that they may know them, and then writes the same in their hearts, that they may have the comfort, feeling and fruition of them: And then it is, *I will be to them a God, and they shall be to me a people*, *Heb.* 8. 10.

Verse 16. *But blessed are your eyes, &c.*] *Demarathus* of *Corinth* was wont to say that those *Grecians* lost a great part of the comfort of their lives, that had not seen great *Alexander* sitting on *Darius* his throne. St. *Austin* wished but to have seen three sights, *Romam in flore, Paulum in ore, Christum in corpore*, Rome in the flourish, *Paul* in the Pulpit, Christ in the flesh. *Plutarch.*

And your ears, for they hear] The Turtles voice, the joyfull sound, the lively Oracles, the precious promises of the word, therefore called *the word*, by a specialty, because our ears should listen after no other word but that. *Origen* chides his hearers for nothing so much, as for this, that they came so seldom to hear Gods word: and that when they came, they heard it so carelessly, *rectè judicans*, saith *Erasmus*, *hinc esse præcipuum pietatis profectum aut defectum*, as one that well knew that mens growth in grace, is according to their heed in hearing. *Erasm. præfat. ad Orig. opera.*

Verse 17. *Desired to see those things that ye see, &c.*] They saw them, and saluted them only afar off, and in the dark glass of the ceremonies. *But we all with open face, &c.* 2 Cor 3.18. The Sea about the Altar was brazen, and what eyes could pierce thorow it? Now our Sea about the Throne is glassie, like to Crystal, clearly conveying the light and sight of God to our eyes. All Gods Ordinances are now so clear, that you may see Christs face in them. Yea, as the glass set full against the Sun, receives not only the beams, as other dark bodies do, but the image of the Sun: so the understanding with open face beholding Christ, is transformed into the image and similitude of Christ. 1 King 7.23. Revel. 4.6.

Verse 18. *Hear ye therefore the Parable, &c.*] The Disciples had asked him concerning the multitude, *verse* 10. *Why speakest thou to them in Parables?* They pretended that the multitude understood him not, and therefore he should do well to shew them the meaning. They were ashamed, belike, to bewray their own ignorance: but our Saviour calls to them also to hear the Parable explained. We are all willing to make the best of our own case, to hide our crooked legs with long garments, &c. Nature need not be taught to tell her own tale.

Verse 19. *The word of the Kingdom*] So called, because it points to, and paints out the way to the Kingdom: and is therefore also called, *The word of life, the power of God to Salvation*: Heaven is potentially in it, as the harvest is in the seed, as above I noted.

And understandeth it not] *Considereth it not*, as the Syriack here hath it, using the same word that *David* doth, *Psal.* 41. 1. *Blessed is the man that wisely considereth the poor and needy.* Consideration sets on the Word when it hath been heard (which else lies loose, and is driven away as chaff before the wind) maketh it to become *an ingraffed Word*, as the Siens graffed into the stock, or as a tree rooted by the rivers side, that removes not. λόγῳ ἔμφυτον. Iam. 1. 21.

Then cometh the wicked one] The troubler of *Israel*, the master of misrule; he's one at Church, whosoever is the other. A *Doeg*, a Devil may set his foot as far within the Sanctuary, as a *David*. The sons of God cannot present themselves before the Lord, but Satan comes also amongst them, to do ill offices. ὁ πονηρός. Iob 1. 6.

And catcheth away that which was sown in his heart] That is, upon his heart: for into his heart the seed never came, because the Devil had made a path way over it. People are now so Sermon-trodden many of them, that their hearts like foot-paths grow hard by the Word, which takes no more impression, then rain doth upon a rock: they have brawny brests, horny heart-strings, dead and dedolent dispositions. Hence they become a prey to the Devil, as *Abrahams* sacrifice would have been to the fowls of the air, had he not huffed them away. ἐν τῇ καρδίᾳ, pro ἐπὶ τῇ καρδίᾳ. Gen. 15. 11.

Verse 20 *And anon with joy receiveth it*] Anon, or immediately. Temporaries are too sudden: and, or ere they be soundly humbled, will be catching at the comforts, as children do at sweet-meat, stuffing themselves pillows with the promises, that they may sin more securely: *Præsumendo sperant, & sperando pereunt*, as one saith. These

These are your *leap-Christians*, so hot at first that they can never hold out. Swift at hand gives in ere night, when soft and fair goes far.

With joy receiveth it] Or with the grief, if the nature of the Doctrine require it. For by one affection we are to understand the rest also. There's no grace but hath a counterfeit; *Faciunt & vespæ favos, & simiæ imitantur homines.* The Sorcerers seemed to do as much as *Moses*. Many Apostates have had many meltings, and much sudden strong joy, so as they have professed the joy they have found at the hearing of the Word, hath been so great, that if it had continued but a while, they could not have lived, but their spirits would have expired. Many examples there are of such. Howbeit in these flashings, the truths of God (saith a Divine) pass by them, as water thorow a Conduit, and leave a dew; but soak not, as water into the earth.

M. *Burroughs.*

Verse 21. *Yet hath he not root in himself*] These flashy affections have not principles to maintain them, and therefore come to nothing. They are enlightned only as by a flash of lightning, and not by the Sun-beam; they do no more then taste of the good Word of God, as Cooks do of their sawces, they let nothing down, they digest it not. *A good man is satisfied from himself*, saith *Solomon*, hath a spring within his own breast. *Hic sat lucis*, said *Oecolampadius*, clapping his hand upon his heart: This the temporary cannot say, He is moved by some external Principle, as are Clocks, Winde-mils, and the like: *The root of the matter is not in him.* He wants depth of earth. Οὐκ ἐβάθυνε, saith another Evangelist the plow hath not gone deep enough: and therefore, though the earth be good, and the seed good, yet being uncovered, unburied, it miscarries. *Exoriuntur, sed exuruntur, His roots are dried up beneath, and above is his bud cut off,* Job 18. 16.

Heb. 6. 4, 5. Prov. 13. 14. Iob 19. 28.

For when tribulation or persecution ariseth] As it will, for *Ecclesia heres crucis*, saith one. And opposition is, *Evangelii genius*, saith another. It is but a delicacy to go about to divide Christ and his Cross.

Calvin.

By and by he is offended,] *Vadat Christus cum suo Evangelio*, saith he. Let Christ keep his heaven to himself, if it can be had upon no other terms: he is resolved to suffer nothing. When it comes to that once, he kicks up profession, and may possibly prove a spitefull adversary of the same ministry, which he once admired, as *Herod*; and a proud contemner of the same remorse, with which himself was sometime smitten, as *Saul*. Chrystal seems a precious stone, till it come to the hammering.

Verse 22. *He that received the seed among thorns*] So the love of money is called, because it chokes the word, pricks the conscience, harbours vermine lusts. *Magna cognatio, ut rei sic nominis, divitiis & vitiis.* Let rich men look to it, saith *Gregory*, that they handle their thorns without pricking their fingers; that whiles they load themselves with earth, they lose not heaven, as *Shimei* seeking his servants, lost himself. *Set not thy heart upon the Asses* (said *Samuel* to *Saul*) sith *to thee is the desire of all Israel.* Set not your hearts, say I, on this worlds trash, sith better things abide you. *Martha* was troubled about many things, but neglected that one thing necessary, to sit, as her sister did, at Christs feet, and hear his word. This Christ checks her for.

Dum peritura paras per malè parta perdis. Viderint divites quomodò spinas sine punctione contrectent.

And the deceitfulness of riches] The world is a subtil, sly enemy, that doth easily insinuate and dangerously deceive. We may safely say of it, as he sometimes did of an Historian, Both its words and shews are full of fraud. As the Panther hides his deformed head, till the sweet sent have drawn other beasts into his danger: so deals the world, alluring men by the deceitfulness of riches, and masking the monstrous and deformed head, the end thereof, under the gilded shew of good husbandry, or disguised shape of sin. In a word, these outward things, howsoever as hosts they welcome us into our Inn with smiling countenance, yet, unless we look better to them, they will cut our throats in our beds.

Δολερὰ μὲν τὰ ῥήματα, δολερὰ δὲ τὰ φήματα. Plutar. de Herodoto.

And he becometh unfruitfull] Because the thorns over-top the corn; whereas the good ground, though it hath many thorns, yet the corn ascends above them, grace is superior to corruption, the fruit springs up and encreaseth, as St. *Mark* hath it. These thorny-ground-hearers, though they stood out persecution, and shranck not in the wetting, as the stony-ground did, yet, because the plow had not gone so low as to break up the roots, whereby their hearts were fastened to earthly contents, they proved also unfruitfull. See how far a man may go, and yet be never the near after all. The stony

Mar. 4. 8.

and

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and thorny ground were nearer to the nature of the good ground, then that of the high-way, and yet fell short of heaven.

Verse 23. *But he that received seed, &c.*] Which is but a fourth part, if so much, of those that have the word purely and powerfully preached unto them. As at *Ephesus*, so in our Church-assemblies, the more part know not wherefore they are come together. They will say, to serve God, and hear his Word, but who this God is, or how his Word is to be heard, they neither know nor care. If the belly may be filled, the back fitted, &c. They have as much as they look after. And of such dust-heaps as these, all corners are full: Our Church is as much pestred, and even dark with these Epicures and Atheists, who yet will not miss a Sermon, as *Egypt* was with the Grashoppers. These are those last and loosest times, wherein, by reason of the over-flow of iniquity, *The love of many is waxen cold, but he that endureth to the end shall be saved.* Where note, that for *many* that lose their love to Gods word, it is but a *He* in the singular number that holds out therein to the end.

Act. 19. 31.

Si ventri lenè si lateri, &c. Hor.

Mat. 24. 12, 13

Some an hundred fold] As *Isaacs* seed did, that he sowed in the land of *Canaan*. This is not every mans happiness: yet we must propound to our selves the highest pitch. *And let as many as are perfect be thus minded.* That man for heaven, and heaven for him, that sets up for his mark, *The resurrection of the dead*, Phil. 3. 11. that is, that perfection of holiness that accompanieth the estate of the resurrection.

Some sixty, some thirty] It befalls not every man to excell, but it behoves every man to exact of himself such a growth in grace, that his profiting may apppear to all, and that he is *neither barren, nor unfruitfull in the knowledge of Jesus Christ.* The vine is the weakest of plants, yet bears abundantly. *Thyatira* had but a little strength, yet a great door opened. The *Colossians* were but quickned, and not born, yet preciously esteemed of God. He accepteth according to that a man hath, be it more or less, he *blesseth our buds.* Courage therefore, though not so fruitfull as thou wouldst be. Thine earnest pantings, inquietations and desires of better cannot but commend thee much to God. *Prima sequentem honestum est in secundis tertiisq; consistere*, saith one. And *Summum culmen affectantes, satis honestè vel in secundo fastigio conspiciemur*, saith another. Aspire to the highest pitch, but be not discouraged, though ye fall somewhat short of it. Every man cannot excel.

2 Pet. 1. 8. Revel. 3. Col. 2. 13. Isa. 44. 3.

Cicer. *de orat.* Columella. *lib.* 1. *in præfat.*

Verse 24. *The Kingdom of heaven*] *viz.* Here on earth. For we have eternal life already. 1. *In pretio.* 2. *Promisso.* 3. *Primitiis*, in the price, promise, first-fruits. As God prepared Paradise for *Adam*, so he hath heaven for his. Howbeit he reserves not all for hereafter; but gives a grape of *Canaan* in this wilderness, where by righteousness, and peace, and joy in the holy Ghost, Gods people do even eat, and drink, and sleep eternal life, as it was once said of a reverend Divine of *Scotland.*

M. *Whitfields* preface to *Zacheus* converted.

Which sowed good seed in his field] Among the *Romans* it was, *probrum censorium agrum malè colere*, a fault punishable by the Censors, to be an ill seedsman. And when they would highly commend any, they would say, *He is an honest man, and a good plow-man.*

Plin *lib.* 18. *Majores nostri si quem laudabant, ita laud. abant, virum bonum, & num. Colonum.* Varro.

Verse 25. *But while men slept*] Christ the Lord of the husbandry neither slumbereth nor sleepeth: but the under-labourers and land-holders, to whom he lets out his vineyard, are frequently found to be supine and secure, *Zech.* 4 1. It fared with the good Prophet, as with a drowsie person; who, though awake and set to work, is ready to sleep at it. And albeit we watch against greater, yet lesser evils are ready to steal upon us at unawares, as *Austin* hath it.

Adversus majora vigilantibus, quadamnus cautis minutiora surrepunt. Aug.

His enemy came] This is the Ministers misery: Other men find their work as they left it; but when Ministers have done their best on one Sabbath-day, the enemy comes ere the next, and mars all. Thy sleep and are fearless, he wakes for a mischief, and is restless. Learn for shame of the Devil (said father *Latimer* to careless Ministers) to watch over your flocks. God will shortly send out *summons for sleepers*; and the Devil waketh and walketh, seeking whom to devour. His instruments also are wondrous active in evil. O pray (said a dying man in the beginning of the *German* Reformation) that God would preserve the Gospel: for the Pope of *Rome* and the Council of *Trent* to bestir themselves wonderfully! May not we say as much and more now-adaies?

Ut jugulent homines surgunt de nocte latrones.

Ut teipsum serves non expergiscere? Pontifex enim Rom: & Concilium. Tridentinum mira moliuntur.

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And ſowed tares among the wheat] Better it were rendred, *blaſted corn*, that yields nothing better at harveſt then duſt and chaff; though it be in all things like the good corn, and the contrary appeareth not till towards harveſt, when the duſt is driven away by the wind, the chaff caſt into the fire. Hereby are meant hypocrites and hereticks, *Qui nobiſcum in horreo eſſe poſſunt, in area non poſſunt*, who ſhall be ſifted out one day.

Frumentum aduſtum. ζιζάνιον, *quaſi σπουδαῖον, quod frugibus noceat.* Aug.

And went his way] As if he had done no ſuch thing. Satan hides his cloven feet, as much as he can, and would ſeem no other then an Angel of light. Or *abiit, id eſt, latuit*, ſaith one: he went away, that is, he lurked, as his imps uſe to do, under the fair pent-houſe of Zeal and ſeeming Devotion, under the broad leaves of formal profeſſion.

Verſe 26. *Then appeared the tares alſo.*] Hypocrites are ſure ſooner or later to be detected. All will out at length. *Sacco ſoluto apparuit argentum.* When God turns the bottom of the bag upwards, their ſecret ſins will appear: *They ſhall find themſelves in all evil, in the midſt of the Congregation and Aſſembly.* They that turn aſide unto their crooked ways, ſhall be led forth with the workers of iniquity.

Prov. 5. 14. Pſal. 125. 5.

Verſe 27. *So the ſervants of the houſholder, &c.*] Godly Miniſters are much vexed at hypocrites, and fruitleſs hearers. So was our Saviour at the Phariſees, *Mark* 3. 5. he looked on them with anger, being grieved at the hardneſs of their hearts. So was *Paul* at *Elymas* the ſorcerer: he ſet his eyes upon him, as if he would have looked thorow him; after which lightning, followeth that terrible thunder-clap, *O full of all ſubtilty, &c.* So was *Peter* at *Simon Magus*. and St. *John* at *Diotrephes*, *I would they were even cut off that trouble you. Mihi certè Anxentius nunquam aliud quàm diabolus erit, quia Arrianus*, ſaith *Hilarius*, who alſo called *Conſtantius* Antichriſt.

Act. 13. 9, 10. Gal. 6.

Verſe 28. *Wilt thou then that we go, &c.*] This was Zeal indeed, but raſh and unſeaſonable, and is therefore to be moderated by prudence and patience. Thoſe two ſons of thunder had over-quick and hot ſpirits, *Luk.* 9. 55. *Luther* confeſſed before the Emperor at *Worms*, that in his books againſt private and particular perſons, he had been more vehement then his Religion and profeſſion required. And he that writes the Hiſtory of the *Trent*-Council tells us, if we may believe him, that in *Colloquio Poſſiaceno*, *Beza*, ſpeaker for the Proteſtants, entring into the matter of the Euchariſt, ſpake with ſuch heat, that he gave but ill ſatisfaction to thoſe of his own party; ſo that he was commanded to conclude. Zeal ſhould eat us up, but not eat up our diſcretion, our moderation.

Act. and Mon. fol. 777.

Hiſt. of Coun. of *Trent.* 453.

Verſe 29. *Leſt whilſt ye gather up the tares*] Thoſe that are now tares, hypocrites, may become good corn, good Chriſtians. *Jether* an *Iſhmaelite* by Nation, may prove an *Iſraelite* by Religion. *Simon Magus* may perhaps have the thoughts of his heart forgiving him. In the year 1553. a Prieſt at *Canterbury* ſaid Maſs on one day; and the next day after he came into the Pulpit, and deſired all the people to forgive him: for he ſaid he had betrayed Chriſt, yet not as *Judas* did, but as *Peter*: and ſo made a long Sermon againſt the Maſs. *Bucer*, of a Dominican became a famous Proteſtant, being converted by *Luthers* Sermon before the Emperor at *Worms*.

Act. 8, 22.

Act. and Mon. fol. 1330.

Verſe 30. *Bind them in bundles, &c.*] This ſhall be the Angels office at the laſt day, to bundle up ſwearers with ſwearers, drunkards with drunkards, &c. that they may ſuffer together, as they have ſinned together, and pledge one another in that cup of fire and brimſtone that ſhall then be poured down their throats, *Pſal.* 11. 6. As in the mean, brimſtone is here ſcattered upon their habitation, *Job* 18. 15. every moment ready to take fire, if God but lighten upon it with the arrows of his indignation, *Pſal.* 18. 14.

Verſe 31. *Is like to a grain of muſtard-ſeed*] Which ſoon pierceth the noſtrils and brain, as *Pliny* noteth, and hurteth the eyes, as the very name in Greek importeth. But that which our Saviour here obſerveth and applieth in it, is, the ſmalneſs of the ſeed, the greatneſs of the ſtalk or tree that comes of it, and the uſe of the branches for birds to build in. This grain of muſtard-ſeed ſowed, is the word preached: which though it ſeem ſmall and contemptible, proves quick and powerfull: Hitherto flee the birds of the ayr, Gods elect for ſhade in proſperity, for ſhelter in adverſity. Yea, as the trees of *America*. but eſpecially of *Braſile*, are ſo huge, that ſeveral families are reported to have lived in ſeveral arms of one tree, to ſuch a number as are in ſome petty Village, or Pariſh here: So is the growth of the Goſpel, it runs and is glorified, 2 *Theſ.* 3. 1.

Sublimis fertur, quando non aliud magis in naves & cerebrum penetrat. Plin. l. 20. c. 22. Σίνηπι ὀξὺ τὸ σπέρμα τῶν ὀφθαλμῶν. Heb. 4.

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as the Jeruſalem-Artichoke over-runs the ground, whereſoever it is planted. It was a juſt wonder how it was carried, as on Angels wings, over all the world by the preaching of the Apoſtles at firſt, and now again, in the late Reformation, by *Luther* and ſome few other men of mean rank, but of rare ſucceſs. Theſe were thoſe Angels that came flying *with the everlaſting Goſpel* (no new Doctrine as the Adverſaries ſlander it) *in the midſt of heaven*, or betwixt heaven and earth; becauſe their Doctrine at firſt was not ſo clearly confirmed to others, nor ſo fully underſtood by themſelves. *Melanchon* confeſſeth, *Quod fugiamus habemus*, ſc. *Pontificios: quos ſequamur, non intelligimus.* And Cardinal *Wolſey* (ſaith the ſame *Melanchon*) reading the Ausborough-Confeſſion, ſaith, that our cauſe concerning the righteouſneſs of faith, was ſtronger in the confirmation, then in the confutation of the contrary opinion. *Quod verum eſt*, as he there yieldeth, *quia facilius conſtruere in ſophiſticis quam deſtruere: In Phyſicis contra.* But our *John Wickliff*, long before *Luther*, wrote more then two hundred Volumes againſt the Pope. The Lady *Ann*, wife to King *Richard* the ſecond, ſiſter to *Wenceſlaus* King of *Bohemia*, by living here was made acquainted with the Goſpel. Whence alſo many *Bohemians* coming hither, conveyed *Wickliffs* books into *Bohemia*; whereby a good foundation was laid for a future Reformation. After this, were ſtirred up there by God, *John Huſs*, and *Hierom* of *Prague*; who ſo propagated the truth in that Kingdom, that in the year of Chriſt 1451. the Church of God at *Conſtantinople*, congratulated to the Univerſity of *Prague* their happy beginnings, and exhorted them to perſeverance. For before the *Huſſites*, by the mediation of Queen *Sophia*, who favoured them, had obtained of the King the free exerciſe of their Religion thorowout *Bohemia*. Howbeit, ſoon after this, they ſuffered great perſecution by the Popiſh party, who yet could ſay no worſe of them then this; In their lives they are modeſt, in their ſpeeches true, in their love one towards another fervent; but their Religion is incorrigible and ſtark naught, ſaith *Jacobus Leilcſtenius* the Dominican. And why ſtark naught? *Reinerius* another of their Perſecutors ſhall tell you: Their Doctrine, ſaith he, is moſt peſtilent, 1. Becauſe of ſo long ſtanding. 2. Becauſe ſo far ſpread. 3. For their ſhew of purity, &c. This paved a way for the great work which *Luther* began in *Germany*, the laſt of *October* 1617. And it was ſtrangely carried on; 1. By diligent preaching. 2. Printing good books. 3. Tranſlating the holy Scriptures into vulgar tongues. 4. Catechiſing of youth. 5. Offering publike diſputation. 6. Martyrologies. Here in *England* was a great door opened at the ſame time, but many adverſaries. The eſtabliſhing of that Reformation, how unperfit ſoever; to be done by ſo weak and ſimple means, yea by caſual and croſs means (ſaith one) againſt the force of ſo puiſſant and politick an enemy, is that miracle, which we are in theſe times to look for. It is ſuch a thing (ſaith another) as the former age had even deſpaired of, the preſent age admireth, and the future ſhall ſtand amazed at. King *Henry* the eighth, whom God uſed as an Inſtrument in the work, had firſt written againſt *Luther*, and afterwards eſtabliſhed thoſe ſix ſacrilegious Articles. And ſitting in Parliament, he thus complained of the ſtirs that were made about Religion. There are many, ſaith he, that are too buſie with their new *Sumpſimus*, and others that dote too much upon their old *Mumpſimus*. The new Religion though true, he and they all, for moſt part, envied: the old, though their own, they deſpiſed. *John Frith* withſtood the violence of three of the moſt obſtinate amongſt them, *Rocheſter*, *Moor* and *Raſtal*: Whereof the one by the help of the Doctors, the other by wreſting the Scriptures, and the third by the help of natural Philoſophy had conſpired againſt him. But he, as another *Hercules* (ſaith Mr. *Fox*) fighting with all three at once, did ſo overthrow and confound them, that he converted *Raſtal* to his part: *Rocheſter* and *Moor* were afterwards both beheaded for denying the Kings Supremacy. Reformation hath ever met with oppoſition, and never more then now, men fighting for their luſts, which they love as their lives, and are loth to part with. But Chriſt ſhall raign when all's done: and thoſe golden times are now at hand, that the new *Jeruſalem*, which ſignifies the ſtate of the Church in this world, when it hath paſſed the furnace of affliction, preſently upon it, ſhall be all of fine gold. Let us contribute thereunto our earneſt prayers and utmoſt pains; not abiding among the ſheep-folds with *Reuben*, nor remaining in ſhips with *Dan*, &c. *Jud.* 5, 16, 17. not ſtanding off, and caſting perils, as the Prieſts and Levites in *Hezekiahs* days; but beginning the Reformation as *Gideon* did at our own hearts and houſes, leſt with *Uzziah*, inſtead of making up the breach, we

Abbots Geog. *page* 271. *Evangelium tam celeri volatu ferebatur & quidem ſpatio menſtruo per univerſam Germaniam, & aliquot regiones exteras, ut ipſi Angeli curſores, & hujus doctrinæ præcones eſſe viderentur.* Melch. Adam. Rev. 14. 6, 7. Melanth. *reſpon. ad* Staphylum. Melanth. *ap.* Ioh. Manl. *in loc. com. page* 75. *Scripſit plus quam* 200. *volum. contra Papam.* Parcus *in* Apoc. 146. *Alſted. Chronol. pag.* 375. *In moribus & vita ſunt boni, veraces in ſermone, in caritate fraterna unanimes: ſed fides eorum eſt incorrigibilis & peſſima. Eorum doctrina maximè eſt noxia.* 1. *Quia diuturnior.* 2. *Generalior.* 3. *Ob ſpeciem puritatis.* Iacob. Revius *de vit. Pont. page* 151. *Heyl. Geog.* S. *Edw. Sands* his Relat. of *Weſt Relig. Eccleſ. Angl. reformationem deſperaſſet ætas præterita, admiratur præſens, obſtupeſcet futura.* Scultet. *Annal. dec.* 2. *epiſt. dedicat. Act. and Mon. fol.* 943. 2 Chro. 29. 11

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prove makers of breaches. Were our dangers greater, thy single reformation may do much to prevent them, *Jer.* 5. 1. As, were our hopes greater, thy sin and security may unravel them, and undo all, *Eccles.* 9. 18. *One sinner destroyeth much good*: Be moving therefore in thine own Orb, and bestir thee as *Nehemiah* did, trading every talent wherewith Divine providence hath entrusted thee for *Jerusalems* welfare: giving no rest either to thy self or to God, as his remembrancer, untill he have established, and made her a praise in the whole earth, *Isa.* 62. 6, 7.

μικρότερον. *Cupressi semina adeò sunt minuta, ut quedam oculis cerni non possint, & tamen in iis tanta est arbor, tamq; procera.* Plin. *lib.* 11. *cap.* 2. Tremel. *in Test. Syr.* Maldonat. *in loc.*

Verse 32. *Which indeed is the least of all seeds*] That is, one of the least; for there is as little, or less then it, as Poppy-seed, &c. Cypress seeds are said to be so small, that they can hardly be seen asunder; and yet of them grows so great and tall a tree, *Nusquam magis tota natura quam in minimis*, saith *Pliny*. *Tremellius* testifieth, that things almost incredible are related of the wonderfull growth of the Jewish mustard-seed. *Maldonat* also telleth us, that in *Spain* he had seen little woods of mustard-seed-trees; and that the bakers therehence fetch fuel to heat their ovens, and do other offices. The word of God (a thing worth observation, saith a modern Divine) is in the Gospel compared to mustard-seed; which (as one gathereth out of *Pythagoras*) of all seeds is most in ascent, taketh deepest root, and being mixt with vineger is soveraign against serpents. Right so the word of God worketh effectually in us, begets an ascent in our affections, lays in us a sure foundation, and though it touch us sharply as vineger, yet is a most powerful preservative against that old serpent.

D. *Playfere.*

Verse 33. *The Kingdom of heaven is like unto leaven*] Which soon diffuseth it self into the whole lump. *The word of God is not bound*, though the Preacher, haply, be in bonds, 2 *Tim.* 2. 9. but *runs, and is glorified*, 2 Thes. 2. 1. In the beginning of Queen *Maries* raign, almost all the Prisons in *England* (saith Mr. *Fox*) were become right Christian schools and Churches. During the time of Mr. *Bradfords* imprisonment in the Kings-bench and Counter in the *Poultrey*, he preached twice a day continually, unless sickness hindred him: where also the Sacrament was administred. And through his means (the Keeper so well did bear with him) such resort of good people was daily at his lecture, and ministration of the Sacrament, that commonly his chamber was well nigh filled therewith. Concerning the Christian Congregation (saith the same Author) in Queen *Maries* time, there were sometimes forty, sometimes one hundred, sometimes two hundred met together. I have heard of one, who being sent to them to take their names, and to espie their doing, yet in being among them was converted, and cryed them all mercy.

Act. and Mon. fol. 1382.

Ibid. 1457.

Ibid. 1881.

Verse 34. *And without a Parable spake he not, &c.*] A singular judgement of God upon them for their contumacy and contempt of the Gospel: So is it now upon many people, that God taketh sometimes from their most illuminate teachers, clearness and perspicuity of expression, for a punishment of their unthankfulness and rebellion against the light. Thieves and Malefactors that affect darkness (because the light discovers their evil deeds) are worthily cast into a dark dungeon: so here, *Ezekiel*, by the just judgement of God upon them, was no more understood by his hearers, then if he had spoken to them in a strange language. *Heraclitus*, for his obscurities, was called the *Dark Doctor*, and it seems he affected it; for he oft commanded his schollers to deliver themselves darkly. A minister is studiously to shun obscurity in his Doctrine. But if nevertheless he prove obscure and hard to be understood, let the people see a hand of God in it, and rather accuse their own impiety, then the preachers inability.

Ab obscuritate dictus est σκοτεινὸς. *Ad hoc etiam discipulos erudiebat, cum illud sapius ingereret.* Σκότιον *obscurus esto.* Ioh. Bodin. *Eructabo vel Palam proloquar. Paulùm sepultæ distat inertiæ, celata virtus.* Horat.

Verse 35. *I will utter things, &c.*] I will freely and plentifully eventilate them, as a fountain casteth out her waters constantly and without spare. Charity is no churl: True goodness is communicative, and accounts that it hath not that good thing that it doth not impart: as that Bishop of *Lincoln* never thought he had that thing which he did not give. It is not pouring out, but want of pouring out, that dryes up the streams of Grace, as of that oyl, 2 *King.* 4. 6. The liberal soul shall be made fat: and he that watereth shall be watered also himself, *Prov.* 11. 25.

Verse 36. *Declare unto us the Parable*] Private conference hath incredible profit. The Minister cannot possibly say all in an hour: seek settlement from his lips, who both must preserve, and present knowledge to the people: *Junius* was converted by conference with a country-man of his, not far from *Florence*, *Galeacius Caracciolus*, by a similitude of *Peter Martyrs* in his publike Lectures on 1 *Corinth.* seconded and set on

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by private discourse. *David* was more affected by *Nathans*, *Thou art the man*; then by all the Lectures of the Law, for a twelvemoneth before.

Verse 37. *Is the Son of man*] *i.e.* Signifies the Son of man: as Circumcision is the Covenant; that is, the sign of the Covenant. And as Christ saith of the Sacramental bread. *This is my body*, which *Luther* interprets synecdochically, for in, or under this is my body. *Calvin*, after *Tertullian* and *Augustine*, interprets it metonymically, for this is the sign or the figure of my body. Hence the Jesuites presently cry out, The spirit of God disagreeth not with it self. But these interpretations do utterly disagree; therefore they are not of the Spirit. But let them first agree among themselves, before they quarrel our disagreements; for their own Doctors are exceedingly divided even about this very point of the *Eucharist*, and know not what their holy Mother holdeth. *Bellarmine* teacheth, that the substance of the bread is not turned into the substance of Christs body *Productivè*, as one thing is made of another, but that the bread goes away, and Christs body comes into the room of it *Adductivè*, as one thing succeeds into the place of another, the first being voided. And this, saith he, is the opinion of the Church of *Rome*, himself being Reader of *Controversies* at *Rome*. But *Suarez*, Reader at *Salamanca* in *Spain*, confutes *Bellarmines* opinion, terming it *Translocation*, not Transubstantiation, and saith it is not the Churches opinion.

Verse 38. *The field is the world*] The Christian world, the Church, not the Roman Catholick Church only, the Popes Territories, as he would have it. The *Rogatian* Hereticks would needs have made the world believe, that they were the only Catholicks. The Anabaptists have the same conceit of themselves. *Muncer* their Chieftain, in his book written against *Luther*, and dedicated to Christ the most illustrious Prince (as he stileth him) inviegheth bitterly at him, as one that was meerly carnal, and utterly void of the spirit of Revelation. And *Pareus* upon this Text tells us, that in a conference at *Frankendal* the Anabaptists thus argued. The field is the world, therefore not the Church; that by the same reason they might deny, that tares breed in the Church. But tares are and will be in the visible Church, as our Saviour purposely teacheth by this parable.

The tares are the children of that Wicked one] So called partly in respect of their serpentine nature, those corrupt qualities, whereby they resemble the Devil; and partly because they creep into the Church by Satans subtilty, being his Agents and Emissaries. *Agnosco te primogenitum diaboli*, said S. *John* of that Heretick *Cerinthus*. And Hypocrites are his sons and heirs, the very free-holders of hell, and other sinners but their tenants, which have their part or lot with hypocrites. Matth. 24.

Verse 39. *The enemy that sowed them, &c.*] As *Esther* said, the adversary and enemy is that wicked *Haman*: So Satan. Why then have men so much to do with him? The Jews as often as they hear mention of *Haman* in their Synagogues, they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head. We have those also that can bid defiance to the Devil, spet at his name, curse him haply; but in the mean space listen to his illusions, entertain him into their hearts by obeying his lusts. These are singularly foolish. For it is as if one should be afraid of the name of fire, and yet not fear to be burnt with the flame thereof.

Godw. Antiq. Heb.

Martinus Papa exactor ex Anglia pulsus, cum à Rege salvum conductum peteret, respondit Rex. Diabolus te ad inferos ducat & perducat, ad mare tamen ei commeatum dedit. Revius.

Verse 40. *So shall it be in the end of this world*] As till then there can be no perfect purgation of the Church. Nevertheless Magistrates, and all good people must do their utmost within their bounds to further a Reformation a little otherwise then the Cardinals and Prelates of *Rome*; whom *Luther fitly* compared to Foxes, that came to sweep a dusty house with their tails, and instead of sweeping the dust out, sweep it all about the house, so making a great smoak for the time, but when they were gone, the dust falls all down again.

Sleiden. comment.

Verse 41. *All things that offend*] *Gr.* All scandals, pests, botches, blocks to others in the way to heaven. *Scandalum est rei non bonæ sed malæ exemplum, ædificans ad delictum*, saith *Tertullian*. Such were those proud, contentious, covetous Prelates in the Primitive Church, that *Ammianus Marcellinus* stumbled and stormed at. Such were those loose and ungirt Christians of whom *Lactantius* complaineth in his time, that they dishonored their profession, to the scandal of the weak, and the scorn of

σκάνδαλα.

Marcell. Episcoporum furores luxum regio majorem, astum in captandis matronarum oblationibus, &c. taxavit. Nunc malè audiunt castigantur; Christiani, quod aliter quàm sapientibus convenit vivant, & vitia sub obtentu nominis celent. Lactant. *de opific. dei prodm. Fac.* Revius *hist. Pontif. Rom. p.* 198.

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the wicked. Such was Pope *Clement* the fifth, who so ill governed the Church, that *Frederick* King of *Sicily* began to call the truth of Christian Religion into question, and had fallen utterly off from it, had he not been settled and satisfied by *Arnoldus de Villanova*, a learned man of those times. Forasmuch as Christians (the Papists he meant) do eat the God whom they adore, *Sit anima mea cum Philosophis*, said *Averoes* the Mahomitan, let my soul be with the Philosophers rather. Nothing more stumbleth that poor people the *Jews*, and hindreth their conversion then the Idolatry of Papists, and blasphemies of Protestants. Oh that God would once cut off the names of those Idols, and cause the unclean spirit to pass out of the Land, according to his promise, *Zach.* 13.2. *Fiat, Fiat.*

Censoriæ leges & foro & cælo, & spiritu urbis carnificem interdicunt, & urbis domicilio carere volunt. Cic. *pro Rabirio*

Verse 42. *And shall cast them into a furnace of fire*] Lo the good Angels are executioners of Gods judgements. There cannot be a better and more noble act, then to do justice upon obstinate malefactors: Howbeit, at *Rome* they would not suffer the common executioner to dwell within the City, nay not so much as once to be seen in it, or draw breath in the ayr of it. This was very strict in them, and that was very just in God, that *Twiford*, which was Executioner of *Frith*, *Bayfield*, *Bainham*, *Tewkesbury*, *Lambert*, and other good men, dyed rotting above ground, so that none could abide to come near him.

Act. and Mon. fol. 1146.

Verse 43. *Then shall the righteous shine*] Those that have here *lain among the pots*, smucht and sullied, shall then outshine the Sun in his strength. Shine they shall in their bodies, which shall be clarified, and conformed to Christs most glorious body the standard, *Phil.* 3. In their souls, those spirits of just men made perfectly holy and happy. And in their whole person, as the Spouse of Christ. *Uxor fulget radiis mariti*, she shall shine with the beams of his beauty. Three glimpses of which glory were seen in *Moses* face, in Christs transfiguration, in *Stevens* countenance.

Who hath ears to hear, let him hear] *q. d.* This is worth hearing. Lend both your ears to such a bargain as this is. *What shall we say to these things?* saith the Apostle, after he had spoke of Glorification, *Rom.* 8.31. *q.d.* We can never satisfie our selves in speaking, you should never shew your selves sated in hearing.

Verse 44. *Like unto treasure hid, &c.*] A treasure is an heap of precious things laid up for future uses. By the treasure in this Text, we are to understand either Christ, or life eternal gotten for us by Christ, or the Gospel that offereth unto us Christ, and with him eternal life. The field wherein this true treasure lies hid, is the Church. The spades and mattocks wherewith it is to be digged up and attained unto, are hands and eyes, not poring in the earth, but praying toward heaven.

Θησαυρὸς παρὰ τὸ τιθέναι εἰς ἄνειον.

He hideth it] *Ne quis eum antevertat*, that none remove it, ere he hath made himself master of it. Holding fast that he hath, that no man take his crown from him. This he ensures to himself, and cannot rest till he hath done it. He likes not to have with the Merchant an estate hanging upon ropes, and depending upon uncertain winds, but makes sure work for his soul.

Fortunam videntibus aptam

Selleth all that he hath] Ever when justifying faith is infused, there is a through-sale of all sin: the pearl of price will never else be had. And for outward comforts and contentments, every true son of *Israel* will be glad to purchase the birth-right with pottage, spiritual favours with earthly; as did *Galeacius* the Marques of *Vico*, *Martinengus* Earl of *Barcha*, *&c.*

And buyeth that field] Accounting it an excellent penny-worth, whatever it stand him in. Other faint-hearted Chapmen cheapen heaven only, being loth to go to the price of it. A price they have in their hands, but they, like fools, look upon their money, and have no mind to lay it out upon any such commodity. Oh what mad men are they that bereave themselves of a room in that City of Pearl, for a few paltry shillings or dirty delights!

Verse 45. *The Kingdom of heaven, &c.*] The wise Merchant, besides, the pearl of Price, seeks out other goodly pearls, common gifts, which also have their use and excellency; but he rests not in them as Philosophers, Politicians and Temporaries. These, as Alchymists, who though they miss of their end, yet find many excellent things by the way so though they failed of the glory of God, yet they have many commendable good parts and properties. The wise Merchant so seeks after these, that he minds chiefly the main, the *one thing necessary*, in comparison whereof he counts all things else, though never so specious, dung, and dogs-meat.

Verse

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Verse 46. *Who when he had found one pearl, &c.*] Of far greater price then that precious Adamant, that was found about *Charls* Duke of *Burgundy*, slain in battel by the *Switzers* at *Nants*, *Anno* 1476. This Adamant was first sold by a souldier that found it, to a Priest for a Crown; the Priest sold it for two Crowns; afterwards it was sold for 7000 florens, then for twelve thousand duckets, and last of all for twenty thousand duckets, and set into the Popes Triple-crown, where also it is to be seen at this day. Christ is a commodity far more precious; surely he is *better then rubies*, saith *Solomon*, and all the things that may be desired, are not to be compared unto him. No mention shall be made of Coral or of Pearls: for the price of wisdom (this essential wisdom of God) is above rubies. Pearls are bred in shel-fishes of a celestial humour or dew: so was Christ by heavenly influence in the Virgins womb *Tanti igitur vitreum? Quanti verum margaritum?* Christ is to be sought and bought with any pains, at any price. We cannot buy this gold too dear. *Joseph*, the jewel of the world, was far more precious, had the *Ishmaelitish* Merchants known so much, then all the balms and myrrhs they transported. So is Christ, as all will yield that know him. The Pearls usually cast out with the flood, and gathered at the ebb, drew *Cæsars* affections for the Conquest of *Brittain*, as *Suetonius* tells us. Shall not that unconceivable worth that is in Christ attract our hearts? &c.

Alsted. Chronol. pag. 309.

Prov. 8. 11. Iob 28. 18.

Tertul.

Sueton. in Cæs. cap. 47.

Verse 47. *Again, the Kingdom, &c.*] Christ is an unceasing teacher: learn then for shame, lest he turn us off for non-proficients. Let one sermon peg in another; and every second potion set the first awork.

Is like unto a net &c.] An elegant comparison, wherein the Fishers are the Ministers, the Sea the World, the Net the Word, the Ship the Church, the Fishes the Hearers. *Basil* comparing the Gospel to a net, makes fear to be the lead that sinketh it, and keeps it steady; and hope to be the cork, which keepeth it always above water. Without the lead of fear, saith he, it would be carried hither and thither; as without the cork of hope, it would utterly sink down.

Verse 48. *And cast the bad away*] *Algam, silices, arenulas, sordes.* Here was of both sorts, till the separation was made. The visible Church resembles the Ark, which was full of creatures of divers kinds, but most unclean. Fair she is, but as the Moon, which is not without her blemishes. Separatists that leave her therefore, yea deny her, and remain obstinate for trifles, are not unfitly by one compared to the Hedge-hog; which, saith *Pliny*, being laden with nuts and fruits, if the least filbeard fall off, will fling down all the rest in a pettish humour, and beat the ground for anger with his bristles.

Ουκ ἐγγὺς. Bc

Mulæ abluctantes matrem calcibus petunt.

Verse 49. *The Angels shall come forth and sever*] But how shall the Angels know them asunder, may some say? By that *signum salutare* that God hath set upon them, that mark in their foreheads, *Ezek. 9.* Besides, by the lightsomness of their looks shall the Elect be known, lifting up their heads, because their redemption then draweth nigh; when reprobates shall look gastly and uggly, being almost mad with *the sight of their eyes, that they shall see, and the fear of their hearts wherewith they shall fear*, Deut. 28 34, 67.

From amongst the just] Amidst whom they might haply hope to hide themselves, *laying hold upon the skirt of a Jew* inwardly. But it will not be; for then, even their best friends will disavow them for ever, *Moses in whom ye trust shall judge you*, John 12.

Verse 50. *And shall cast them into the furnace*] An exquisite torment is hereby deciphered. This our Saviour had said in the same words, but a little afore, *Verse* 42. He here repeats it, that men may the better observe it. And I would to God, saith *Chrysostome*, that men would every day, and every where discourse of hell torments, that they would take a turn in hell ever and anon by their meditations. Certainly did men believe the torments of hell, that weeping for extremity of heat, and that gnashing of teeth that's there for extremity of cold, they durst not but be more innocent; they would never offer to fetch profits or pleasures out of those flames. It was a speech of *Gregory Nyssen*, He that doth but hear of hell is without any further labour or study taken off from sinful pleasures: thus he then. But alas mens hearts are grown harder now-adays; they can hear of hell, and be no more moved, then they are to handle a painted Toad.

Verse 51. *Have ye understood all these things?*] See here the ancient use of catechising

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catechising in the Christian Church. So afterwards, *Credis? Credo. Abrenuncias? Abrenuncio*, were the primitive Questions and Answer. *Origen* and *Cyril* were Catechists. In the Reformation, catechising of youth was one main means of propagating the Gospel. And the Jesuites observing as much, have taken the same course for the propagating of their superstition, and have set forth divers Catechisms. I remember, saith *Melancthon*, that *Eberhard*, the good Duke of *Wittemberg*, would constantly hear the young Gentlemen about the Court once a week rehearsing their Catechisms; which if any did not well, he was well whipt in the presence of the Duke and his Courtiers. Bishop *Ridley*, in a letter of his to the brethren; I hear, saith he, that the Catechism in English is now (after Q. *Mary* came in) condemned in every Pulpit. O devilish malice, and most spitefully injurious to the salvation of mankind! Indeed Satan could not long suffer that so great light should be spread abroad in the world. He saw well enough that nothing was able to overthrow his Kingdom so much, as if children being godly instructed in Religion should learn to know Christ, whiles they are yet young. Whereby, not only children, but the elder sort also and aged, that before were not taught in their child-hood to know Christ, should now even with children and babes be forced to know him.

John Manl. *loc. com. p. 549.*

Act. and Mon. fol. 1569.

Verse 52. *Therefore every Scribe*] *i. e.* Every Teacher of the Church must be both learned and apt to teach. He must give attendance to reading first, and then to exhortation and doctrine, 1 *Tim.* 4. 13. Bishop *Latimer*, notwithstanding both his years, and other pains in preaching, was every morning ordinarily both Winter and Summer about two of the clock at his book most diligently. And as the Rabbins have a proverb, *Lilmod lelammed*, Men must therefore learn that they may teach, so did he. The Hebrew word *Shachal* signifieth, 1. To understand. 2. To teach. 3. To prosper. They that therefore learn, that they may teach others, shall find that the pleasure of the Lord shall prosper in their hands, *Isa.* 53. 10.

Act. and Mon. fol. 1578.

ἐκβάλλει. *That bringeth forth out of his treasury*] *Extrudit copiosè & alacriter.* That throweth out his store without spare, and dealeth forth his soul to the hungry hearer, desirous to spend and be spent for him. That hath a treasury of his own, and steals not all out of others. *Non libro sacerdotis, sed labro conservatur scientia.* He lays up good things into his heart, that therewith after they have been well fryed for a while, he may feed many; according to that, *Psal.* 45. 1. *My heart is enditing, or frying, a good matter, my tongue shall be the pen of a ready Writer.* They are empty vines that bear fruit to themselves: A wholsom tongue is a tree of life, *Prov.* 15. 4. God hath purposely put honey and milk under their tongues, that they may bring forth, as occasion requires their new and old, that they may look to *lip-feeding*, that they may be in company, like full clouds or paps, that pain themselves with fulness, till eased of their milk; or like Aromatical trees that sweat out their soveraign oyls.

Hos. 10. 1.

Can. 3. 11. with Pro. 10. 22.

Verse 53. *He departed thence*] As wanting, and yet waiting the next opportunity to glorifie God, and edifie others. Ministers may hence learn, after their hardest labour, not to be weary of well-doing, but to be instant (or to stand close to their work) in season and out of season, even then when that good Word of God, that seasons all things, to some seems unseasonable. *Si decimus quisq;, si unus persuasus fuerit, ad consolationem abundè sufficit*, as *Chrysostome* hath it, Say but the tythe of our hearers be perswaded, say but some one of them, it is sufficient encouragement But what if not one? *yet our labour is not in vain in the Lord.* The Physician is both thanked and payed, though the Patient recover not. *And though Israel be not gathered* (as here Christs Countreymen would not be reclaimed) yet *I shall be glorious* (saith he by his servant *Isaiah*) *in the eyes of the Lord, and my God shall be my strength.*

ἐπιστ. 2 Tim. 4. 1. *Dic importunus, Tu vis errare, Tu vis perire, ego nolo.* Aug. Isa 49. 5.

Verse 54. *And when he was come into his own Countrey*] Which naturally draws our hearts to it by a kind of magnetick power and property. *Egypt* was but a miserable home to *Moses*, and yet his heart hangs after it, whiles he lived in *Midian*; and therefore in reference to it, he calls his eldest son *Gershom*, or *a stranger there*, to wit, where he now was. *Patriam quisque amat, non quia pulchram, sed quia suam*, saith *Seneca*. Bishop *Jewel*, when he first began to preach, chose there first to break the Bread of Life, where he first had breathed the breath of life.

Nescio qua natale solum dulcedine cunctos Ducit, & immemores non sinit esse sui. Ovid.

Bishop *Jewels* life prefixed to his works.

Insomuch

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Insomuch that they were astonished] It's a lamentable thing that men should hear, rejoyce and wonder at the word, and for matter of practice, leave it where they found it. And yet what more ordinary? Men look round about a Minister: and though they cannot but admire his doctrine, yet, if they can finde ever a hole in his coat, thorow which to slip out, as here, be it but the meaness of his birth, or the unsightliness of his person, or the lefsomness of his delivery, &c. it is enough.

Verse 55. *Is not this the Carpenters son?*] Why? but was he not Architect of the world? S. *Mark* hath it, *Is not this the Carpenter?* Why yes; it may be so. *Justin Martyr* an ancient Writer testifieth, that our Saviour ere he entred upon the Ministry, made ploughs, yokes, &c. But was not that an honest occupation? And did not this Carpenter make a Coffin for *Julian* that persecuting Apostate, as a Christian School-master fitly answered *Libanius*, sarcastically demanding: what the Carpenters son was now a doing? Thus those three miscreants, *Saul*, *Shimei* and *Sheba*, took occasion to despise *David, as the son of Jesse*, who was *vir bonus & honestus, minùs tamen clarus*, as one saith of him, a good honest man, but there's little said of him.

Josephus *Pater Christi politicus, putativus. Fabrum fuisse lignarium, & aratra ac juga, cæteraq; ejusmodi fabricasse.* Justin. Sozomen, *lib. 7. cap. 2.* Muthel. *in* Mat. 1.

Verse 56. *Whence then hath this man*, &c.] Hath he not got his skill by ill arts? yea by the black Art, doth not he work these wonders? sure he never came by all these things honestly, and in Gods Name. Think it not much to be miscensured.

Verse 57. *A Prophet is not without honour*, &c.] This was an ordinary saying of our Saviours, recorded by all four Evangelists, and is therefore much to be marked. How common is it, for familiarity to breed contempt? for men to scorn their own things, because at hand, though never so excellent and useful, to admire forreign things, though nothing comparable. Our corrupt nature heeds nothing we enjoy, as the eye seeth nothing that lies on it. Copy of the best things breeds satiety. God therefore usually teacheth us the worth of them by the want. *Bona à tergo ferè formosissima.* Good things are most beautiful on the backside:

Verse 58. *He did not many mighty works*] *Mark* saith he could not do much for them. Christ, that could do all things by his absolute power, could hardly do any thing by his actual power (could not, because he would not) for unbelievers. Note here that this journey of his to *Nazareth*, must be distinguished from that set down, *Luke* 4. though the same things are said of both: his Country-men, we see, were no changelings, but continued as bad as before, not a jot the better for that former visit.

Because of their unbelief] A sin of that venomous nature, that it transfuseth, as it were, a dead palsie into the hands of omnipotency. This infectious Sorceress can make things exceeding good, to prove exceeding evil.

CHAP. XIV.

Verse 1. *At that time*, &c.]

WHen he was cast out by his Country-men, he was heard of at the Court. The Gospel, as the Sea, what it loseth in one place, it getteth in another. But what? had not *Herod* heard of Christ till now? It is the misery of many good Kings, that they seldom hear the truth of things. *Alphonsus* King of *Arragon* bewailed it. And of M. *Aurelius*, one of the best *Roman* Emperours, it is said, that he was even bought and sold by his Court Parasites. As for *Herod*, he may seem to have been of *Gallio's* Religion, even a meer irreligon. He lay melting in filthy pleasures, and minded not the things above. Whoredom, wine and new wine had taken away his heart. S. *Luke* adds, that he desired to see Christ, but yet never stirred out of doors to go to him; Good motions make but a thorow-fare of wicked mens hearts: they pass away as a flash of lightning, that dazleth the eyes onely, and leaves more darkness behind it.

Hos. 4. Luk. 9. 9.

Verse 2. *And said unto his servants*] So seeking a diversion of his inward terrors and torments. Perplexed he was and could finde no way out, as S. *Lukes* word importeth. Conscience will hamper a guilty person, and fill him oft with unquestionable con-

Luk. 9. 7.

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Δυσπόρητοι. De iis dicitur qui ita perplexi, & impediti q. in luto tenentur ut πόρον μὴ ἐυρίσκειν, exitum non inveniant. Beza. πῖς παῖσιν ἀυτῶ; to his boyes, which haply were his serious loves.

viction and horror. As those that were condemned to be crucified, bare their cross, that should soon after bear them: So God hath laid upon evil-doers the cross of their own consciences, that thereon they may suffer afore they suffer: and their greatest enemies need not wish them a greater mischief. For assuredly, a body is not so torn with stripes, as a minde with the remembrance of wicked actions. And here *Cain* runs to building of Cities, *Saul* to the delight of Musick, *Belshazzar* to quaffing and carrousing, *Herod* to his Minions and Catamites; so to put by, if possible, that melancholly dumps and heart-qualms, as they count and call inward terrors. But conscience will not be pacified by these sorry Anodynes of the Devil. Wicked men may skip and leap up and down for awhile, as the wounded Deer doth: *sed haeret lateri lethalis arundo*, the deadly dart sticks fast in their sides, and will do, without true repentance, till it hath brought them, as it did *Herod*, to desperation and destruction, so that he laid violent hands upon himself at *Lions* in *France*, whither he and his Curtizan were banished by *Augustus*.

Nam non multo post haec, secutum est, tyranni exilium & exitium. Joseph. *lib.* 18. *cap.* 9.

This is John the Baptist] *Herod* had thought to have hugged his *Herodias* without controul when once the Baptist was beheaded: but it proved somewhat otherwise. Indeed so long as he plaid alone, he was sure to win all. But now conscience came in to play her part, *Herod* is in a worse case then ever: for he imagined still that he saw and heard that holy head shouting and crying out against him, staring him also in the face at every turn; as that Tyrant thought he saw the head of *Symmachus*, whom he had basely slain, in the mouth of the fish that was set before him on the table. And as Judge *Morgan*, who gave the sentence of condemnation against the Lady *Jane Gray*, shortly after he had condemned her, fell mad, and in his raving cryed out continually to have the Lady *Jane* taken away from him, and so ended his life.

Act. and Mon. fol. 1292.

Verse 3. *For Herod had laid hold on John*] If *John* touch *Herods* white sin (And who will stand still to have his eyes pickt out?) *John* must to Prison, without bail or mainprise; and there not only be confined, but bound as a Malefactor, as a stirrer up of sedition (*Unicum crimen eorum qui crimine vacabant*, as *Lipsius* noteth upon *Tacitus*.) Neither bound onely, but beheaded without any Law, right, or reason, *as though God had known nothing at all of him*, as that Martyr expresseth it. All this befell the good Baptist, for telling the truth. *Veritas odium parit.* If conscience might but judge, how many of our Hearers would be found to have an *Herods* heart towards their faithful Ministers? Were there but a sword (of authority) in their hand, as he said to his Ass, they would surely slay them. They would deal by them no better then *Saul* did by *David*, 1 Sam. 18. 10. whiles he was playing upon his Harp to ease *Sauls* distracted mind, he cast a spear at him. The most savovry salt (if they can do withall) must be cast out, and trodden under foot; as *Calvin* and other faithful Ministers were driven out of *Geneva* at the first: whereupon he uttered these gracious words. Truly, if I had served men, I had been ill rewarded: but it is well for me that I have served him who never faileth his, but will approve himselfe a liberal pay-master, a rich rewarder.

Josephus.

George Marsh in a certain Letter.

Act. and Mon. fol 1423.

Num. 22. 29.

Certè si hominibus servivissem, mala mihi merces persolveretur, &c. Beza *in vita* Calv.

And put him in prison] Having first laid hold upon all the principles in his own head, that might any way disturb his course in sin, and locked them up in restraint, according to that *Rom.* 1. 18. wicked men *detain the truth*, that is, the light of their own consciences (which is as another *John Baptist*, a Prophet from God) this they imprison in *unrighteousnesse*, and become *fugitives from their own hearts*, as *Austin* hath it.

Facti sunt à corde suo fugitivi. *Paraeus Eccles. hist.*

For Herodias sake, his brother, &c.] *Quam vulpinando fratri eripuerat*, as one phraseth it: And he had her not onely for his wife, but for his mistress: for she ruled him at her pleasure, as *Jezabel* did *Ahab*: of which wretched couple it is said, that *Regina erat Rex, Rex vero Regina*. But it never goes well *when the hen crows*. How many have we known, whose heads have been broken with their own rib? Satan hath found this bait to take so well, that he never changed it since he crept into Paradise. And it is remarkable, that in that first sentence against man, this cause is expressed, *Because thou obeyedst the voyce of thy wife.*

Bucholcer. Chronol. 497.

Gen. 3.

Verse 4. *For John had said unto him, It is not lawful*] Others knew it to be so, but none durst tell him so but *John*. In like sort *Eliah* told *Ahab*, that he had *troubled Israel* (those times, and these did very much suit: *John* was another *Elias*, *Herod* and *Herodias* answered to *Ahab* and *Jezebel*.) So *Latimer* presented, for a New years

gift

gift to King *Henry* the eighth, a New Teſtament, with a napking, having this poſie about it, *Whoremongers and adulterers God will judge.* He alſo wrote a Letter to the King, after the Proclamation for aboliſhing Engliſh Books: where we may ſee and marvel at his great boldneſs and ſtoutneſs, who as yet being no Biſhop, ſo freely and plainly durſt to ſo mighty a Prince, in ſuch a dangerous caſe, againſt the Kings Proclamation, ſet out in ſuch a terrible time, take upon him to write, and to admoniſh that which no Councellor durſt once ſpeak unto him, in defence of Chriſts Goſpel. King *Aſa*, though a godly Prince, impriſoned the Prophet for dealing plainly with him. Archbiſhop *Grindal* loſt Q. *Elizabeths* favour, and was confined, for favouring Prophecies, &c. as it was pretended: but in truth, for condemning an unlawful marriage of *Julio* an Italian Phyſitian with another mans wife, whiles *Leiceſter* in vain oppoſed againſt his proceedings therein. Gods truth muſt be told, however it be taken, and not be betrayed (as it is too too oft,) by a cowardly ſilence.

Act. and Mon. fol. 1594. *Ibid.* 1591. Camd. Elizab.

It is not lawfull for thee to have her] And yet the Pope frequently diſpenſeth with ſuch inceſtuous marriages. King *Philip* the third of *Spain*, were he now alive, might call the Arch-duke *Albert* both brother, couſin, nephew, and ſon: for all this were he unto him either by blood or affinity; being uncle to himſelf, couſin-german to his Father, husband to his ſiſter, and father to his wife, and all by Papal diſpenſation. Abhorred filth!

Sands his Survey.

Verſe 5. *And when he would have put him to death*] Why, what had the good Baptiſt done, that he muſt dye? The people muſt be made believe that he ſuffereth for practiſing againſt the King. But this was ſo thin a falſhood that it might be tranſparently ſeen through. Therefore *Herod* durſt not kill him, though he much deſired to do it, leſt the people ſhould move and mutiny. He knew himſelf hated by them already for his cruelty and other crimes. Now if he ſhould exaſperate them afreſh by executing the Baptiſt, whom they highly honoured, who knew what they would do? Tyrants, how terrible ſoever, have their fears, that curb and keep them in for a time at leaſt, from many notorious outrages. In the beginning of Q. *Maries* Reign, after the tumult at *Bourns* Sermon at the Croſs (where the people flang daggers, and were ready to pull him limmeal out of the Pulpit, for perſwading them to Popery) the L. Major and Aldermen were willed to call a Common-Counſel, and to ſignifie to the ſaid aſſembly the Queens determination, *ſc.* that albeit her Graces conſcience is ſtaid in matter of Religion, yet ſhe graciouſly meant not to compel or ſtrain other mens conſciences, otherwiſe then God ſhall, as ſhe truſted, put in their hearts a perſwaſion of the truth that ſhe is in, through the opening of the Word unto them by godly, vertuous, and learned Preachers.

Tenue mendacium pellucet. Seneca.

Act. and Mon. fol. 1281.

Verſe 6. *But when Herods birth-day was kept*] All this was a meer plot, as S. *Mark* alſo intimateth, in thoſe words of his, *Chap.* 6. 21. *And when a convenient day was come.* This birth-day then was the day appointed long before by *Herod* and his Harlot for the acting of this Tragedy. A great Feaſt muſt be prepared, the States invited, the Damoſel muſt dance, the King ſwear, the Baptiſt thereupon be beheaded, that the Queen may be gratified. And this Tragedy was new-acted at *Paris*, *Anno* 1572. when the French Maſſacre was committed under pretence of a wedding Royal. Cardinal *Lorrain* gave a great ſum of money to him that brought the firſt news thereof to *Rome*, and the Pope cauſed it to be painted in his Pallace.

Res tota ex compoſito geſta eſt. Par.

The daughter of Herodias danced] *Tripudiabat*, tripped on the toe in a moſt immodeſt manner, as they uſed to do in their *Bacchanals*, as the word ſignifieth. This old fornicator ſeemed to be taken and tickled with the ſight, that like a mad-man he ſwears to give her her requeſt, to the half of the Kingdom, which yet was more then he could do, the Kingdom being not his, but the Emperor of *Romes* to diſpoſe of. So as *Robert* Duke of *Normandy* paſſed through *Falaiſe*, he beheld among a company of young Maids dauncing, one *Arlet* a Skinners Daughter, whoſe nimbleneſs in her daunce ſo enamoured the Duke, that he took her for his Concubine, and on her begat our *William* the Conqueror. Such and no better commonly are the effects of mixt dauncings, which made *Chryſoſtome* ſay, where dauncing is, there the Devil is. And another Ancient calleth dauncing a Circle whoſe Center is the Devil blowing up the fire of concupiſence in the hearts both of the Actors and Spectators. *Auguſtine* ſaith, that every caper in the daunce is a leap into a deep jakes. *No ſober man doth daunce*, ſaith *Cicero*. Juven. *Omnis motus & ſultus petulantiæ, eſt ſaltus in profundum cloacæ.* Aug. *Nemo ſobrius ſaltat.*

ὡρχήσατο ὑπὸ τῶν ὄρχων à vinearum ordinibus.

Heyl. Geog. pag. 96. *Ubi eſt ſaltatio, ibi eſt diabolus.* *Tuccia veſtæ non imperat, &c.*

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And pleased Herod] Who was now well heat with wine as an oven, *Prov.* 23 31,33. for then, his eyes were apt to behold strange women, and his heart to utter perverse things *Gula Veneris vestibulum : Et Venus in vinis ignis ut igne furit.* But what a monstrous thing is it to behold green Apples on a Tree in winter, to finde youthful lusts in old decrepit goats?

ὠμολόγησεν.

Verse 7. *He promised with an oath*] He not onely swore rashly, but confessed himself bound thereby to perform his oath (as the Greek word signifieth) to give her whatsoever she would ask; as *Judah* did *Tamar*, and as wantons use to do to their sweet-hearts. Ask me never so much dowry and gift, saith *Shechem*, *and I will give according as ye shall say unto me : but give me the damosel to wife.*

Gen. 34.12.

Κακὴ κεφαλὴ κακὸν ὄ.ν. ἐτέκνεν αὐτῷ.

Verse 8. *And she being before instructed*, &c.] *Partus sequitur ventrem*, the birth follows the belly. Here was like mother like daughter, neither good bird nor good egg, as they say. The mother and daughter both had an aking tooth at the Baptist, and sought an opportunity to be meet with him: which now having gotten, they pursued to the utmost. The Damosel came with haste to the King, saith S. *Mark*, *chap.* 6.25. when once she had her lesson, as fearing, belike, she should come too late. Such another huswife as this, was Dame *Alice Pierce* a Concubine to our *Edward* the Third. For when as at a Parliament in the fiftieth year of that Kings reign, it was petitioned that the Duke of *Lancaster*, the Lord *Latimer* Chamberlain, and this Dame *Alice* might be amoved from Court, and the Petition was vehemently urged by their Speaker Sir *Peter la Mare*; this Knight afterwards, at the suit of that impudent woman (working upon the Kings impotencies) was committed to perpetual imprisonment at *Nottingham*. And another such History we have of one *Diana Valentina*, Mistriss to *Henry* 2. King of *France*, whom she had so subdued, that he gave her all the confiscations of goods made in the Kingdom, for cause of Heresie. Whereupon many were burned in *France* for Religion, as they said, but indeed to maintain the pride, and satisfie the covetousness of that lewd woman. This was in the year 1554. And in the year 1559. *Ann du Bourge*, a Counsellor of State, was burnt also for crime of Heresie; not so much by the inclination of the Judges as by the resolution of the Queen, provoked against him: because, forsooth, the *Lutherans* gave out that the King had been slain, as he was running at Tilt, by a wound in the eye, by the providence of God, for a punishment of his words used against *Du Bourge*, that *he would see him burnt.*

Immineat ei ex summa offensione omnes captabat occasiones quibus noceret. Beza.

Daniels Hist. of Engl. 256.

Hist. of Coun. of Trent. 387.

Ibid. 418.

Verse 9. *And the King was sorry*] *Johns* innocency might haply so triumph in *Herods* conscience, as to force some grief upon him at the thought of so foul a fact. But I rather think otherwise, that all was but in hypocrisie. For lasciviousness usually sears up the conscience (till the time of reckoning for all comes) and brings men to that dead and dedolent disposition, *Ephes.* 4.19. Onely this fox fains himself sorry for *John*, as his father fained himself willing to worship the Lord Christ, *Matth.* 2. as *Tiberius* (*Herods* Lord and Master) would seem very sorry for those, whom, for his pleasures sake onely, he put to death, *Gallius Germanicus*, *Drusus*, &c. And as *Andronicus* the Greek Emperour, that deep dissembler, would weep over those whom he had for no cause caused to be executed, as if he had been the most sorrowful man alive. *Dissimulat mentis sua malitiam artifex homicida.* This cunning murtherer craftily hides his malice, saith S. *Hierom*, and seeming sad in the face, is glad at heart to be rid of the importunate Baptist, that he may sin uncontrolled.

Luk. 13.23.

Commiserabatur eos in quos graviter animadvertebat. Dio.

Turk. Hist. fol. 50.

For the oaths sake, and them which sate] All this was but pretended to his villany, and that he might have somewhat to say to the people, whom he feared, in excuse for himself. As that he beheaded the Baptist indeed, but his guests would needs have it so, because he had promised the Damosel her whole desire, and she would not otherwise be satisfied. Besides, it was his birth-day, wherein it was not fit he should deny his Nobles any thing, who minded him of his oath, &c. But the Oath was wicked, and therefore not obligatory. He should have broken it, as *David* in like case did, 1 *Sam.* 25. when he swore a great oath what he would do to *Nabal*. But *Herod*, for the avoyding of the sands, rusheth upon the rocks, prevents perjury by murther, not considering the rule, that no man is held so perplexed between two vices, but that he may finde an issue without falling into a third.

Juramenta contra bonos mores facta non sunt obligatoria : Est regula in utroq; jure.

Nemo ita perplexus tenetur inter duo vitia, quin exitus pateat absq; tertio.

Crassus verbum nullum contra gratiam, Cic. Attico. 41. Buchol.

And them which sate with him at meat] These he had more respect to, then to God. An hypocrites care is all for the worlds approof and applause. They should have shew'd

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shew'd him his sin, and opposed his sentence. But that is not the guise of godless parasites, those *Aiones & Negones aulici, qui omnia loquuntur ad gratiam, nihil ad veritatem*. These Court Parasites and Parrots know no other tune or tone; but what will please their Masters *quorum etiam spuetum lingunt*, as one saith, soothing and smoothing, and smothering up many of their foul facts, that they thereby may the better ingratiate. *Principibus ideo amicus deest quia nihil deest*: there is a wonderful sympathy between Princes and Parasites. But *David* would none of them, *Psal.* 101. and *Sigismond* the Emperour cuffed them out of his presence. And surely if wishing were any thing (said *Henricus Stephanus*) like as the *Thessalians* once utterly overthrew the City called *Flattery*, so I could desire, that above all other Malefactors, Court-Parasites were utterly rooted out, as the most pestilent persons in the world.

Apud Principes ἡ ἴντεξα ἡ ἴντεξα ut scitè quidam Cæsari conciliarius.

In vita Alphon.

H. Steph. Apol. pro Herodoto.

Verse 10. *And he sent and beheaded John*] Put him to death in hugger-mugger, as the Papists did and do still (in the bloody Inquisition-house especially) many of the Martyrs. *Stokesby* Bishop of *London* caused Mr. *John Hunne* to be thrust in at the nose with hot burning needles, whiles he was in the prison, and then to be hanged there; and said he had hanged himself. Another Bishop having in his Prison an innocent man, because he could not overcome him by Scripture, caused him privily to be snarled, and his flesh to be torn and pluckt away with Pinsers; and bringing him before the people, said the Rats had eaten him. And I have heard of a certain Bishop, saith *Melancthon*, that so starved ten good men whom he held in Prison for Religion, that before they dyed, they devoured one another. *Quis unquam hoc audivit in Phalaridis historiâ*, saith he? who ever heard of such a cruelty? But so it pleaseth God, for excellent ends to order that all things here come alike to all, yea that none out of Hell suffer more then the Saints. This made *Erasmus* say, upon occasion of the burning of *Berquin*, a Dutch Martyr, *Damnari, dissecari, suspendi, exuri, decollari piis cum impiis sunt communia. Damnare, dissecare, in crucemagere, exurere, decollare, bonis judicibus cum piratis ac tyrannis communia sunt. Varia sunt hominum judicia; ille fœlix, qui judice Deo absolvitur.* The *Athenians* were very much offended at the fall of their General *Nicias*, discomfited and slain in *Sicily*; as seeing so good a man to have no better fortune. But they knew not God, and therefore raged at him. But we must lay our hands upon our mouths when Gods hand is upon our backs or necks: and stand on Tiptoes, with *Paul*, to see which way Christ may be most *magnified in our bodies, whether by life or by death*, Phil. 1. 20.

Act. and Mon. fol. 1557.

Ibid.

Maul. loc. com. pag 124.

—— *Nec te tua plurima Pantheu Labentem texit pietas.* Ἀνδρὰ ἐσῶντες δυσσεβῆ. ἐφεῖς ὑπείκασε τύχῃ χειρὸς τῶν καιρίων ἀποκαθεδρία. *Dike of the deceitful, &c.*

Verse 11. *And his head was brought*, &c.] This was *merces mundi*, the worlds wages to *John* for all his pains in seeking to save their souls. Surely as *Cæsar* once said of *Herod* the great, (this mans Father) It were better to be *Herods* Swine then his Son: So (saith one) many Ministers have, through the corruption of the time, cause to think, It were better to be *Herods* Minstrel then Minister, Player then Preacher, Dancer then Doctor.

And given to the Damesel] The *Romans* condemned it for a detestable cruelty in *Quintus Flaminius*, that to gratifie his Harlot *Placentina*, he beheaded a certain Prisoner in her presence at a Feast. This *Livy* calleth *facinus sævum atq; atrox*, a cursed and horrid fact: And *Cato* the Censor cast him out of the Senate for it. Neither was it long ere this Tyrant *Herod* had his payment from Heaven. For *Aretas* King of *Arabia* (offended with him for putting away his Daughter, and taking to wife *Herodias*) came upon him with an Army, and cut off all his Forces. Which loss all men interpreted, saith *Josephus*, as a just vengeance of God upon him, for his unjust usage of the Baptist. And within a while after, being accused at *Rome* by his brother *Agrippa*, and convicted that he had 70000 Arms in readiness against the Emperour, he was banished into *France* (as is above said) together with his *Herodias*, where he became his own deathsman.

Livy.

Ioseph. lib. 18. *cap.* 7.

Ibid. cap 9

And she brought it to her mother] As a most welcome present, and pleasant Dish at this Thyestian Supper. Whether it was carryed about the Table for a merry fight (as *Aretius* thinks) or whether she prickt his tongue with needles, as *Josephus* saith, (as they did *Tullies*, setting up his head in the pleading place, *ubi iis concionibus multorum capita servârat*, as *Seneca* hath it) I have nothing to affirm. But we want not examples of some Tygers and Tygresses, that have taken pleasure in such unrighteousness, Witness *Hannibals, O formosum spectaculum!* O goodly bloodsy fight, when he saw a Pit full of mans blood: *Valesius*, his *O rem regiam*, when he had slain 300. *Stokesly* his glorying

Act. and Mon.

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glorying on his deathbed, that he had been the death of 50 herewigs, hereticks he meant. *Story* his vaunting, that he toſt a faggot at *Denly* the Martyrs face, as he was ſinging a Pſalm, and ſet a wine buſh of thorns under his feet, a little to prick him, &c. This he ſpake in the Parliament in Q. *Elizabeths* dayes, whom he uſually curſed in his grace afore meat, and was therefore worthily hang'd, drawn, and quartered. Whereunto we may add that Queen (another *Herodias*) who when ſhe ſaw ſome of her Proteſtant Subjects lying dead, and ſtripped upon the earth, cryed out, *The goodlieſt Tapeſtry that ever ſhe beheld.*

Ibid. 1925.

M. *Newcomen.*

Verſe 12. *And his Diſciples came and took*] A pious and courteous office, ſuch as *Joſeph* of *Arimathea* boldly performed to Chriſt, and thoſe devout men to *Steven*, making great lamentation over him. Good blood will not bely it ſelf: fire will not long be hid. Sir *Anthony Kingſton* came to Biſhop *Hooper* a little before he was burnt, and ſaid, I thank God that ever I knew you, &c. And another Knight came to *George Tankerfield* when he was at the ſtake, and taking him by the hand, ſaid, good brother be ſtrong in Chriſt, &c. Oh ſir, ſaid he, I thank you, I am ſo, I thank God. It is an high praiſe to *Oneſiphorus* that he ſought out *Paul* the priſoner, and was not aſhamed of his Chain. And to *Davids* brethren, that they came down to him to the Cave of *Adullam*, though to their great danger; to the good women in the Goſpel, that they came to the Sepulchre to embalm Chriſts body, though it were guarded by a band of Souldiers: And to thoſe Chriſtians in *Chryſoſtoms* time, that would not be kept from viſiting the Confeſſors in Priſon, though it were ſtraitly forbidden them, upon pain of many mulcts and dangers.

Act. 8. 2.

Act. and Mon. fol. 1369.

Ibid. 1535.

2 Tim. 1. 16, 17.

1 Sam. 22. 1.

Tametſi multis terroribus minis & periculis interdictum eſſet. Chryſoſt. *orat. de duob. Martyr.*

And went and told Jeſus] Whom ſhould we tell of the ſufferings of his ſervants and our ſelves, but Jeſus? Say to him of his labouring Church, as they did once of his friend *Lazarus*, *Behold ſhe whom thou loveſt is ſick*, or otherwiſe hardly dealt with. Then will he ſoon be *jealous for his land, and pitty his people*: he will play *Phineas* his part, and thruſt a ſpear through the loyns of his enemies, that offer to force the Queen alſo in the Houſe. But it's worth the noting, that *Johns* Diſciples, who before had emulated Chriſt and joyned with the Phariſees againſt him, now repair unto him, and inform him of their maſters death; being henceforth willing to become his Diſciples. Miſery makes unity, and drives them to Chriſt, who, till then, had no ſuch minde to him.

Joel. 2.

Verſe 13. *When Jeſus heard of it*, &c.] Dangers muſt be declined, where they may be with a ſafe conſcience. *David* and *Peter* (who had both paid for their learning) ſay both, what man is he that loveth life, and would ſee good (or quiet) dayes?

Pſal. 34. 1 Pet. 3.

They followed him on foot] Hot-foot as they ſay. So the people reſorted to B. *Ridleys* Sermons, ſwarming about him like Bees, and coveting the ſweet juice of his godly diſcourſes. Whoſe diligence and devotion is check to our dulneſs and indevotion; If Chriſt would ſet up a Pulpit at the Ale-houſe-door, ſome would hear him oftner.

Act. and Mon. fol. 1559.

Verſe 14. *Was moved with compaſſion, and healed their ſick*] Chriſts mercy was not a mouth-mercy: ſuch as was that of thoſe in S. *James* his time, that ſaid to their neceſſitous neighbours, *Depart in peace, be warmed*: But with what? with a fire of words. *Be filled*: but with what? with a meſs of words. For they gave them not thoſe things that were needful to the body. But our Saviour, out of deep commiſeration, both pitied the people, and healed them on both ſides, within and without. Oh how well may he be called *a Saviour*, which in the Original is a word ſo full of *Emphaſis*, that other tongues can hardly finde a fit word to expreſs it by.

Jam. 2. 15, 16.

Sotêra inſcriptum vidi Syracuſis. Hoc quantum eſt? Ita magnum, ut Latinè uno verbo exprimi non poſſit. Cicer. in *Verr.* A&. 4.

Verſe 15. *His Diſciples came to him*] Not the multitudes. They forgat their bodily neceſſities, to attend upon Chriſt, to hang upon his honey lips, preferring his holy word before their neceſſary food, as did *Job*, *cap.* 23. 12. Not onely before his dainties and ſuperfluities, but his *ſubſtantial food*, without which he could not long live and ſubſiſt. Theſe hearers of our Saviour came out of their Cities, where they had every thing at full, into the Deſart, where they thought nothing was to be had, to hear him. I had rather live in Hell, with the Word, ſaid *Luther*, then in Paradiſe without it. Our fore-fathers gave five marks, ſome of them (which is more money then ten pound is now) for a good book: and ſome others of them gave a load of Hey for a few Chapters of S. *Paul*, or S. *James* in Engliſh. To hear a Sermon they would go as many weary ſteps, as thoſe good ſouls did, *Pſal.* 84. 7. or as theſe in the Text; and neglect or hazard

Luth. tom. 4. *oper. Latin.*

Act. and Mon. fol. 756.

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hazard their bodies, to save their souls. How far are they from this that will not put themselves to any pain or cost for Heaven? and if held awhile beyond the hour at a Sermon, are as ill settled, as if they were in the stocks, or in a fit of an ague: they go out of the Church as out of a Goal.

This is a desart place, &c.] Christ knew all this better then they could tell him: and to take upon them to tell him, was as if the Ostrich should bid the Storks be kind to her young Ones. *Ac si struthio camelus ciconiam de pietate admoneret.* Cartuo.

Verse 16. *They need not depart*]. Whither should they go from the great Housekeeper of the world, the All-sufficient God? *Habet certè omnia, qui habet habentem omnia.* Christ hath a *cornucopia*, a horn of salvation, plenteous redemption, &c. And if he give us a crown, will he deny us a crust? *The earth is the Lords and the fulness thereof.* He feeds the Ravens, and clothes the Lilies. If meat be denyed, he can take away our stomacks. He can feed us by a miracle, as he did *Elias* of old, and the *Rochellers* of late. *Augustin.*

Verse 17. *And they say unto him, We have here*] And were therefore ready to say with *Nicodemus*, *How can this be?* Christ had said, *Give ye them to eat*, to try them onely, as S. *John* hath it. And upon triall, he found them full of drosse, as appears by their answer. But the comfort is, he hath promised to try his people indeed, *but not as silver*; lest they should not bear any so exact a trial, as having more drosse in them then good oar. And where he finds any the least grain of true grace, he cherisheth, and inhanceth it, by a further partaking of his holiness. The Disciples here were as yet very *carnal, and spake as men*: They were ready to limit the Holy One, and say to with those of old, *Can he prepare a Table in the Wilderness?* They measured him by their model, and looked as *Naaman* did, upon *Jordan* with Syrian eyes. This was their fault, and must be our warning; that when we think of God, we shut out *Hagar*, and set up *Sarah*, silence our reason, and exalt our faith; which killeth and quelleth distrustful fear, and believes against sense in things invisible, and against reason in things incredible. Joh. 6. 6. Isa. 48. 10. Heb. 12. 10.

But five loaves and two fishes] *Tyraboscо* was hardly driven, when from these five loaves and two fishes he concluded seven Sacraments. Two, belike of Gods making, and five of the bakers. So *Cenalis* Bishop of *Auranches*, would prove the Church of *Rome* the true Church, because it had Bells by which their Assemblies be ordinarily called together: But the Church of the *Lutherans* was reported to be congregated by claps of Harquebuzes and Pistolets: And so makes a long Antithesis, by the which he would make good, that Bells are the makers of the true Church. As that Bells do sound, the other crack: Bells open Heaven, the other Hell, &c. *Via tuta*, p. 164. *Act. and Mon. fol.* 838.

Verse 18. *Bring them hither to me*] Bring we all we have and are to Christ, that he may take off the curse, and add the blessing. What the Apostle saith of meat and marriage, is true of the rest, *All things are sanctified by the Word and Prayer.* To teach the people this, it was, that the Fruit of the Trees was not to be eaten, till the Trees were circumcised, *Lev.* 19. 23. 1 Tim. 4. 3.

Verse 19. *And looking up to Heaven, he blessed*] Heathens consecrated their cates before they tasted them, as appears by many passages in *Homer* and *Virgil*. Some say that the Elephant ere he eats his meat, turns up with his Trunk the first sprig towards Heaven. The Scripture, we are sure, sayes, that men eat to God when they give thanks, *Rom.* 14. 6. To whom then do they eat that give none?

And the Disciples, to the multitude] They grudged not of their little to give others some, and it grew in their hands, as the widdows oyl did in the cruse. Not getting, but giving is the way to thrive. Nothing was ever lost by liberality.

Verse 20. *And were filled*] So *Davids cup over-flowed*: he had not onely a sufficience, but an affluence. So, at the marriage of *Cana*, Christ gave them wine enough for 150 guests. Howbeit he hath not promised us superfluities. Having food and raiment, let us be content. A little of the creature will serve to carry us through our pilgrimage. Psal. 23. 5. Joh. 2. 1 Tim. 6.

And they took up of the fragments] Thrift is a great revenue, and good husbandry well pleasing to God, *Prov.* 27. 26, 27. so it degenerate not into niggardise. *Ingens vectigal parcimonia.*

Twelve baskets full] If we consider what they are, we may wonder they left any thing, as if, what they left, that they ate any thing.

Verse

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Herodot. Verse 21. *Were about five thousand*] *Pythias* is famous, for that he was able, at his own charge to entertain *Xerxes* his whole Army, consisting of ten hundred thousand men. But he grew so poor upon it, that he wanted bread ere he dyed. Our Saviour fed five thousand, and his store not a jot diminished: but as it is said of a great Mountain of Salt in *Spain, de quo quantum demas tantum accrescit*: so is it here.

Heidelficld. *Besides women and children*] Which did very much add to the number, and so to the miracle. But they are not reckoned of here (not out of any base esteem of them, as the Jews at this day hold women to be of a lower creation then men, and made onely for the propagation and pleasure of men, but) because they eat little in comparison of men.

Blunts voyage, pag. 122. Verse 22. *Jesus constrained his Disciples*] Who seem to have been full loth to leave his sweet company. The presence of friends (how much more of such a friend?) is so sweet, that death it self is called but a departure. Christ compelled them, which is no more then commanded them (say some) to get into a ship: 1. Lest they should take part with the rash many-headed multitude, who would have made him a King, *Joh.* 6. thus he many times prevents sin in his, by removing occasions. 2. To inure them to the Cross, and to teach them, as good Souldiers, to suffer hardship, which the flesh takes heavily. 3. To give them proof of his power, now perfected in their weakness, when they were ready to be shipwrackt, and to teach them to pray to him absent, whom present they had not prised to the worth, as appears, *vers.* 17. When we cast our precious things at our heels, as children, our heavenly Father layes them out of the way another while, that we may know the worth by the want, and so grow wiser.

Cant. 1. 7. *He sent the multitudes away*] That he might shun even the suspition of sedition: We must not only look to our consciences but to our credits. *Why should I be as one that turneth aside?* saith the Church, or as one that is veiled and covered, which was the habit of an Harlot? Why should I seem to be so, though I be none such? We must shun appearances of evil, whatsoever is but evil-favoured.

Quicquid fecerit malè coloratum. Bern. Verse 23. *He went up into a mountain apart to pray*] Secret prayer fats the soul, as secret morsels feed the body: Therefore is it said to be the banquet of grace, where the soul may solace her self with God, as *Esther* did with *Ahashuerosh* at the Banquet of wine, and have whatsoever heart can wish, or need require. Only (because *Anima dispersa fit minor*) get into such a corner, as where we may be most free to call upon God without distraction, remembring our own fickleness, and Satans restlesness.

Numb. 23. *When the evening was come, he was there alone*] Retire we must sometimes, and into fit places to meet God; as *Balaam* did, but to better purpose: solacing our selves and entertaining soliloquies with him, as *Isaac* did in the Fields, *Jacob* upon the way, *Ezekiel* by the River *Ulai*, *Peter* upon the Leads, Christ here upon the Mountain, Whiles the Disciples were perilling, and well-nigh perishing, Christ was praying for them: so he is still for us, at the right hand of the Majesty on high.

Isa. 54. 11. Verse 24. *Tossed with waves*] So is the Church oft, therefore stiled, *O thou afflicted and tossed with tempest, that hast no comfort.* Jesus was absent all the while, so he seemeth to be from his darlings in their desertions; he leaveth them, as it were in the suburbs of Hell, and (which is worst of all) himself will not come at them. Howbeit as the Eagle when she flieth highest of all from the nest, doth evermore cast a jealous eye upon her young; so doth this heavenly Eagle.

Camden. *For the wind was contrary*] So it is ever lightly to the Church: This world being like the straits of *Magellan*, wherein which way soever a man bends his course, he is sure to have the winde sit cross to him. But the comfort is, that whether North or South blow, they both blow good to a Christian, *Cant.* 4. *ult.*

Verse 25. *And in the fourth watch*, &c.] Then and not till then. His time is best, whatever we think of it: his help most sweet, because most seasonable: his hand commonly kept for a dead lift.

Verse 26. *They were troubled*] Ere they were helped: Things oft go backward, ere they come forward with us. *Deus plagam sanaturus, graviorem infligit*: he knows how to commend his mercies to us.

And they cryed out for fear] For fear of him, in whom was laid up all their comfort. But *Pessimus in dubiis Augur, Timor.*—How oft are we mistaken, and befooled by our fears?

Isa. 30. 18. Verse 27. *But straightway Jesus spake*, &c.] *He waits to be gracious*: Our extremity

is

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is his opportunity. *Cum duplicantur lateres venit Moses.* God brings his people to the Mount with *Abraham*, yea to the very brow of the hill, till their feet slip, and then delivers them; when all is given up for lost, then comes he in, as out of an engine. ἐκ μηχανῆς.

It is I, fear not] *Quid timet homo in sinu Dei positus?* A child that is in his fathers bosom, fears no bugbears.

Verse 28. *If it be thou, bid me come unto thee, &c.*] This fact of *Peter* some extol, as an argument of his strong faith and love to Christ. But others of better judgement, censure it as an effect of unbelief, and rashness in him, requiring to be confirmed by a miracle; to the which though our Saviour assented, yet we cannot say that he approved it. The other Disciples believed Christ upon his bare word, but *Peter* must have a sign. He had it, but with a check, *verse* 31.

Verse 29. *And he said, Come.*] Had the Pharisees asked a sign, they should have gone without, and have heard, *wicked and bastardly brood*, as *Matth.* 12.39. But a *Peter* shall have it, rather then he shall halt betwixt two, as the word is, *Verse* 31. Christ condescends to his infirmity, and bids him, *Come.* And the like was his dealing with that vertuous Gentlewoman Mistress *Honywood*; who doubting much of her salvation, was often counselled by a worthy Minister, to take heed of enquiries further then Gods word, &c. Yet still did the temptation grow upon her, insomuch that having a Venice-glass in her hand, and the same Minister sitting by her: You have often told me, said she to him, that I must seek no further then Gods word. But I have been long without comfort, and can endure no longer; therefore if I must be saved, let this glass be kept from breaking, and so she threw it against the walls. The glass rebounds again, and comes safe to the ground; which the Minister having gotten into his hands, saith, Oh repent of this sin, bless God for his mercy, and never distrust him more of his promise; for now have you his voyce from heaven in a miracle, telling you plainly of your estate. This was curiosity, saith mine Author, and might have brought despair; yet it was the Lords mercy to remit the fault, and grant an extraordinary confirmation of her faith.

διὰ τὸ ἐνίστασθαι, *Sic dubitio non inepte explanari possit, quasi sit à duo & ito.* Becm.

M. *Bolton's* Instructions for a right comfort. cons. *p* 5. out of *Yates* his Arraign. of Hypoc. *page* 357.

Verse 30. *But when he saw the wind boisterous*] Every bird can sing in a sun-shine day; and it is easie to swim in a warm bath; but to believe in an angry God, as *David*; in a killing God, as *Job*, to stick to him in deepest desertion, as the Church, *Psal.* 44.17,18. to trust in his name, and stay upon his word, where there is darkness and no light, as *Isa* 50.10. to cast anchor even in the darkest night of temptation, when neither Sun nor Stars appear, as *Paul* and his company, *Acts* 27.20. praying still for day, and waiting till it dawn, *O quam hoc non est omnium!* this is not in the power of every *Peter*, who yet shall be graciously supported that they faint not, neither sink under the heaviest burthen of their light afflictions. It was not so much the strength of the wind, as the weakness of his faith, that put *Peter* into this fit of fear. Be we faithful in weakness, though weak in faith, and it shall go well with us. Be as a ship at anchor, which though it move much, yet removes not at all.

Verse 31. *O thou of little faith, &c.*] Thou *petty-fidian*, *small*-faith: Christ chides *Peter*, and yet helps him. Involuntary failings, unavoidable infirmities discard us not: as Robberies done by Pirats of either Nation, break not the league between Princes; as lesser failings dissolve not the marriage-knot. Christ knew us well before he took us, yet took us for better, for worse. 2. He *hates putting away*, Mal. 2.16. and herein, as he is above Law, so his mercy is matchless, *Jer.* 3.1. *Jehoshuah* the High-Priest, though he was ill-cloathed, yet he stood before the Angel, *Zech.* 3.3. Much will be so born with, where the fault is of passion meerly, or of incogitancy and inadvertency, as here.

Verse 32. *The wind ceased*] As if it had been weary of blowing so big, and now desired rest after hard labour; as the word here used importeth. *Herodotus* useth the same word in the same sense, where he speaks of a tempest layed by the Magicians. *Rupertus* calleth the winds *the worlds beesoms*, which are used by God to sweep his great house, and purge the ayr. If the Prince of the ayr make use of them to sweep Gods children, as he did *Jobs* children out of the world, it cannot be said, as 1 *Kings* 19.11. that God is not in that wind: for he numbreth their hairs, and *counts their flittings*; and, being the great *Æolus*, lays laws upon the winds and waves, which instantly obey him. No sooner was Christ in the ship, but they were all at land.

ἐκόπασεν, *Facatus fuit, quasi vir flando defatigatus.* *Herod. in Polymnia.* *Scopas mundi.* Rupert. Virgil. *Æneid. lib.* 1.

Verse 33. *Of a truth thou art the Son of God*] Not by Creation, as *Adam* and the

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the Angels, *Luke* 3. 38. *Job* 1,6. Nor by Adoption, as all believers, *John* 1.12. but 1. By eternal generation, *Prov.*8.22. 2. By personal union, *Psal.*2.7.

Verse 34. *They came into the Land of Genneſaret*] Where he presently found some that observed him. When God sets up a light in any place, a burning and a shining light, there is some work to be done. A husbandman would not send his servant with his sickle to reap thistles and nettles only. The ministery sent to a place, is an argument of some elect there, 2 *Thess.*1. 5.

Verse 35. *They sent out into all that Countrey*] See their charity. The Philistims were not so ambitious of sending the plague, together with the Ark, one to another, as these were of helping their neighbours to health, to heaven. We are born for the benefit of many, as *Bucers* Physitians told him, *Non sibi se, sed multorum utilitati esse natum.* Publike persons especially must have publike spirits. Kings have in Greek their names from healing: and Rulers are called *Healers*, or binders up of wounds, *Isa.*3.7.

Melch. Adam. Ἀναξ ἀπὸ ἀνὸς Medela. *Chirurgus & recip. Medicus Rex.*

Verse 36. *And as many as touched, &c.*] Oh the matchless might and mercy of Christ our Saviour! He condescends to their infirmity, and heals them promiscuously, not once questioning their deserts. He giveth to all men liberally, and hitteth no man in the teeth with his former failings, or present infirmities. Be we also, by his example, *ready to distribute, willing to communicate.* This was the Philosophical friendship of the *Pythagoreans*, the legal of the *Essenes* (a sect among the Jews, that had their names of healing) and should be most of all the Evangelical friendship of us Christians. *Thou shalt be called the repairer of the breach, the restorer, &c.* Isa. 58.12. A gallant title, better then a thousand Escucheons.

Iam. 1. 5.

Essenes from the Syriack אסא to heal: for besides the Bible, they studied Physick. *Godw.* Antiq. Hebr.

Chap. XV.

Verse 1. *Then came to Jesus*]

THen, when the men of *Genneſaret* favoured and observed him. Satan stomacketh the prosperity of Gods Kingdom in any place, and stirreth up his to oppose it. *Esau* began with *Jacob* in the womb, that no time might be lost. As soon as ever the Churches child was born, the Devil sought to drown him, *Rev.* 12.

Scribes and Pharisees] *Learned and lewd*; these are Christs greatest enemies, hypocrites especially, those night-birds, that cannot bear the light of true Religion, but, as Bats, beat against it.

Which were of Jerusalem] That faithful City was now become an harlot, her silver was degenerate into dross, her wine mixt with water. The sweetest wine turns into the sowrest vinegar, the whitest ivory burnt, into the blackest coal. So about the year 1414. *Theodoricus Urias* in *Germany*, an *Augustine* Fryer complained, not without cause, *Ecclesiam Romanam ex aureâ factam argenteam, ex argenteâ ferream, ex ferreâ terream, superesse ut in stercus abiret.* *Machiavel* observed, that there was no where less piety, then in those that dwelt neerest to *Rome*.

Isa. 1.22.

Ioh. Manl. *loc. com.* 226. Machiavil. *disput. de rep. lib.* 1. *cap.* 12.

Verse 2. *Transgress the tradition of the Elders?*] They cryed up aloud Traditions, and the authority of Antiquity. *Similem hodiè dicam Papistæ nobis scribunt.* For as the Philosophers fled and hid themselves in the Hereticks, as one saith, so did the Scribes and Pharisees in the Popish Doctors. *Non tam ovum ovo simile*: One egg or apple is not so like another, as Pharisees and Papists. The Pharisees deemed it as great a sin to eat with unwashen hands, as to commit fornication. Semblably, the Papists count it worse to deface an Idol, then to kill a man, to eat flesh or eggs on a fasting day, then to commit incest, and for a Priest to have one wife, then ten harlots. χξς, say some, is the number of the Beast, 666.

Godw. *Antiquit. Heb. pag.* 49.

Pareus *in loc.*

Verse 3. *He answered and said unto them*] He shapes them an answer by way of Recrimination; which is a singular means of conviction to the adversary, but hard to be done by us without some mixture of bitterness, such as was that in *David* to *Michal*, 2 Sam. 6.21.

ἀντέγκλημα.

Transgress the Commandment of God by your tradition?] Gods Commands should

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should be kept as the apple of the eye, *Prov.* 7. 2. They are broken by omissions, commissions and failings in the manner; like as a man may miss the mark by shooting short, or beyond, or wide. These Pharisees, as those *Athenians* of old (whereas they had most excellent Laws, but most lawless natures) chose rather to live by their lusts, then by their Laws. They had many traditions, and unwritten verities, pretended to be invented and prescribed them by their Elders, that by the observation thereof they might be the better enabled to keep Gods Commandments. These traditions they stiled, *Mashlamnathoth*, *Completions* or *Perfections*; because thereby they conceited, that the written Law was made more compleat and perfect. And say not the Papists as much of their traditions?

Athenienses cũ haberent æquissima jura, sed iniquissima ingenia, moribus suis quam legibus, uti malent. Valer. Max. Buxterf. Tiber. *pag.* 52.

Verse 4. *For God commanded, saying*] This is called *the first Commandment with promise*; *viz.* the first affirmitive Commandment, or the first, in the second Table; or the first of all the ten with promise. For that in the second Commandment is rather a declaration of Gods justice and mercy, and that to the observers of the whole Law: but here is a particular promise made to them that keep this particular Commandment.

Ephes. 6. 2. ἐντολὴ, properly signifieth an affirmative Commandment See D. *Gouge* of dom. duties.

Honor thy father and mother] Among other good offices, nourish and cherish them, as *Joseph* did *Jacob* and his family, *Chepitappam*, as a man nourisheth his little ones, lovingly and tenderly: Be unto them as *Obed* was to *Naomi*, *A restorer of her life, and a nourisher of her old age.* This the Apostle commends to us, as a thing not only good before men, but acceptable before God. This the Stork and the Mouse teach us, by their singular love to their aged Sires. *Cornelius* was the staff of his fathers age, and thereby merited the honorable name of *Scipio* among the *Romans*, *Epaminondas* rejoyced in nothing more, then that he had lived to chear up the hearts of his aged parents, by the reports of his victories. Our parents are our *houshold gods*, said *Hierocles*. *Æneas* is sirnamed *Pius*, for his love to his father, whom he bore upon his back out of the fire of *Troy*. And *Aristotle* tells how that when from the hill *Ætna*, there ran down a torrent of fire that consumed all the houses thereabouts, in the midst of those fearful flames Gods special care of the godly shined most brightly. For the river of fire parted it self, and made a kind of lane for those who ventured to rescue their aged parents, and pluck them out of the jaws of death.

Deut. 27. 16. Exod. 20. 12. Gen. 47. 12. Ruth. 4. 15. 1 Tim. 5. 4. Plin. *l.* 10 *c.* 23 Macrob. Satur. *l.* 1. *c.* 6.

Οἱ γονεῖς ἡμῶν θεοὶ ἐφέστιοι. πλησίον δὲ αὐτῶν γενόμενον ὁ πυρὸς ποταμὸς ἐξεχύθη. Arist. *de mun. do, cap.* 6.

He that curseth father or mother] That giveth them *an ill word*, or but an ill look; for, *Vultu sæpè læditur pietas.* The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it. Now they are cursed with a witness, whom the holy Ghost thus curseth in such emphatical manner, *in such exquisite terms.*

κακολογῶν. Prov. 30. 17. *Effossos oculos voret atro gutture corvus.* Catul.

Verse 5. *But ye say, Whosoever*, &c.] The intollerable covetousues of the Priests bred this abominable corruption of this Commandment, as it did many other like See my Notes on *John* 2. 14, 15. By the same arts at this day the Lady of *Loretto*, as they call her, hath her Churches so stuffed with vowed presents and memories, as they are fain to hang their Cloisters and Churchyards with them. The rood of grace in this Kingdom had a man within it, enclosed with an hundred wiers to make the image goggle with the eyes, nod with the head, hang the lip, move and shake his jaws according as the value was of the gift that was offered. If it were a small piece of silver, he would hang a frowning lip; if a piece of gold, then should his jaws go merrily. The like was done by the blood of *Hales*, brought afterwards by the Lord *Cromwell* to *Pauls* Cross, and there proved to be the blood of a Duck. In the year 1505. Pope *Alexander* sent a Bull of pardons for money into *England*; dispensing thereby with such as kept away, or by any fraud had gotten the goods of other men, which they should now retain still without scruple of conscience; so as they paid a ratable portion thereof to his Holiness his receivers. This was pure *Pharisaism.*

φιλοχρηματία ἡ μήτηρ κακοήθης ἀπάτης. *Sands* his Surv. Sect. 4.

Act. and Mon. fol. 1084. Speed *fol.* 992.

It is a gift by whatsoever, &c.] Some read it thus, by *Chorban, or by this gift, if thou receive any profit by me*; understand, then let God do thus, and much more to me, *q. d.* by *Chorban* thou shalt receive no profit by me. Others thus, *Chorban, Anathema sit*, Be it a devoted thing whatsoever I may profit thee by, *q. d.* Being consecrated to God, it shall be beneficial to us both, and not here only in this life but hereafter in that to come; whereas cost bestowed upon parents soon vanisheth, and reacheth no further then the life present.

God*w. Antiq. Hebr.* ὁ ἐὰν, *si quicquam, ut* Mat. 10. 14. & 23. 18. Sculter.

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Verse 6. *And honor not his father and his mother*] *Supple, insons erit.* Our Saviour contents himself to relate the first words only of the tradition, as Lawyers use to do first the words of the Statute or Canon they quote or argue upon.

κυριότητα of α & κύρ. rule, authority.

Thus have you made the Commandment of none effect] Ye have sought to shoulder God out of his throne, to devest and spoil him of his rule and authority, to ungod him as it were, by making his Commandment void and invalid. And do not Papists as much as all this, whiles they teach that a Monk may not leave his cloister, to relieve his father, but must rather see and suffer him to dye for hunger in the streets? *Lyra* hath these very words, *Filius per professionem factam in religione, excusatur à subveniendo parentibus.* This *Lyra* was a famous English Jew, but an arrant Papist, as for most part, all were then; for he flourished, *Anno* 1320.

Verse 7. *Well did Isaias prophecy of you*] Of such as you, and so of you too. The Prophets and Apostles then spake not of them only with whom they lived, and to whom they wrote (as the Jesuites blaspheme) but their oracles and doctrines do extend still to men of the same stamp and making. *In the volumn of thy book it is written of me,* saith *David*; he found his own name in Gods book. And where he spake with *Jacob* at *Bethel*, there he spake with us, saith *Hosea*, Chap. 12. 4. And, *Whatsoever was written, was written for our learning*, saith *Paul*, Rom. 14. 4.

Psal. 40. 7.

Verse 8. *This people draweth nigh unto me, &c.*] And they are no changelings; For at this day, although they know better, and can write upon the walls of their Synagogues this sentence, *Tephillah belo cavvannah chegueph belo neshamah*, that is, Prayer without the intention of the minde, is but as a body without a soul; yet shall not a man any where see less intention then in their orisons. The reverence they shew (saith Sir *Edwin Sands*, who saw it) is in standing up at times, and the gesture of adoration, in the bowing forward of their bodies. For kneeling they use none (no more do the *Grecians*) neither stir they their bonnets in their Synagogues to any man; but remain still covered. They come to it with washen hands, and in it they burn lamps to the honour of God: but for any shew of devotion or elevation of spirit, that yet in Jews could I never discern: but they are as reverend in their Synagogues, as Grammer-boys are at school, when their master is absent. In sum, their holiness is the very outward work it self, being a brainless head, and soulless body. Thus he.

Buxtorf. *Abbreviat. p.* 186.

Speculum Europe. Sic ut posset quivis animo advertere quod servet illam pro consuetudine potius quam pro religione reverentiam. De Theodorico Sidonius *epist. 1. lib. 1.* Eccles. 7. 1.

And honoreth me with their lips] But prayer is not the labour of the lips, but the travel of the heart; the power of a petition is not in the roof of the mouth, but root of the heart. To give way to wilful distractions, is to commit spiritual whoredom in Gods presence. Is it fit to present the King with an empty cask? or to tell him a tale with our backs towards him? Behold, *I am a great King*, saith God; and they that stand before him, *must look to their feet*, saith *Solomon*, that they stand upright, and that they offer not an heartless sacrifice, for that is the sacrifice of fools, and ever held ominous.

But their heart is far from me] And so all they do is putid hypocrisie. God loves *truth in the inward parts*, Psal. 41. 6. and calls for the heart in all services; as *Joseph* did for *Benjamin*, as *David* did for *Michal*, *Thou shalt not see my face, unless thou bring it.* In all spiritual Sacrifices we must bring him the fat and the inwards. The deeper and hollower the belly of the Lute or Viol is, the pleasanter is the sound; the fleeter, the more grating and harsh in our ears. The voyce which is made in the mouth is nothing so sweet, as that which cometh from the depth of the breast, *Ephes.* 6. 6. *Do the will of God from the heart.* But wo be to all careless Professors, to all loose and ungirt Christians; the Lord will make all the Churches to know *that he searcheth the hearts and reigns*, and that *he will kill with death* all such as had rather seem to be good, then seek to be so.

Revel. 2. 23.

Verse 9. *But in vain do they worship me*] For they lose their labour; and which is worse, they commit sin. Displeasing service is double dishonor, as dissembled sanctity is double iniquity.

Host. c. 4. Bellar. *de pont. Rom. l.* 4.

Teaching for Doctrines the Commandments of men] So do Papists. The Pope can do all things that Christ can do, saith *Hostiensis*. He can of wickedness make righteousness, saith *Bellarmine*; of vertue, vice; of nothing, something. His determinations are *ipsissimum Dei verbum*, the very word of God, saith *Hosius*. Murthers, Treasons, Thefts, &c. there's no command of the morall Law, but they can dispence with it; but none of their ceremonial

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remonial Law. Let God, say they, look to the breach of his own Law, we wil look to ours. Heathen *Socrates* and *Cicero* shall rise up against these Pseudochristians, and condemn them. God, said *Socrates*, will be worshipped with that kind of worship only which himself hath commanded. He will not be worshipped, said *Cicero*, with superstition, but with piety.

Socrat. ap. Xenophon. *Deus non superstitione colivult sed pietate.*

Verse 10. *And he called the multitude*] The Pharisees, those deaf adders, sith they would not be charmed, Christ will lose no more sweet words upon them; but turns them up as desperate, with this inscription on their fore-heads, *Noluerunt incantari*; I would have healed these hypocrites, but they would not be healed. Yea, *When I would have healed Ephraim, then* (to cross me) *their iniquity was discovered*, as the leprosie in their fore-heads. And from such uncouncellable and incorrigible hearers, if a Minister depart, he doth but his duty: the desertion is on their part, and not on his, *The manifestation of the Spirit is given to every man to profit withall*, 1 Cor. 12. 7.

Hos. 7. 1.

Verse 11. *Not that which goeth into the man, &c.*] Whether with clean or foul hands, taken meat makes not the man guilty of Gods wrath. What? Not if abused to surfeting and drunkenes? saith *Bellarmine*, who is angry with Christ for this Doctrine (as making against theirs directly) and therefore seeks to disprove him. We answer for and with Christ: that he speaks here of the moderate use of meats, which is indifferent. As for the abuse of it to surquedry and excess, this is an evil that cometh out of the heart, and defileth the man, as being a flat breach of the Law of God, who every where condemns it.

Object.

But that which cometh out of the mouth] That is, out of the heart, that muck-hill, thorow the mouth, as thorow a dung-port, that defileth a man worse then any jakes can do. Hence sin is called *filthiness*, abomination, the vomit of a dog, the Devils excrements, &c. The very visible heavens are defiled by it, and must therefore be purged by fire, as those vessels were that held the sin-offering. As for the soul, sin sets such engrained stains upon it, as nothing can fetch out, but the blood of Christ that spotless Lamb.

Verse 12. *Knowest thou that the Pharisees, &c.*] *q. d.* why dost thou then thus call the people to thee, and exclude them? It was a commendable charity in the Disciples, to desire the better information of those that had causlesly accused them, *ver.* 2. and to tender their Salvation. *Be not overcome of evil, but overcome evil with good. Speciosius aliquanto injuria beneficiis vincuntur quam mutui odii pertinacia pensantur*, saith a Heathen.

Val. Max. l. 4. cap. 2.

Verse 13. *Every plant which my heavenly Father hath not planted*] *viz.* By election, and watered by vocation. These Pharisees were reprobates, designed to detection here, and to destruction hereafter. Therefore as it is no wonder, so it is no matter, though they *stumble at the Word, being disobedient*, sith *hereunto they were appointed*, 1 Pet. 2. 8. Let them stumble and fall, and be broken, and snared, and taken, *Isa.* 8. 15. Christ is to reprobates a *rock of offence*: but such a rock as that, *Jud.* 6. 21. out of which *goeth fire and consumeth them.*

Verse 14. *Let them alone*] A dreadfull doom; like that, *Hos.* 4. 14. I will not punish your daughters, when they commit whoredom, &c. No so great punishment as not to be punished. And *ver.* 17. of that same Chapter, *Ephraim is joyned to idols, let him alone*, *q. d.* He hath made a match with mischief, he shall have his belly-full of it. Never was *Jerusalems* condition so desparate, as when God said unto her, *My fury shall depart from thee, I will be quiet, and no more angry*, Ezek. 16. 42. A man is ever and anon medling with his fruit trees, paring and pruning, &c. but for his Oaks, and other trees of the Forrest, he lets them alone, till he comes, once for all, with his axe to fell them.

Both shall fall into the ditch] Though the blind guides fall undermost, and have the worst of it.

Verse 15. *Declare unto us this Parable*] It was no Parable, but a plain discourse, and easie to be understood, had not they been dull of hearing, and somewhat soured with the Pharisaical leaven of the necessity of washing hands afore meat; though for that time, by a singular Providence of God, they neglected; which both gave occasion to the Pharisees quarrel, and to this question, whereto our Saviour maketh a most plain and plenary answer.

1 Tim. 4. 15. *Annis adhuc pro annis*, at these years; now that you are at full stature, and in your full vigour?

Verse 16. *Do not ye yet understand?*] What? Not at these years, and after so long standing? Will ye stand, till ye waxe sour again, and not give your selves wholly to

to these things, that your profiting may appear to all? Is it not a shame to have no more wit at sixty year old, then at six? to be *always learning, yet never come to the knowledge of the truth*? God expects a proportion of skill and holiness according to the time and means men have had, *Heb.* 5.12.

Verse 17. *Whatsoever entereth in at the mouth*] In nature, *Animantis cujusq; vita est fuga*: Life, were it not for the repair by daily nourishment, would be soon extinguished. Hence it is called, *The life of our hand*, because maintained by the labour of our hands. But that which our Saviour here driveth at, is, to set forth the ridiculous madness of the Pharisees, whiles they placed a kind of holiness in those things that were evacuated and thrown into the draught. And do not Papists the very same? *Qui gustavit ovum trahitur in carcerem, cogiturq; de hæresi causam dicere*, saith *Erasmus*. To eat flesh, or but an egg in Lent, is punished with death. Whereas in the year of Christ 330. *Spiridion* a godly Bishop in *Cyprus*, having not what else ready to set before a guest that came to him in the Lent, set him a piece of pork to feed on. And when the stranger made scruple of eating flesh in Lent, saying, I am a Christian, and may not do it: Nay, therefore thou maist do it, said he, because *to the pure all things are pure*, and the Kingdom of God consisteth not in meats and drinks, &c.

Isa. 5.7,10.

Epist. ad Episc. Basilien. de delectu ciborum.

Rom. 14.

Verse 18. *Come forth from the heart*] That forth of sin, and fountain of folly: for as a fountain casteth forth her waters, so doth the heart of man cast out its wickedness, *Ier.* 6.7. and if the tongue be *a world of wickedness*. Jam. 2. what is the heart, that seminary of sin, wherein is a παντσπερμια as *Empedocles* saith in *Aristotle*. In this Sea are not only that Leviathan the Devil (who there sets up his forts and strong holds, 2 *Cor.* 10.4. and doth entrench and incage himself) but creeping things innumerable, *Psal.* 104.26. making that which should be the Temple of God a den of thieves, a pallace of pride, a slaughter-house of malice, a brothel-house of uncleanness, a raging Sea of sin, *Isa.* 57.20. a little hell of black and blasphemous imaginations. The natural man lies rotting in the grave of corruption, wrapt up in the winding-sheet of hardness of heart, and blindness of mind; and (as a carcase crawleth with worms) swarming with those noisome lusts, that were able to poison up an honest heart.

As in that Chaos. *Gen.* 1. were the seeds of all creatures; so in the heart, of all sins.

Verse 19. *For out of the heart proceed evil thoughts*] These are the first and immediate issue of the sinfull soul: words and deeds, Borborology and enormity follow in their order. And I dare be bold to say (saith a reverend Divine) that though the act contract the guilt, because the lust is then grown up to an height, so that it is come to an absolute will in execution, yet the act of adultery and murther is not so abominable in Gods eyes, as the filthiness of the spirit: for it is the spirit that he mainly looks to, &c. Think not then that *thought is free*, for as inward bleeding will kill, so will concupiscence, whatever the Papists say in favour of it, as a condition of nature: and hence flow most of their most dangerous opinions, as justification by works, state of perfection, merit, supererogation, &c.

D. *Preston* of Gods Attributes.

Verse 20. *These are the things which defile a man*] Make him a loathsome leper in Gods sight, his heart being a filthy dunghill of all abominable vices, his life a long chain of sinfull actions, a very continued web of wickedness. And whereas Repentance is the souls vomit, and Confession the spunge that wipes out all the blots and blurts of our lives, that cunning manslayer holds the lips close that the heart may not disburden it self by so wholesome evacuation, and doth what he can to hinder the birth of Repentance, that fair and happy daughter of an uggly and odious mother, sin.

ἐχθρὸς παντὸς φίλτατον τέκνον. *De Pompeio Romani ap. Plutarch. in vita.*

Verse 21. *Into the coasts of Tyre and Sidon*] That *royal exchange of the world*, as one calleth it. Hither retired our Saviour, as tired out with the *Jews* perverseness. And here its like he did much good, according to that was Propheſied, *Isa.* 23.18. Sure it is, that whereas here he would have hid himself, he could not, for the woman of *Canaan* came and fell at his feet as a suppliant for her daughter.

Hist. of holy War.

Mark 7.24.

Verse 22. *And cryed unto him*] One coppy hath it, *And cryed behind him*: which implies either that Christ had turned his back upon her, seeing her now coming towards him; or else that she was abashed to come into his presence, as being of an accursed kindred, devoted to destruction.

ἔκραζεν ὀπίσω αὐτοῦ. *a tergo ejus.*

Have mercy upon me, ô Lord] She acknowledged her own sin in her daughters sufferings. So did that other good woman, 1 *King.* 17.18. Her son was dead, her sin was called to remembrance. And so must we see our selves beaten on our sick childrens backs,

2 Sam. 12.16.

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backs, as *David* did, and be humbled, labouring to mend by education, what we have marred by propagation.

Thou son of David] Thou that wast thy self born of a woman, pity a woman: thou that hast the bowels of a man in thee, hide not thine eyes from thine own flesh.

My daughter is grievously vexed with a devil] The Devil doth his worst to her, therefore help. Misery makes men eloquent, beyond truth many times: But surely this womans case was very dolefull. It was her daughter, dear to her as her own soul. *Filia quasi φιλή.* The *Greeks* call children φίλτατα, the *Latines Cara.* And those at *Rome*, that prayed and sacrificed whole days that their children might be *superstites*, long-lived, these were first called *superstitious persons. Quod nomen patuit postea latiùs*, saith *Cicero.* The word afterwards came to be of larger signification. This (perhaps only) daughter, was vexed and *grievously vexed*, and that *of a devil*: who ever busie enough to do mischief, yet then chiefly bestirred him to set up his Kingdom, when Christ came to pull it down, and as he once strove with *Michael* about a dead mans body, but it was that he might thereby set up himself in living mens souls: So he still seeks to possess himself of our bodies, that thereby he may the better winde and work himself into our hearts.

Lambin. in Mercch. Plauti. Act. 1. Scen. 1. Domi domitus sui usq; cum charis meus. De nat. deor.

Verse 23. *But he answered her not*] *Tacet ore, sed loquitur ei Spiritu, ut fortiùs clamet*, saith an interpreter. Christ answereth her not with his mouth, but speaketh unto her by that sweet and secret voice of his spirit, to cry louder. No man prays heartily but he hath so much comfort at least, that he will come again to God, who secretly supports his suppliants, and by that peace unconceivable guards their hearts and minds that they pray and faint not.

ἐρεύγεται. Philip. 4. 7.

Send her away, for she cries] Men may be tired out with uncessant suits, as the unjust Judge was, and as these Disciples were weary to hear the poor womans outcries, repeating the same request over and over: Give her therefore, say they, either an almes or an answer; that she may be silenced, and we eased. But it is otherwise with God, the oftner we come to him the better welcome: the louder we cry, the sooner we are heard: and the often repetition of the self-same Petition, till we put the Lord out of countenance, put him (as you would say) to the blush, and even leave a blot in his face; as the Greek word signifies, *Luke* 18. 5. this is the best melody we can make him. He looks out of the casements of heaven on purpose to hear it.

ἵνα μὴ εἰς τέλος ἐρχομένη. ὑπωπιάζῃ με.

Verse 24. *But unto the lost sheep, &c.*] He was properly the Apostle of the Circumcision, *Rom.* 15. 8. *Heb.* 3. 1. till the wall of partition was broken down by his resurrection. Then the Vail rent, and it was open-tide. Then he became light to lighten the Gentiles, as well as he was the glory of his people *Israel.*

Verse 25. *Then came she and worshipped him*] She will not be said nay, or set down, either with silence or sad answers; but, like another *Gorgonia*, she threatens heaven, and is (as her brother speaks of her) modestly impudent and invincible. She will believe, as a man may say with reverence, whether Christ will or no. And to bring her to this it was, that he so long held her off, for, *Desideria dilata crescunt: at citò data, vilescunt.* Mannah, that light meat, was but lightly set by, because lightly come by. But they that earn it before they eat it, and that know how they come by that they have, will set an high price upon it, and know how and why they part with it.

Nazianzen.

Lord, help me] Few words, but very forcible. When thou comest before God, *let thy words be few*, saith *Solomon.* This St. *Peter* calls *to be sober in prayer*, 1 *Pet.* 4 7. without trifling, or vain babling, which the wise man calls *the sacrifice of fools.* The *Baalites* prayer was not more tedious, then *Eliah's* short, and yet more pithy then short: charging God with the care of his Covenant, Truth, Glory, &c. It was *Eliah* that praid loud and long, though in few words, yet very effectual. *Fratres Egyptiaci brevissimis & raptim jaculatis orationibus uti volucrunt* (saith *Augustine*) *ne per moras evanesceret & hebetaretur intentio.* Those ancient Christians of *Egypt* were very brief in their prayers.

Eccles. 5. 1.

Orationis brevitas pathos habet. Aretius *in loc.*

Help me] *The word properly signifieth to run at ones cry that calls for help*, as the tender mother doth to her hungry child, when he sets up his note, and cries lustily.

Βοηθεῖν quasi ὁπὸ βοὴν θεῖν, ad clamorem alicujus accurrere auxilii ferendi causâ. Beza.

Verse 26. *And to cast it to dogs*] To whelps, saith St. *Mark*, So he cal hers Bitch, her daughter whelp. This might have easily damped and discouraged her. But she was

τυφλικῶς catellis ut majore contemptu loqui videretur. Beza.

that

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Credere invisibilia, sperare dilata, & amare Deum se ostendentem contrarium. Luth. Isa. 30. 18.

that well resolved Christian, whose part *Luther* saith it is to believe things invisible, to hope for things deferred, and to love God when he shews himself most angry with him, and most opposite to him. Our Saviour was no sooner gone from this Canaanites, but he heals the deaf and dumb man (though far weaker in faith then her) at first word, *Mark* 7. 33. and *ver.* 30. of this *chapter* the *Galileans* no sooner laid their sick and lame friends at his feet, but he cured them without any more ado. He is *a God of judgement*, and knows how and when to deal forth his favours. He lays heaviest burdens on the strongest backs, and proportions our afflictions to our abilities, holding us off for deliverance, till he finds us fit for it: and giving us hearts to wait, and want it till his time is come.

Verse 27. *Truth Lord*] Ναὶ Κύριε. This is *particula assentientis & obsecrantis.* How strangely doth God enable and enlarge his weak people many times in prayer? they are carried beyond themselves in a wonderful manner, and though otherwise rude in speech, and unlettered, yet then they have words at will, far above natural apprehension, and such as they are not able to repeat again: being for the time, lost in the endless maze of spiritual ravishments, and ascending, with the Church, in those *pillars of incense*, out of this wilderness of the world.

Cant. 5. 6.

Yet, the dogs eat of the crumbs] Lo she locks her self within Christs denial, and picks an argument of speeding out of a repulse; she gathereth one contrary out of another by the force of her faith. See the like, *Deut.* 32. 36. 2 *King.* 14. 26. Going into Captivity was a sign of the *Israelites* returning out of Captivity. Be it that I am a dog saith this brave woman yet some crumbs of comfort, Lord. Dogs, though they may not eat the childrens meat (if they offer to do it, they are shut out of doors) yet if children full-fed crumble their meat, and make waste of it, as they will, and as the *Jews* now do, may not the Gentile-dogs lick up those leavings? Thus she reasons it, and thus she makes use of any thing she can lay hold of, whereby she may hope the better to prevail. Those that are hunger-starved are glad to feed upon hedge-fruit, and will make hard shift rather then perish. So, faithfull hearers are not delicate, but can *suffer an exhortation*, bear a reproof, yea suck hony, with the bee, out of bitter thime.

Heb. 13.

Verse 28. *O woman, great is thy faith*] Our Saviour had both reproached and repulsed her. Now he both graceth and gratifieth her; grants her request and more, together with an high commendation of her heroical faith, which is here found aforehand to *praise and honor and glory*, 1 Pet. 1. 7.

Verse 29. *And came nigh to the Sea of Galilee*] Where though he had lately been tired out, yet he'l try again. Ministers must have patience with a perverse people, not resolving, as *Jeremy* once in a pelt, to speak no more to them in the name of the Lord, but proving if at any time God will give them repentance to the acknowledging of the truth, &c. 2 *Tim.* 2. 25. I beseech you (said Mr. *Bradford* to one with whom he had taken great pains, but to no great purpose) I pray you, I desire you, I crave at your hands with all my very heart; I ask of you with hand, pen, tongue, and mind, in Christ, for Christ, through Christ, for his name, blood, mercy, power and truths sake, my most entirely beloved, that you admit no doubting of Gods final mercies toward you, howsoever you feel your self, &c. Of this good Martyr it is said, that in travelling with his own heart he would never give over till he had made somewhat of it, as in confession, till his heart melted, in seeking pardon till quieted, in begging grace, till warmed and quickned: so in dealing with others he practised that which St. *Austin* perswadeth every preacher to do, so long to beat upon and repeat the same point, till by the countenance, but especially by the conversation of his hearers, he perceive that they resent and relish it. *Knowing the terror of the Lord*, saith *Paul*, *we perswade men*; we give them not over till we have prevailed with them and subdued them, though never so knotty and knorly.

Act. and Mon.

Aug. de doctr. Christ. & in Psal. 22.

2 Cor. 5 11.

And went up into a mountain] Either to pray, or to preach, or to rest and repose himself, but that would not be; for great multitudes resorted to him. The Sun set on high cannot be hid, no more can Christ in the mount.

Cuivis potest contingere quod cuiquam contigit. Mimus.

Verse 30. *Having with them those that were lame, blind, &c.*] All these infirmities are fruits of sin (which hath made the world an Oecumenial Hospital) and accidents of life; for that which befalleth any man, may befall every man. The privative favours that

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that God shews us here (saith *Gerson*,) are more then the positive: meaning by privative, Gods preserving us from manifold mischiefs and miseries by his manutension, They that are got to heaven are out of the gun-shot: for ther's no more sickness, nor sorrow, nor crying, nor pain, for the former things are passed, *Revel.* 21.4. All corruptions, temptations, afflictions, which stand, some above us, some about us (as the insulting Philistims about blind *Sampson*) shall end with the same blow, fall with the same clap with our selves. At *Stratford bow* were two Martyrs burned at one stake (in the days of Queen *Mary*) *Hugh Laverock* an old lame man, and *John A Price* a blind man. At their death, *Hugh*, after he was chained, casting away his crutch, and comforting the other, he said to him, Be of good comfort my brother, for my Lord of *London* is our good Physitian: he will heal us shortly, thee of thy blindness, and me of my lameness. And so patiently they suffered.

Multò plures, sunt gratiæ privativæ quam positivæ. Gerson.

Act. and Mon. fol. 1733.

Verse 31. *They glorified the God of Israel*] They saw God in those miraculous cures, and gave him his due praise. He is content that we should have the comfort of his benefits, so he may have the glory of them; that's all the rent and return he looks for. All the fee Christ required for his cures was, *Go and tell what God hath done for thee, Go shew thy self to the Priest, and offer, &c.* But we, instead of being temples of Gods praise, become many times graves of his benefits. This made good *David* so oft to put the thorn to his breast, *Psal.* 103.1,2,3. and King *Alphonsus* not so much to wonder at his Courtiers ingratitude to him, as at his own to God.

Verse 32. *I have compassion on the multitude*] My bowels yearn towards them. Neither is he less loving now that he is in heaven, towards his poor penniless necessitous people on earth; but when they are hardest put to't, and haply have not a cross to bless themselves with, as the proverb is, he so graciously provides, that though *the young lions* (or the *strong ones*, as the Septuagint have it) *do lack and suffer hunger, yet they that seek the Lord want nothing thats good for them. Aaron* though he might not bewail the death of his two sons, *Lev.* 10. because he was High-priest, yet his bowels of fatherly affection towards them could not be restrained. Christ retaineth still compassion, *Heb.* 4.5. though free from personal passion: and, though freed from feeling, hath still yet a fellow-feeling. *Manet compassio etiam cum impassibilitate*, saith *Bernard*.

Psal. 34. 10.

Acts 9. 5. Mat. 25. 35. *De grad. humilitat.*

Because they continue with me now three days] The Lord takes punctual and particular notice of all circumstances, how far they came, how long they had been there, how little able they were to hold out fasting to their own homes, &c. And so he doth still, recount how many years, days, hours we have spent with him: what straits, losses, heats, colds, dangers, difficulties we have encountred with and passed thorow; all is exactly registred in his book of remembrance: *I know thy work, and thy labour*, saith he, *Rev.* 2. Men take much pains many times, and none regard it, reward it. But Christ takes notice, not of his peoples works only, but of their labour in doing them, that he may fully recompence their labour of love, their loss of goods, *&c.* the godly shall know in themselves, not only in others, in books, &c. that they have *a better, and an enduring substance*, Heb. 10.34.

Rev. 2. 19.

Verse 33. *Whence should we have, &c.*] See their stupidity and diffidence, yet still budging and breaking out, upon all occasions. What a life hath Christ with the best of us, ere he can bring us to any thing? Corruption will have some flurts, some out-bursts. Nothing cleaves to us more pertinaciously then this evil heart of unbelief, like a fretting leprosie in our cottages of clay, though the walls be well scraped, yet it will never utterly out, till the house be demolished.

Discipuli ut homines nimis homines, &c. Arer. *in loc.*

Verse 34. *Seven, and a few little fishes*] Before, he had fed five thousand with fewer loaves. God can as easily maintain us with a little, as with more; witness *Daniels* pulse, and *Eliah's* cake on the coals, and cruse of water; *Luthers* herring, and *Junius* his one egge a day, when means was short with him, by reason of the civil wars in *France*, so that he could not hear from his friends It is not *by bread only* that man liveth, but by the word of Gods blessing, that maketh it nourishable. As if he *break the staffe of bread*, that is, his own blessing, which is the staffe whereon bread (that staffe of life) leaneth, it can neither feed nor fill, make men neither fuller, nor fatter.

1 King. 19. 6.

Melch. Adam. *in vita Lutheri.* Iun. *in vita sua.*

Verse 35. *To sit down on the ground*] He intended them not only a running-banquet,

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a ſlight come-off, but a full feaſt, a good meal, and therefore bad them ſit down, and feed their fill. It was indeed on the bare ground that they ſate: but ſo do the greateſt Lords in *Turkie* at this day: they ſit at meat, with their legs gathered under them, flat upon the ground; and their chear, when they feaſt moſt ſumptuouſly, is only rice and mutton, with fair water out of the river.

Turk. Hiſt. fol. 713.

Verſe 36. *And gave to his Diſciples*] So confuting their unbelief, and confirming their faith for the future. And the like he doth for us every time we receive the Sacrament of his Supper. He beſpeaks us there, as he did preremptory *Thomas*, Joh. 20. 27.

And the Diſciples to the multitude] This is Chriſts courſe to this day: by the hands of his faithfull Miniſters to deal forth his favours, *to give his holy Spirit* (which is, to *give all good things*, *Mat.* 7. 11. with *Luke* 11. 13.) by the preaching of faith. This Manna comes down from heaven in the dews of the Miniſtry. If our eyes ſee not our teachers, we cannot expect to hear the voice behind us, *Iſa.* 30. 20.

Num 11. 9. 1 Pet. 1. 22.

Verſe 37. *They did all eat and were filled*] They did eat to ſaturity, as men uſe to do at feaſts, where the tables ſeem to ſweat with variety. The Greek word here is, in its proper ſignification, uſed of fatting cattle, that have graſs up to the eyes, ſuch as is that in ſome parts of *Ireland*, where they are forced to drive out their cattle ſometimes from the paſtures into the commons, leſt they ſhould ſurfet and ſpoil themſelves.

ἐχορτάσθησαν, *Hoc proprie dicitur de armentis. Nam χόρτον Græci vocant* gramen aut pabulum. *Beza.*

Seven baskets full] Theſe baskets were bigger and of larger capacity then thoſe coffins. *Mat.* 14. 20 we read of *Paul* let down by the wall in a basket, *Acts* 9. 20. It was ſuch a veſſel then, that a man might ſit in it: as the former may ſeem to have been no larger then a Pye or Paſty, the outſide whereof from the Greeks, we call a coffin.

κόφινοι & σπυρίδες. Sporta.

Verſe 38. *And they that did eat*] See the Notes on *Chap.* 14. 21. Herein was the Majeſty of the miracle, that there was no proportion between the men, and the meat.

Verſe 39. *And he ſent away the multitude*] Not without a bleſſing, and a great deal of good counſel. *Labour not for the meat that periſheth*, &c. Amend your lives, for the Kingdom of heaven is come home to you: Now that you have eaten and are full, beware that you forget not the Lord your God, &c. Be not as children, with whom *eaten bread is ſoon forgotten*. This was wholſome counſel, and far better then their good chear; for this would ſtick by them. Deal we ſo by our gueſts.

Deut. 8. 10, 11.

And came into the coaſts of Magdala.] This is held to be *Mary Magdalens* country, better known by her then ſhe was by it, as the Iſland of *Co* was by *Hippocrates*, and *Hippo* by *Auſtin*.

CHAP. XVI.

Verſe 1. *The Phariſees alſo with the Sadducees came.*]

ἐξῆλθον.

CAme forth, ſaith St. *Mark*, to wit out of the coaſts of *Magdala*, ſo ſoon as ever our Saviour arrived there, to quarrel him, and keep him from doing good. So active are the Devils inſtruments to hinder the Kingdom of God, and the good of ſouls. Truth never wants an adverſary; ſhe goes ſeldom without a ſcratcht face, as the Proverb is. The Phariſees and Sadducees, though at deadly difference betwixt themſelves, yet can eaſily combine againſt Chriſt. So at this day, the Prieſts diſparage the Jeſuits, the Jeſuits the Prieſts, the Prieſts again the Monks, the Monks the Friers, but they can all conſpire againſt Proteſtants, whom they joyntly perſecute. Dogs, though they fight never ſo fierce, and mutually entertear one another, yet, if a Hare run by, they give over, and run after her. *Martial* makes mention of a Hare on the *Sicilian* ſhore, that having hardly eſcaped the hounds that hunted her, was devoured by a Sea dog; whereupon he brings her in thus complaining;

In me omnis terra, aviumq; mariſq; rapina eſt:
Forſitan & cœli, ſi canis aſtra tenet.

Martial. Epigram.

ἐπηρώτησαν, *Viciſſim interrogabant.*

Tempting, deſired him] Or queſtioned him to and fro, ſifted him by interrogatories, pretending to be his friends, and to ſeek ſatisfaction only. All this ſavours ſtrongly of

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of putid hypocriſie, *quæ ipſis domeſtica erat virtus*, as one ſaith of them. *Socinus* did in like ſort ſet upon *Zanchius*. He was, ſaith *Zanchius*, a learned man, and of unblamable converſation, but full of hereſies, which yet he never propounded to me otherwiſe then by way of queſtion, as ſeeming deſirous to be better informed. By this ſubtle means, he drew away many, and ſought to work upon *Zanchius*, as did alſo *Matthæus Gribaldus*, and ſome ſuch others. But when they could not prevail, they brake friendſhip with him, and he with them, for the which he praiſeth God from the bottom of his heart.

Aretius. Homo fuit plenus diverſarum hæreſeôn, quas tamen mihi nunquam proponebat niſi diſputandi cauſâ, & ſemper interrogans quaſi cuperet doceri. Zanch. *præfat. ad lector. operi ſuo de trib. Elohim.* ἀυτοῖς. *ipſis.* *q. ſuis.*

Shew them a ſign] *Them*, by all means, as more worſhipful men then the multitude, ſuch as might merit an extraordinary ſign. See here their Satanical arrogance. So *Herod* would ſee our Saviour, that he might ſee a ſign from him. He looked upon him no otherwiſe then upon ſome common juggler, that would ſure ſhew him his beſt tricks. Thus theſe hypocrites here would gladly be gratified, but they were deceived.

Verſe 2. *When it is evening, ye ſay, It will be fair, &c.*] *q d.* Are you ſo weather-wiſe (which yet is not your profeſſion?) are ye ſo skilful in nature, and yet ſo ignorant of Scripture, as not to know, that now is the time for the Meſſias to come, and that I am He? ſurely you are either notorious ſots, or deep diſſemblers, or both, in ſeeming ſo curiouſly to ſearch after the truth, which yet you neither care to know, nor obey.

Verſe 3. *Can ye not diſcern the ſign of the times?*] The men of *Iſſachar* were in great account with *David*, becauſe *they had underſtanding of the times, to know what Iſrael ought to do*, 1 Chron. 12. 32. *A prudent man foreſeeth an evil, and hideth himſelf*, Prov. 22. 3. He foreſeeth it; not by divination, or ſtar-gazing, but by a judicious collection and connection of cauſes and conſequents: as, if God be the ſame that ever, as holy, juſt, powerful, &c. If ſin be the ſame that ever, as foul, loathſome, pernicious, &c. then ſuch and ſuch events will follow upon ſuch and ſuch courſes. As God hath given us ſigns and fore-tokens of a tempeſt, ſo he hath alſo of an enſuing judgement, and blames thoſe that take not notice thereof; ſending them to ſchool to the ſtork and ſwallow, *Jer.* 8, 7. If *Elias* ſee but a cloud as a hand, ariſing from *Carmel*, he can tell that great ſtore of rain will follow, that the whole heaven will anon be covered. Finer tempers are ſooner ſenſible of change of weather. *Moſes*, as more acquainted with God, ſpies his wrath at firſt ſetting out: ſo might we have done ere it came to this, and have redeemed a great part of our preſent ſorrows, had we had our eyes in our heads, *Eccleſ.* 2. 14. had we not been of thoſe wilfull ones, who ſeek ſtraws to put out their eyes withall, as *Bernard* hath it, or that wink for the nonce, ſaith *Juſtin Martyr*, that they may not ſee, when ſome unſavory potion is miniſtred unto them.

Qui feſtucam quærunt unde oculos ſibi eruant. Bern. ἐκκόπτοις κατανύττες τὸ πρόσω.

Verſe 4. *A wicked and adulterous generation*] See the Notes on *Chap.* 12. 39. The ſame wedge ſerves, the ſame knot. They ſhall have no new anſwer from Chriſt, till they have made better uſe of the old: Let them return to thee, not thou to them, *Jer.* 15. 19.

And he left them, and departed] Becauſe he ſaw his ſweet words were even ſpilt upon them. *Fruſtrà lavantur Æthiopes, & certatur cum hypocritis*: none are more obſtinate and obdurate.

Verſe 5. *They had forgotten to take bread*] As wholly tranſported with fervor in following Chriſt the *bread of life*. This is the fault of but a few now-adays: worldly cares eat up heavenly deſires, as the lean kine in *Pharaohs* dream, did the fat.

Verſe 6. *Take heed and beware of the leaven*] Or take knowledge of, and then take heed of falſe Doctrine; which is fitly called leaven, becauſe it ſowreth, ſwelleth, ſpreadeth, corrupteth the whole lump, and all this ſecretly, ſlily, eaſily, ſuddenly; neither can our eyes diſcern it from dow by the colour, but only our pallate by the taſte. Now the ear trieth words, as the mouth trieth meat, *Job* 34. 3. Try all things before you truſt any thing. Thoſe that ſow falſe Doctrine, are ſomewhere in the *Acts* called λοιμοὶ, *Peſts*, *Botches*, for their danger of infection: ſome can carry their colluſion ſo cleanly, that if poſſible the very elect might be deceived; like Serpents, they can ſting without hiſſing; like cur-dogs, ſuck your blood without biting. *Nota eſt Arrii* ωμία, ſaith one, *quâ Conſtantini de fide Nicenâ eluſit examen*, by the cogging of a dye, by the adding of one *Iota*, they corrupted the ſenſe of the whole Synod. The *Valentinians* had a trick to perſwade before they taught. The ancient *Antitrinitarians* ſet forth a baſe book of their Doctrines under *Cyprians* name, and ſold it dog-cheap, that men might the ſooner buy it, and be led by it, as *Ruffinus* complains. Take heed and beware of ſuch: ye are not ignorant of their wiles.

Ὅρα γνωρίσεως ἐστὶ τὸ γνῶναι, αὐτὸν ταυτόν.

Acts 24. 5.

ὁμοιοὶ non ponentes pro ὁμόδοξον. *Habuerunt artificium quo prius perſuaderent quam docerent.* Tertull.

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Erasm. adag. Joseph. *lib.* 17. *cap.* 3. & 18. *cap.* 1. *Godwin. Antiq.*

Of the Pharisees, and of the Sadduces.] Κακοὶ μὲν θείτης, κακὸι δὲ ἰχθύες. Never a barrel better herring. Howbeit the *Sadduces* affected, by their very name, to be held the only just men, haply because they held, that all the reward that righteous men are to look for, is here in this world. The occasion of this heresie is said to be this. When *Antigonus* taught, that we must not serve God for wages, his scholars understood him, as if he had utterly denied all future rewards or recompence attending a godly life: and thence framed their heresie, denying the Resurrection, world to come, Angels, Devils, and lived as Epicures and Libertines.

Verse 7. *It is because we have taken no bread*] Oh the dulness that is in the best to receive or retain heavenly mysteries! Surely, as Owls see best by night, and are blind by day: so in deeds of darkness we are sharp-sighted, wise to do evil; but in spirituals, we are blinder then beetles, our wits serve us not, we are singularly stupid and stubborn.

Verse 8. *O ye little of faith!*] *Fides famem non formidat.* It was want of faith that made them fear they should perish in the wilderness for lack of bread: God was better to them then their fears. He makes the best living of it, that lives by faith: *Feed on faith*; So *Tremellius* reads that, *Psal.* 37. 3.

διαλογίζεσθε *Disserere significat, ac verbis inter se disceptare.* *Discere, voluit Socrates nihil aliud esse quàm recordari.* Cic. *Tusc. quæst.* D. *Sibbs.*

Why reason ye amongst your selves?] They likely laid the fault of forgetfulness one upon another: but none found fault with himself for his unbelief, and carnal reasoning.

Verse 9. *Neither remember*] *Tantum didicimus, quantum meminimus.* So much we learn as we remember. Our memories are naturally like hour-glasses, no sooner filled with good instructions and experiments, then running out again. It must be our prayer to God, that he would put his finger upon the hole, and so make our memories like the pot of Mannah, preserving holy truths in the Ark of the soul.

Verse 10. *Neither the seven loaves.*] Learn to lay up experiences. If we were well read in the story of our own lives (saith a Reverend man) we might have a Divinity of our own. The Philosopher saith, that experience is *multiplex memoria*, because, of the memory of the same thing often done, ariseth experience, which should be the nurse of confidence.

Verse 11. *How is it that ye understand not?*] Ignorance under means is a blushfull sin. The Scripture calls such, Horses, Asses, Mules, and sends them to school to unreasonable creatures.

Verse 12. *Then understood they how, &c.*] This chiding then was well bestowed. So was that, *Luke* 24. 29. upon the two Disciples going to *Emaus*, and that upon the Virgin *Mary*, Joh. 2. 5. she laid her hand upon her mouth and replied not. And that upon the *Corinthians* for conniving at the incestuous person, and that upon the *Laodiceans*, Rev. 3. 14. for *Eusebius* telleth us, that in his time it continued to be a flourishing Church. It is said of *Gerson*, that he took not content in any thing so much, as in a plain and faithful reproof from his friend. It is a commendation to suffer the words of exhortation, *Heb.* 13.

In vita Gerson.

Verse 13. *Whom do men say that I, &c.*] This Question Christ asked, not as tickled with ambition to hear his own commendation (which yet is held and said to be the only *sweet hearing*) but as taking occasion to make way for their Christian confession, and likewise for their further information.

ἥδιον ἄκουσμα ἑαυτοῦ. *Xenophon.*

The son of man am?] So he was called. 1. Because a true man. 2. Because he passed for no more then an ordinary man. *How can this man give us his flesh to eat?* Joh. 6. 3. Because as man born of a woman, he was of *few days and full of trouble*: yea, he was the man that had seen affliction by the rod of Gods wrath.

Verse 14. *Some say that thou art John,* &c.] His body they saw was not *John's*, but they held then (and the Jews at this day hold) the *Pythagorean* transanimation, or passing of souls out of one body into another. So, because they received not the love of the truth, God gave *them up to the efficacy of error*, even the better sort of them: for there were that held Christ neither the Baptist, nor *Elias*, but a drunkard, a demoniack, &c. Who now can think to escape variety of censures? And why should any stumble at the diversity of opinions touching Christ and his Kingdom?

2 Thes 2. 11.

Verse 15. *But whom say ye that I am?*] *q. d.* It behoveth you to say something, that is, better to the purpose, then the vulgar saith and censureth God will take that of some that he will not of others. Christ would not have his to stand doubtful, and to adhere to nothing certainly: to be in Religion as idle beggars are in their way, ready to

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to go which way ſoever the ſtaff falleth; but to ſtrive to a *plerophory*, a full aſſurance of knowledge, a *certainty*, as *Luke* hath it, *Chap.* 1.4. and to be fully perſwaded, *verſe* 1. A conjectural confidence, a general faith, the Colliers faith, as they call it, ſufficeth not, To believe as the Church believes, &c. And yet *Thomas Aquinas*, that great Schoolman had no better a faith to ſupport him at the laſt hour of his life: nor could he have any reſt within, till he had taken up the Bible, and clipping it in his arms, ſaid, *Lord, I believe all that is written in this holy book.*

Verſe 16. *Simon Peter anſwered, &c.*] As the mouth of the company, and one that being, haply, elder, and ſurely bolder then the reſt, ſpake thus for them. But what a foul mouth of blaſphemy opened thoſe two Popes (*Peters* pretended ſucceſſors) *Leo* the firſt, and *Nicolas* the third, that boaſted, that *Peter* was taken into fellowſhip of the individual Trinity? Neither can that be excuſed that *Hierom* commenteth on the former verſes (*Whom do men ſay that I am? But whom ſay ye that I am?*) that our Saviour there purpoſely oppoſeth his Diſciples to men, to intimate that they were ſomething more then men. This is ſomething like that Note of a Latin Poſtiller upon *Exod.* 30.31. where, becauſe it is ſaid, *Verſe* 32. *Upon mans fleſh the holy oyntment ſhall not be poured, Thou ſhalt anoint Aaron and his ſons therewith*, thence infers, that Prieſts are Angels, and have not humane fleſh. Theſe were humane gloſſes, and ſavoured as little of Gods meaning, as that unſavory ſpeech of *Peter*, verſe 22. of this Chapter, for the which he heareth, *Get thee behind me, Satan; thou ſavoureſt not, &c.*

Petrum in conſortium individuæ Trinitatis aſſumptum jactabunt. Reginus.

Thou art Chriſt the Son of the living God] A ſhort confeſſion, but ſuch as in few, containeth whatſoever we believe concerning the perſon and office of Chriſt, *Brevis & longa planeq; aurea eſt hæc confeſſio.* Well may we ſay of it, as S. *Bartholomew* (quoted by *Dionyſius*) did of the Doctrine of Divinity, that it is, Καὶ πολλὰ ἁ ὀλίγα, *Little and yet large.*

ὀλίγα τὰ ὅ τε τὰ πολλά. *Singulæ dictiones ſuos habent articulos ἐμφατικὰς adjectos.* Aret.

Verſe 17. *Bleſſed art thou, Simon*] Theſe, and the following words of our Saviour to *Peter*, were meant to all the Apoſtles alſo, *John* 20.22,23. Chriſt took his beginning of one, to teach unity in his Church, in the confeſſion of faith. Note this againſt the Papiſts, who miſerably wreſt, and deprave this text, to the proying of the Papal Monarchy. *Gregory* the great, though he ſtiled himſelf a ſervant of Gods ſervants, and deteſted the Pope of *Conſtantinople* for arrogating the title of Univerſal Biſhop, during the raign of *Mauritius*; yet when he was ſlain, and ſucceeded by the Traytor *Phocas*, he ceaſed not to flatter the ſame *Phocas*, to commend unto him the care of the Church of *Rome*, and to exhort him to remember this ſaying of our Saviour, *Thou art Peter, &c.* and for no other end; then that he might extend his power by the favour of the parricide.

Iac. Revius, *hiſt. Pontif.*

Verſe 18. *Thou art Peter*] *i.e.* Thou art a living ſtone in the ſpiritual Temple, like as *Peter* ſaith all other Chriſtians are, 1 *Pet.* 2.5. And here Chriſt tells *Peter* why at firſt he gave him that name.

Upon this Rock] That is, upon this thy rocky, thy ſolid and ſubſtantial confeſſion of me. *Auſtin* ſaith, the *Rock is Chriſt, not Peter.* But this, ſaith *Stapleton*, is *humanus lapſus in Auguſtino.* So the Schoolmen ſay, that S. *Auſtin* ſtood ſo much for grace, that he yielded too little to free-will. But it was a true ſaying of learned D. *Whitakers* in his anſwer to *Campian*, *Patres in maximis ſunt noſtri, in multis varii, in minimis veſtri.* Not *Peter*, but *Phocas* is the right craggy rock upon which the Popiſh Supremacy is founded.

De verb. Dom. Serm. 13. *Principiorum l.* 6.c.3.

I will build my Church] Chriſt calls not the Church βουλὴν, or σύγκλητον, which is properly a convention of Lords and Stateſmen, but ἐκκλησίαν, which is an Aſſembly of the common people, even thoſe of the lower rank and condition; according to that 1 *Cor.* 1. 26. and *Luke* 1.48. he hath *regarded the low eſtate of his hand-maiden.*

ἐκκλησιάζειν, *eſt concionari, cum populo agere.* Cameron.

And the gates of hell, &c.] That is, all the power and policy of hell combined. The Devil lendeth his inſtruments, the Churches enemies, his ſeven heads to plot, and his ten horns to puſh. Craft and cruelty go together in them, as the Aſp never wanders alone; and as the Scripture ſpeaks of thoſe birds of prey, *Iſa.* 34. 16 *None of them wants his mate.* But yet all this ſhall not prevail: The Devil may ſhake his chain at the Saints, not ſet his fangs in them. For why? they ſtand upon *a rock that is higher then they*, ſo that the floods of temptations and oppoſitions cannot come ſo much as at their feet; or if they reach to the heel, yet they come not at the head; or if they ſhould daſh higher upon them, yet they break themſelves.

Shall

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Peachams valley of vanity. 127.

Shall not prevail against it] No, though the Devil should discharge at the Church his greatest Ordnance; say they were as big as those two cast by *Alphonsus* Duke of *Ferrara*, the one whereof he called the *Earthquake*, and the other *Grandiabolo*, or the great Devil.

Quest. *Whether may the Catholick Church erre in fundamentals?*

Answ. It is answered, that though the universal Church of Christ, taken for his mystical body upon earth, and complete number of his Elect, cannot erre in matters fundamental, yet the external visible part of the Church may erre, because the truth of God may be locked up within the hearts of such a company, as in competition of suffrages, cannot make a greater part in a general Council; so that the sentence decreed therein, may be a fundamental errour.

D. *Preston.*

Verse 19. *And I will give unto thee the keys,*] *i.e.* I will make thee and all my Ministers stewards in my house, 1 *Cor.*4.1. such as *Obadiah* was in *Ahabs* house, as *Eliakim* in *Hezekiahs*, upon whose shoulder God laid the key of the house of *David*, so that he opened and none shut, and shut and none opened, *Isa.* 22. 22. Now let a man so think of us Ministers, how mean soever, and we shall not want for respect.

Verse 20. *That they should tell no man*] *viz.* Till the due time. Every thing is *beautiful in its season*, saith *Solomon*. Taciturnity in some cases is a vertue, as here. The Disciples might preach that Christ the Son of *David* was come to save the world; though they might not particularly point him out, as the Son of the living God: which when *Pilate* himself heard, he was afraid, saith the text, and sought to deliver him.

Eccles. 3.

Verse 21. *How that he must go to Jerusalem*] He must, *necessitate non simplici, sed ex supposito.* It being supposed that God had decreed this way (and no other) to glorifie himself in mans salvation by the death of his dear Son (wherein the naked bowels of his love were laid open to us, as in an anatomy) it was necessary that Christ should be killed and raised again at the third day, *Voluntas Dei, necessitas rei.*

And be killed and raised again] That we might live and raign with him for ever, who else had been killed with death, as the phrase is, *Rev.*2.23. that is, had come under the power of the second death. *David* wished he might have dyed for *Absolom*, such was his love to him. *Arsinoe* interposed her self between the murtherers weapons, sent by *Ptolomy* her brother, to kill her children. The Pellican not only feeds her young with her own blood, but with invincible constancy abides the flames of fire for their preservation. Christ is that good Shepherd, who gave his life for his sheep: He is that true Pellican, who saw the wrath of God burning about his young ones, and cast himself into the midst thereof, that he might quench it. *He was delivered for our offences, and was raised again for our justification, which began in his death, but was perfected by his resurrection.*

Rom. 4. 25.

Verse 22. *Then Peter took him*] Took him by the hand, and led him apart, as we do those we are most intimate with, in great courtesie and secresie, to impart to them things of greatest importance. *Peter* was strongly possest with a fond conceit of an earthly Kingdom; and as *Joseph* dreamt of his preferment, but not at all of his imprisonment; so neither could *Peter* think or hear of Christs being killed, whom he had even now confessed to be the Christ, the Son of the living God. See here how easily we slide, by the deceitfulness of our hearts, from the mean to the extream. *Peter* having made a notable profession of his faith, and being therefore much commended by Christ, presently takes occasion to fall from the true holiness of faith, to the sawciness of presumption, in advising his Master to decline the cross.

Non tantum significat reprehendere & increpare, sed etiam interminari & interdicere. Gerh. Baron. *Annal.* *Sands* his Rel. of West. Relig.

And began to rebuke him, saying,] No, he did not rebuke him, saith *Maldonat* the Jesuit, but friendly counselled him only, as if ἐπιτιμᾶν were not to *chide and charge*, as masters do their servants, even with threatnings and menaces. But these Patrons of *Peter* (as they pretend) will not abide that he should be blamed for any thing. *Baronius* blusheth not to say (and so to put the lye upon the Holy Ghost himself) that *Paul* was out in reproving *Peter*, Gal.2.14. and that it had been better manners for him to have held his tongue. Others of them have blasphemously censured S. *Paul* in their Sermons, as a hot-headed person, of whose assertions go great reckoning was to be made by the sober-minded; and that he was not secure of his preaching, but by conference with S. *Peter*, neither durst he publish his Epistles, till S. *Peter* had allowed them.

Verse

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Verſe 23. *Get thee behind me, Satan*] Come behind as a Diſciple, go not before me as a Teacher: underſtand thy diſtance, and hold thee to thy duty, by moving in thine own ſphere; that thou be not thus odiouſly eccentrick, another Satan, who ſets thee a work thus to tempt me, as he once did *Eve* to ſeduce *Adam*; Here *Maldonat* is hard put to it, to ſave *Peter* blameleſs, and ſaith, that, *Get thee behind me* is an Hebrew phraſe, and imports no more then *Follow me*. But when he comes to conſider that Chriſt calls him Satan, and that it would not be ſeemly that Chriſt ſhould bid Satan follow him, he is forced to confeſs that it is the ſpeech of one that bids another be packing out of his preſence with indignation, like that of Chriſt to the tempter, *Mat.* 4. *Get thee hence, Satan. Profit tibi ſtercutatio tua, Maldonate.* When the Executioner wiſhed *Polycarp* to be merciful to himſelf, he bad him hold his peace; he was his tormentor, not his Counſellor.

Thou art an offence unto me] Thou doeſt thy good will to hinder me in the courſe of my calling, as Mediator, wherein, ſay ſome, he ſinned more grievouſly then afterwards he did in denying his Maſter, and was therefore ſo ſharply rebuked. So when *Socrates* was ſollicited by *Criton* to break priſon, and ſave his life by flight. Friend *Criton*, ſaid he, thine earneſtneſs herein were much worth, if it were conſiſtent with uprightneſs; but being not ſo, the greater it is, the more troubleſom. I know not (ſaid that *Scotch* Martyr) by what reaſon they ſo called them my friends, which ſo greatly laboured to convert (pervert) me. Neither will I more eſteem them then the *Midianites*, which in times paſt called the children of *Iſrael* to do ſacrifice to their Idols.

ἡ σπουδὴ σὲ πολλὰ ἀξία εἰ μὴ παρὰ τοῦτο ὀρθὴ εἴη εἰ δὲ μή, δωρεῖζων, τοσούτῳ μᾶλλον πρέπουσα. *Act. and Mon. fol.* 1153.

But the things that be of men] Erewhile it was of *Satan*, now of *men*. How eaſie is it to deſcry a Devil in our beſt friends ſometimes, as *Rebezies* the French Martyr did in his parents? Satan ſuborns ſuch as may do much with us, and works in them effectually for our hurt, as a Smith doth in his forge, *Epheſ.* 2.2. *They were tempted*, and thereby *tormented*, ſaith the Apoſtle of thoſe Worthies, *Heb.* 11.37. Satan ſpeaks to us ſometimes by our friends, as thorow trunks and canes.

ἐπειρασθησαν.

Verſe 24. *If any man will come after me*] Not ſtep before me, preſcribe to me, as *Peter* attempted to do, whoſe fault herein is purpoſely recorded, that he might not be (as by the Papiſts, for politick reſpects, he is) over-much magnified, nay deified, as is above obſerved, and made collateral, a very copeſmate to Chriſt himſelf.

ἀπαρνησάσθω.

Let him deny himſelf] *Abdicet ſeipſum*, Let him abrenounce himſelf flatly, peremptorily, again and again (as the word importeth) with a ſtout and ſtiff denial to ſo unreaſonable a requeſt, as ſelf will be ſure to make to a man his whole life throughout. Every one hath many a *ſelf within* himſelf to ſay nay to, though never ſo dear to him. *Levy* ſaid unto his father and to his mother, *I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children, that he might obſerve Gods Word, and keep his Covenant*, Deut. 33.9. This was much: But he that will be Chriſts Diſciple, muſt do more then this: He muſt deny himſelf, his own reaſon, will, affections, appetite, aims, ends, acts, righteouſneſs, &c. he muſt utterly renounce himſelf, as much as if he had nothing at all to do with himſelf. Yea, he muſt condemn and caſt away himſelf, as God doth thoſe reprobates, whom he denieth, diſowneth and diſavoweth for ever. *Horreo quicquid de meo eſt ut ſim meus*, ſaith *Bernard*. *Ita cave tibi ut caveas teipſum*, ſaith another. So take heed to your ſelf, that you take heed of your ſelf. Oh miſery! ſaith a third; we could not ſuffer a Lord, and yet we ſuſtain to ſerve our fellow-ſervant, ſelf. *Valentinian* the Emperour dying, affirmed, that he was proud of one of his victories only, *viz.* That he had overcome his own fleſh, that worſt of enemies. Of all ſlaveries, none ſo grievous to a good heart, as to be ſlave to himſelf. And this yoke of ſlavery, it is an eaſie matter to ſhake off, ſaith *Seneca*, but he is foully deceived; for a man will ſooner ſay nay to all the world, then to himſelf. This made *Robert Smith* the Martyr write thus to his wife, *Be always an enemy to the devil and the world, but ſpecially to your own fleſh*. There are ſome diſeaſes that will not be cured, till we be let blood *ad deliquium animæ*, till the patient ſwoon: and ſuch is ſin; it is *corruptio totius ſubſtantiæ*, the ſinner muſt be unmade, taken all aſunder, ere the new creature can be made up in him; he muſt be ſtark dead to ſin, ere he can live to righteouſneſs, as S. *Peter* hath it; and the word he uſeth there, implyeth, that the old frame muſt be utterly diſſolved, and the whole man done to death, and offered for a whole burnt-offering

Orem miſeram! Dominum ferre non potuimus, conſervo ſervimus. Cic. *epiſt. lib.* 12 *Act. and Mon. fol.* 1545.

ἀπαρνησάσθω; 1 Pet. 2.24.

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offering. In stead of a Ram, saith *Origen*, we must kill our ireful passions; in stead of Goat, our unclean affections; in stead of flying fowls, our idle thoughts and evil imaginations. Lo this is that Evangelical Sacrifice, that rational service so much commended and called for, *Rom.* 12. 1. *Do this, and thou shalt live*; leave it undone, and thou art undone for ever. Pray therefore with him, *Domine, libera me à malo homine, meipso*, Lord, free me from an ill man, my self.

And take up his cross] Where self is renounced, the cross is easily born. It is self (saith one) makes the cross pinch. Things puft up with wind, break when they come to the fire: so those that are puffed up, and filled with self, will suffer nothing. Privation is one of the principles of natural generation, so is self-denial of holy conversation. Fain would this flesh make strange of that which the Spirit doth embrace (said M. *Saunders*, Martyr, in a letter written to his wife out of the prison.) O Lord how loth is this loitering sluggard to pass forth in Gods path! It fancieth forsooth much fear of fray-bugs, &c. Take up the cross and follow me thorow thick and thin, thorow fire and water; Oh this is an hard saying, saith another Martyr. But if there be any way on horse-back to heaven, surely this is the way. Only we must take up our Cross, be active in it, and not stay till it be laid upon us, whether we will or no. And then bear it patiently, not grin under the burthen of it, as antick pictures seem to do under the weight of the house side whereunto they are fastened. Drink off Gods cup willingly, and at the first (saith M. *Bradford*) and when it is full; lest peradventure if we linger, we drink at length of the dregs with the wicked, if at the beginning we drink not with his children. We must take up our crosses (saith another) and when God bids us yoke, he is the wisest man that yields his neck most willingly.

Act. and Mon. fol. 1559.

Ibid. 1494.

Ibid. 1488.

M. *Bayn.*

And follow me] Without scisitation; let him go blind-fold whether I lead him, as *Abraham* did. Neither may he leap over the hedge of the command, for avoiding the foul way of affliction, *Sed eundum quocunq; Christus vocârit, etiamsi in ea loca migrandum esset*

Semper memento illud Pythagoricum. Ἕπου Θεῷ. *Boetius.*

——*Pigris ubi nulla campis*
Arbor æstivâ recreatur aurâ;
Quod latus mundi nebulæ, malusque
Jupiter urget.

Horat. *lib.* 1, *od.* 22.

God hath predestinated us to be conformed to the image of his Son, in sufferings also, *Rom.* 8. 29. *Crux pendentis, Cathedra docentis. Plato* was crook-backt, and his scholars counted it an ornament to go crooked like him. *Aristotle* lisped, and his scholars thought it honor to lisp. Shal not we hold our selves honoured that may suffer with Christ, and then be glorified also with him?

Verse 25. *For whosoever will save his life*] That is parsimonious of it, when Christ calls him to be prodigal of it. Man is naturally a *life-loving creature. What man is he that desireth life? I do*, and *I*, and *I*, as *Augustine* brings men in, making ready answer. Life is sweet, we say, and every creature makes much of it, from the highest Angel to the lowest worm, as that Father observeth. But life in Gods displeasure is worse then death, as death in his true favour is true life, said *Bradford* to *Gardiner*; for such a death lays hold upon eternal life, as S. *Paul* hath it, 1 *Tim.* 6. 19. or (as other Copies read it) *upon life indeed*. For, *eterna vita vera vita*, saith *Augustine*. *None to that*, as *David* said of *Goliahs* sword. *None but Christ, none but Christ*, as that Martyr cryed in the flames. This love of Christ made them sacrifice their deerest lives to his name, yea profess, as *John Ardely* did to *Bonner*, That if every hair of his head were a man, he would suffer death in them all for his sweet Christs sake. My wife and my children are so dearly beloved unto me, that they cannot be bought from me for all the riches and possessions of the Duke of *Bavaria*; But for the love of my Lord God I will willingly forsake them, said *George Carpenter*, who was burnt at *Munchen* in *Bavaria*.

ζῶον φιλόζωον Æsop *in fab.* *Quis vitam non vult?* Aug.

Act. and Mon. fol. 1459. τὸ ὄντως ζωῆς. Aug. *de pcc. mor. l.* 1. *c.* 11. *Act. and Mon. fol.* 1438.

Ibid. 807.

Verse 26. *For what is a man profited*] *Francis Xanerius* counselled *John* the third, King of *Portugal*, to meditate every day a quarter of an hour on this divine sentence. If there could (saith a reverend Divine) be such a bargain made, that he might have the whole world for the sale of his soul, he should (for all that) be a loser by it. For he might (notwithstanding) be a Bankrupt, a beggar, begging in vain, though but

M. *Ley* his Monitor of Mortality.

for

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for a drop of cold water to cool his tongue. Is it nothing then to loſe an immortal ſoul, to purchaſe an everliving death? The loſs of the ſoul is in this verſe ſet forth to be: 1. Incomparable. 2. Irreparable. If therefore to loſe the life for money be a madneſs, what then the ſoul? What wiſe man would fetch gold out of a fiery crucible? hazard himſelf to endleſs woes, for a few wateriſh pleaſures? give his ſoul to the Devil, as ſome Popes did for the ſhort enjoyment of the Papal dignity? What was this but to win *Venice*, and then to be hanged at the gates thereof, as the Proverb is. In great fires men look firſt to their jewels, then to their lumber: So ſhould theſe ſee firſt to their ſouls, to ſecure them, and then take care of the outward man. The ſouldier cares not how his buckler ſpeeds, ſo his body be kept thereby from deadly thruſts. The Pope perſwading *Maximilian* (King of *Bohemia*, afterwards Emperor) to be a good Catholick, with many promiſes of profits and preferments, was anſwered by the King that he thanked his Holineſs; but that his ſouls health was more dear to him then all the things in the world. Which anſwer they ſaid in *Rome* was a *Lutheran* form of ſpeech, and ſignified an alienation from the obedience of that Sea; and they began to diſcourſe what would happen after the old Emperors death.

Non magis juvabitur, quam qui acquirat Venetias, ipſe verò ſuſpendatur ad Portam, ut eſt in proverbio. Par. *in loc.*

Hiſt. of the Coun. of *Trent.* fol. 429.

Or what ſhall a man give in exchange] He would give any thing in the world, yea 10000 worlds if he had them, to be delivered. But out of hell there's no redemption. Hath the extortioner pilled, or the robber ſpoiled thy goods? By labour and leiſure thou mayeſt recover thy ſelf again. But the ſoul once loſt is irrecoverable. Which when the guilty ſoul at death thinks of: Oh what a dreadful ſhreek gives it, to ſee it ſelf lanching into an infinite Ocean of ſcalding lead, and muſt ſwim naked in it for ever! How doth it trembling, warble out that doleful Ditty of dying *Adrian* the Emperor.

Animula, vagula, blandula,
Hoſpes comeſque corporis,
Quæ nunc abibis in loca
Horridula, ſordida, triſtia,
Nec, ut ſoles, dabis jocos?

Verſe 27. *In the glory of his father with his Angels*] Great will be the glory of the man Chriſt Jeſus at his ſecond coming. He ſhall come riding on the clouds (not that he needs them, but to ſhew his ſoveraignty) environed with flaming fire, mounted on a ſtately throne, attended by an innumerable company of Angels (for they ſhall all come with him, not one of them left in heaven) who ſhall miniſter unto him in this great work irreſiſtibly, juſtly, ſpeedily, *Rev.* 15.6. Chriſt himſelf ſhining in the midſt of them, with ſuch an exuberancy and exceſs of glory, as that the Sun ſhall ſeem but a ſnuff to him. This glory, howſoever it is here called, *The glory of the Father*, becauſe he is the fountain, as of the Deity, ſo of the Divine glory wherewith Chriſt is crowned, *Phil.* 2.9. 1 *Tim.* 3. 16. yet is it his own glory (as he is one with the Father and the holy Ghoſt) and ſo it is called, *Mat.* 25.31. *John* 17. 5. Now if *Iſrael* ſo ſhouted for joy of *Solomons* coronation, and in the day of his Eſpouſals, that the earth rang again. If the *Grecians* ſo cryed out *Soter, Soter*, to *Flaminius* the *Roman* General, when he had ſet them at liberty, that the very birds, aſtonied at the noiſe, fell down to the earth: Oh how great ſhall be the Saints joy to ſee Chriſt the King in his beauty and bravery at the laſt judgement?

2 Theſſ. 1.8. Mat. 25.31.

1 Kings 1. Cant. 3.11.

Verſe 28. *Which ſhall not taſte of death*] The Saints do but taſte of death only, they do no more but ſip of that bitter cup, which for taſting of that forbidden fruit in the Garden, they ſhould have been ſwilling and ſwallowing down for ever.

Till they ſee the Son of man, &c.] This verſe is to be referred to the transfiguration recorded in the next Chapter, where ſome of them had the happineſs to ſee Chriſt in his Kingdom; that is, in his heavenly glory, whereof they had a glimpſ.

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Chap. XVII.

Verse 1. *And after six days*]

Luke 9. 28. *Luke* saith, about eight days after. It comes all to one. For *Matthew* puts exclusively those days only that went between, and were finished; but *Luke* puts the two utmost days also into the reckoning.

Jesus taketh Peter, James and John] So *Matth.* 9. when he raised the Damosel, he took with him these three only; haply as best beloved, because bold: *Boanergesses*, more zealous then the rest, or the better to fit them for further tryal; great feelings oft precede great afflictions. Howsoever, it is no small favour of God to make us witnesses of his great works, and so let us take it. As all *Israel* might see *Moses* go toward the Rock of *Rephidim*, none but the Elders might see him strike it. That God Crucifies his Son before us, that he fetcheth the true water of life out of the Rock in our sight, is an high prerogative. And no less surely, that we are eftsoons transported in prayer, carried out of the body in divine meditation, and lost in the endless maze of spiritual raviſhments; that we return from the publike Ordinances, as *Moses* did from the Mount, with our faces shining; that we are transfigured and transformed into the same image from glory to glory, and that the Angel of the Covenant doth wondrously, during the time of the sacrifice, whiles *Manoah* and his wife look on, &c. These are special priviledges communicated to none but the communion of Saints.

And bringeth them up into an high mountain] The name of this mountain no Evangelist expresseth; but by common consent it was mount *Tabor* (which *Josephus* calleth *Itabirion*) whereof *Hierom* wrieth copiously and elegantly in his Commentary upon the fifth of *Hosea*. Our Saviour, when he had some special work to do, went usually up into a mountain; to teach us to soar aloft in great performances especially, and to be heavenly-minded, taking a turn or two ever and anon, with Christ in Mount *Tabor*, treading upon the Moon, with the Church, *Rev.* 12. 1. having our feet at least where other mens heads are, on things on earth (*Prov.* 15. 24. *The way of life is above to the wise*) delighting our selves in high flying, as Eagles, never merry till gotten into the ayr or on the top of trees, with the lesser birds. *Zacheus* could not see Christ till he had climbed the Fig-tree. Nor can we see the Consolation of *Israel* till elevated in divine contemplation, till gotten up into Gods holy hill. The people tasted not Mannah, till they had left the leaven of *Egypt*.

Ioseph *lib.* 4. *de bell. Iudaico. cap.* 2.

ἔντευξις interpellatio ἐπερώτημα.

And was transfigured before them] This was whiles he was praying, as S. *Luke* noteth. Prayer rightly performed, is a parling with God, 1 *Tim.* 2. 1. a standing upon Intergatories with him, 1 *Pet.* 3. 21. a pouring out of the heart unto him, *Psalm* 62. 8. a familiar conference with him; wherein the soul is so carried beyond it self otherwhiles, *ut caro est penè nescia carnis*, as S. *Hierom* speaks of certain holy women in his time, that they seemed in place only remote, but in affection to joyn with that holy company of heaven. So Dr. *Preston* on his death-bed said, he should *change his place, but not his company*. *Peter* praying fell into a trance. *Cornelius* praying saw heavenly visions. Mr. *Bradford*, a little before he went out of the Counter, prayed with such plenty of tears and abundant spirit of prayer, that it raviſhed the minds of the hearers. Also when he shifted himself in a clean shirt made for his burning, he made such a prayer of the Wedding garment, that the eyes of those present were as truly occupied in looking on him, as their ears gave place to hear his prayer. *Giles* of *Brussels*, Martyr, was so ardent in his prayers, kneeling by himself in some secret place of the prison, that he seemed to forget himself. Being called many times to meet, he neither heard nor saw them that stood by him, till he was lift up by the arms: and then gently he would speak unto them, as one awaked out of a deep sleep. *Amor Dei est ecstaticus —— sui nec se finit esse juris.* ——

In regul. sanct.

See the preface to his treatise of Gods Attributes.

Act. and Mon. fol. 1458.

Ibid. fol. 811.

Verse 3. *Moses and Elias appeared*] Those *immortalitatis Candidati*, as the Ancients called them. God had buried *Moses*, but brought him forth afterwards glorious; the same body which was hid in the valley of *Moab*, appeareth here in the hill of *Tabor*.

Christ

Christ by rotting, refines our bodies also; and we know that when *he, Who is our life, shall appear, then shall we also appear with him in glory*, Col. 3. 4. As in the mean space, be not we conformed to this world, but rather transformed by the renewing of our minds; and in whatsoever transfiguration or ravishment we cannot find *Moses* and *Elias*, and Christ to meet (as here they did in this sacred Synod) that is, if what we find in us be not agreeable to the Scriptures, we may well suspect it as an illusion. Rom. 12. 2.

Verse 4. *Lord, it is good for us to be here*] *Hic plura absurdè quàm verba.* But he knew not what he should say, he was so amused, or rather amazed at that blissful-sight. So *Paul*, whether in the body, or out of the body, when rapt into the third heaven, he cannot tell, God knoweth; and again, *he cannot tell, God knoweth*, 2 *Cor.* 12. 2, 3. Only this he can tell, that he heard ἄῤῥητα ῥήματα, *wordless words*, such things as words are too weak to utter, and at the thought whereof,

Claudicat ingenium, delirat linguaque, mensque.

It is as impossible to comprehend heaven joys, as to compass the heaven with a span, or contain the Ocean in a nutshel. No wonder then though *Peter* cry out, *It is good being here*: Or, it is better being here then at *Jerusalem* (so S. *Chrysostome* senseth it) whither our Saviour had said he must go, and suffer many things of the Elders, and be killed, *&c.* That S. *Peter* liked not; but would build here rather. All men would have heaven, but not the rough way that leads to it; they would enter into Paradise, but not through that narrow portal of afflictions; they would sit in the seat of honor with *Zebedees* children, but not drink of Christs cup, much less be baptized with his baptism; that is, be dowzed over head and ears in the waters of miseries. They would feed on manchet, tread on roses, and come to heaven, as passengers at sea do many times to the haven, whiles they are sleeping, or before they are aware. But this is no less a folly then a delicacy, thus to think to divide between Christ and his cross, to pull a rose without pricks, to have heaven without hardship.

One for thee, one for Moses, one for Elias] He never thought of one for himself, he was so transported; but he had provided ill for himself and us, if Christ had taken his counsel; for so he should have declined death, whereby *life and immortality was brought to light to the Saints.* And this unadvised advice was so much the worse in *Peter*, because but six days before he had been sharply shent by our Saviour, and called Satan for such carnal counsel; and besides that, even then he heard *Moses* and *Elias* conferring with Christ about his departure, confirming him against it. It's hard to say how oft we shall fall into the same fault (though foul) if left to our selves. 2 Tim. 1. 12. Luke 9. 31.

Verse 5. *Whiles he yet spake*] But had no answer (because he deserved it not) to so *fooliſh* a proposition. Only the Father answereth for the Son, by the Oracle out of the cloud, according to that, *I bear not witness to my self, but the Father that sent me, he it is that beareth witness of me.* John 8.

A bright cloud overshadowed them] As a curtain drawn betwixt them and the heavenly glory; to the contemplation whereof they were not yet sufficient. Hereby also their senses were drawn off from beholding Christs glory, to hear the voyce from heaven, which by the cloud, as by a chariot, was carried into their ears with greater sound and solemnity. *Non loquendum de Deo sine lumine*, was a saying of *Pythagoras*: God may not be mentioned without a light.

This is my beloved Son, in whom] Here God maketh use of three diverse passages and places of his own book, *Psa.* 2. 7. *Isa.* 42. 1. *Deut.* 18. 18. to teach us when we speak, to speak as the Oracles of God, inure our selves to Scripture-language. The voyce also which Christ heard from heaven at his baptism, in his first inauguration is here repeated *totidem verbis* in his transfiguration, which was no small confirmation to him doubtless; as it was also to *Peter* and the rest, that this voyce was the same in effect with his and their confession of Christ in the former Chapter, *verse* 16. *Thou art Christ the Son of the Living God.* 1 Pet. 4. 11.

In whom I am well pleased] In whom I do acquiesse, and have perfect and full complacency, singular contentment. And as in him, so in us thorow him, *Zeph.* 3. 17. *he rests in his love to his*, he will seek no further; *effecit nos sibi dilectos in illo Dilecto*, he hath made us accepted in that beloved one. Here we have Gods acquittance for our better security. ἐν ᾧ εὐδόκησα.

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Hear ye him] As the Arch-prophet of the Church, *Deut.* 18. 15. that *Palmoni-hammedabber*, as *Daniel* calleth him, that excellent Speaker, that Master of Speech that came out of the bosom of his father, and hath his whole mind at his fingers ends, as we say, *Hear ye him*, Hear none but him, and such as come in his name and word. *Hæc vox* [*hunc audite*] *summam authoritatem arrogat Christo* (saith *Erasmus*) *At nunc videmus passim dormitari ad Christi doctrinam seu crassam ac rudem, & concionis auribus inculcari quid dixerit Scotus, quid Thomas, quid Durandus*, &c. But what said S. *Augustine*? when *Manichæus*, contesting with him for audience, said, *Hear me, Hear me*: Nay, said that Father, *Nec ego tu, nec tu me, sed ambo audiamus Apostolum, &c.* Neither hear thou me, nor I thee, but let us both hear Christ. *Cyril* saith, that in a Synod at *Ephesus*, upon an high throne in the Temple, there lay *sanctum Evangelium*, to shew that Christ was both present and President there. He is *Rabbenu Doctor irrefragabilis Padre Cerephino, &c.* And if Popish Votaries so observe their Governors, that if they command them a voyage to *China* or *Peru*, they presently set forward, to argue or debate upon their Superiors Mandates they hold presumption, to disobey them, sacriledge: How much more should we give this honor, audience and obedience to Christ the wisdom and word of God?

Dan. 8. 13.

Verse 6. *They fell on their faces*] As amazed and amated with that stupendious voyce that came from the excellent glory, as S. *Peter* phraseth it, 2 *Pet.* 1. 17. So *Moses* and *Elias*, hid their faces when God spake unto them, as not able to bear his brightness; rottenness entred into their bones. The very Angels cover their faces before him with two of their wings, as with a double scarf, or as one claps his hands upon his face when it lightneth, and flasheth suddenly upon him. What a mercy is it then to us, that we are taught by men like our selves: that we have this treasure in earthen vessels, this pearl of price in a leathern purse? Here lay the three Disciples; and, had not Christ mercifully touched them, and raised them, there they had lain for dead.

ἐν τῷ κεφ.

Verse 7. *Jesus came and touched them*] Christ therefore kills his, that he may quicken them; casts them down, that he may revive and raise them in the opportunity of time, *Hosea* 6. 1, 2. 1 *Pet.* 5. 6. not so the Devil, that Destroyer, that hath not his names for nought, *Apollyon & Abaddon*.

Verse 8. *Save Jesus alone*] To teach them, that *Moses* and *Elias*, the Law and Prophets, vail bonnet to Christ; that there is but one Mediator, even the Man Christ Jesus; that there is sufficient in him to satisfie the soul, to comfort the conscience.

Verse 9. *Tell the vision to no man*] *Tacitus*, we say, is a good Historian. Taciturnity, we are sure, is in some cases a great vertue, an high commendation. *Consus* the God of Counsel, had his Temple in *Rome*, under coverture, saith *Servius*, *ut ostenderet consilium debere esse tectum*. There is a time to be silent, saith *Solomon*. Q. *Elizabeths* Motto was, *Video, Taceo*, I see and say nothing. A fit Motto for a Maid, *In earth the first, in Heaven the second Maid*, as one Poet calleth her. Ministers should know, when and to whom, and in what order to set forth Gods truths; to time a word with a learned tongue, as *Isaiah* hath it, to set a word upon its wheels, as *Solomon*, to circumstantiate it so as the people can hear, can bear, as our Saviour did. This is surely an high point of heavenly husbandry. As it is also in all sorts of Christians to be sober in prayer, 1 *Pet.* 4. 7. that is, as one saith, to keep Gods counsel, not to be proud, or boast of success, or speak of the secret sweetness of Gods love without calling; it is to conceal the familiarity of God in secret.

Eccles. 3. 7. *Cambd. Eliz.*

Bisfield on 1 Pet. 1. *page* 167.

Verse 10. *Why then say the Scribes, &c.*] Christ had answered them this question once afore; but they were unsatisfied by any thing he could say, because strongly possest with the conceit of an earthly Kingdom. But the occasion of the question might be this. Our Saviour had forbidden them to tell any man the vision: hence they might thus debate it. Forasmuch as *Elias* must first come (so the Scribes teach, and they have a text for it, *Mal* 4. 5.) and now he is come, as we have seen in the Mount, why shouldest thou Lord, forbid us to tell it abroad, sith this might be an effectual argument with the Jews, to move them to acknowledge thee for the true Messias? To this our Saviour answereth.

Verse 11. *And restore all things*] *viz.* In *Malachies* sense, *i. e.* not simply, absolutely, perfectly; for the royalty of restoring all things so, was reserved for Christ alone, *Act.* 3. 21. but comparatively to the state of the old Church. So those renowned Reformers,

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formers, *Luther*, *Farellus*, *&c.* abroad, *Cranmer*, *Cromwell*, *&c.* here at home, freed the Churches from many burdens and bondages, did (for their time) worthily in *Ephrata*, and are therefore famous in *Bethlehem*. But as *ejusdem non est invenire & perficere* (it is a praise proper to Christ only, to be *Alpha* and *Omega*, Author and Finisher of that he sets about) those brave men left many abuses and disorders in the Church unrectified, unreformed, which either they did not see, or could not help. But now as more light is diffused, so great thoughts of heart, ye and great hopes are conceived, that God will finish the work; and *cut is short in righteousness*; that he *will cut off the names of the Idols out of the land, and they shall be no more remembred*; yea that he will cause the false Prophets, and with them the unclean spirit, to pass out of the land. We shall read *Neh.* 8. 17, 18. of a feast of Tabernacles so well kept by the Jews newly come out of captivity, with dwelling in booths, and reading every day out of the Law, &c. as had not been done in many hundred years before, no not in the raign of *David* and *Solomon*.

Rev. 1. Heb. 12. 2. Rom. 9. 28. Zec. 13. 2.

Verse 12. *But I say unto you that Elias is come*] All that is likely to come, however the Papist (as it were to thwart Christ) by depraving that Prophesie in the *Revelation* touching the two witnesses, which they say are *Henoch* and *Elias*, will needs perswade themselves and others, that *Elias* the *Thisbite* must come ere Antichrist be revealed. Their arguments I recite not; their Author is *Papias*, who first devised and divulged this fable. Now *Papias* that ancient Millenary, scholar to St. *John*, was a man much respected for opinion of his holiness and learning, but yet *homo ingenii pertenuis*, saith *Eusebius*, not much oppress with wit. But had he been never so absolute otherwise, he was surely out in this. And herein we may truly say of him as the Papists fasly said of another, *Berengarius cum esset multùm peritus, multùm erravit*. But if *Papias* or any other Ancient or modern Writer should have said so much against the Popish dotages, as this man hath done for them, *Bellarmine*, likely, would have answered, as in like case he did, to *Irenæus*, *Tertullian*, *Eusebius* and *Luther*, I answer, *They are all arrant hereticks*.

Bellarm. *de P. R. lib* 3. *cap.* 6. Antoninus *apud* Usserium *de Christ. Ec cles. succes. & statu.* p. 197. *Omnes manifesti hæretici sunt.* Bell. *de Christo. lib.* 1. *cap.* 9.

And they knew him not] As neither did they the Lord of glory, because God had hid him under the carpenters son. Christians are all *glorious within*, like the Tabernacle, which was gold within, and goats-hair without: like *Brutus* his staffe, which as *Plutarch* reporteth, was gold within, horn without. They are Princes in all lands, but as Princes in forrain land, they are *unkent* and therefore *unkist*, as the Northern proverb hath it. But as, had they known, they would never have crucified the Lord of glory: so, did the world know the worth of a Saint, of such a one as was the Baptist especially, they would have given him but too much honor, as *Cornelius* did *Peter*, as *Chrysostom* did *Babylas*, and as *Tertullian* did some other Martyrs, to whom writing he says, *Nan tantus sum ut vos alloquar*, I am not worthy once to speak unto you.

Magnus atq; admirabilis vir, si modo viri nomine designari illum fas est. Chrysost. *Orat. contra Gentiles.*

Verse 13. *Then the Disciples understood*] Different measures of light and grace are given at several times, as God pleaseth to dispense, *Job.* 12. 16. *Joh.* 2. 22. *Joh.* 10. 41, 42. *Joseph* understood not his own dreams, nor the Eunuch what he read, till afterwards. Wait at Wisdoms gates, wear out her threshold: then shall we *know if we follow on to know the Lord*, Hos. 6. 3. Beg, and dig for understanding, and thou shalt be sure of it. *Prov.* 2. 3, 4, 5.

Verse 14. *And when they were come to the multitude*] That was, the next day after the transfiguration, *Luke* 9. and in that nick of time, when the Disciples could neither cure the lunatick, nor answer their adversaries, who had now sport enough to see them brought into the briers, and therefore jeered them before the people to some purpose. Most opportunely therefore if ever, comes Christ to their succor, as it were out of an engine, and both cures the child, and confounds the Pharisees. His late honor hindred him not from doing his office: his incomparable felicity made him not forget poor *Josephs* misery. He knew he was much wished and waited for, and therefore makes haste from the mount to the multitude.

Mark 9. 15.

Kneeling down to him] Some understand the word of such an humble gesture of catching the party petitioned by the knees or feet, as the Shunamite used to the Prophet, the Shulamite to her spouse, and *Thetis* to *Jupiter*, when she sued to him in her sons behalf.

Γουνάσεαι σὲ ἑκάστη, Iliad. *a.*

Verse 15. *For he is lunatick*] Or, he hath the falling sickness, as the symptoms shew.

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ſhew. A common diſeaſe, but (beſides that) the Devil was in it. The old manſlayer makes advantage of our natural humors (which are therefore the bath of the Devil, and the bed of diſeaſes) to exerciſe his cruelty upon the poor creature by Divine permiſſion; ſeeking by the infirmities of the body to bring ſin upon the ſoul.

Lunaticus ſpectatum miſeriæ humanæ, & malitiæ Satanæ. Pæreus.

For oft times he falls into the fire, &c.] The Devil puſhing him in, as it were, to deſtroy him, but could not. He is limited, and cannot do as he would, elſe he would ſoon end us. If God chaſtiſe us with his own bare hand, or by men like our ſelves, whip us as it were privately and at home, lets thank him, and think our ſelves far better dealt with, then if he ſhould deliver us up to the publike officer, to this tormentor to be ſcourged with ſcorpions at his pleaſure. The wicked he oft caſts into the fire of luſt, and water of drunkenneſs, and they complain not: like a ſleepy man (fire burning in his bedſtraw) he cries not out, when others haply lament his caſe that ſee afar off, but cannot help him. It hath *ſet him on fire round about, yet he knew it not: and it burned him, yet he layed it not to heart*, Iſa. 42. 25. See *Prov.* 23. 34, 35.

Lonicer. Theat. Hiſt. p. 148.

And oft into the water] *Urbanus Regius* in a Sermon of his at *Wittenberg*, made mention of a certain maid poſſeſſed by the Devil: And when ſhe ſhould have been prayed for in the Congregation, the Devil made as if he had been departed out of her. But before the next publike meeting, Satan returned, and drove the maid into a deep water, where ſhe preſently periſhed.

Verſe 16. *And they could not cure him*] The Prayer of faith would have healed the ſick, *Iam.* 5. 15. as *Luthers* prayer recovered a Godly Divine (that was far gone in a conſumption, and given up for a dead man by the Phyſitians) beyond all expectation. *Iſte vir potuit quod voluit*, ſaith one of him. That man by the force of his faith, could do whatſoever he would with God. *Fiat mea voluntas*, Let my will be done, ſaid one in his prayer: and then ſweetly fals off, My will Lord, becauſe thy will, and he had his requeſt. But let not the unbeliever think that he ſhall receive any thing of the Lord, *Jam.* 1. 7. ſith he ſhuts heaven gates againſt his own prayers; and by the evil operation of a miſgiving heart, denies them before he preſents them.

Διαστροφὴν. Verſe 17. *O faithleſs and perverſe generation*] He reproves the nine Diſciples, but rejects them not. Chriſt in the very dunghil of unbelief and ſinfulneſs, can find out his own part of faith and holineſs, as we ſee in *Sarah*, Gen. 18. 12. That whole ſpeech of hers was vile and profane (beſides that for want of faith ſhe laughed at the unlikelihood, and was therefore checked by the Angel.) One thing only was praiſeworthy in that ſinful ſentence, that ſhe called her husband *Lord*: This God hath taken notice of, and recorded to her eternal commendation, and others imitation, 1 *Pet.* 3. 6.

And perverſe generation] *Depraved, diſtorted, diſlocated. Homo eſt inverſus decalogui.* Man now ſtands acroſs to all goodneſs, is born with his back towards heaven, a perverſe and crooked creature, *Deut.* 32. 5. having his upper-lip ſtanding where his nether-lip ſhould, *Prov.* 19. 1. and all parts elſe out of frame and joynt, *Rom.* 3.

Ut qui volentes onus ſubeunt, & ſub eo perdurant. Beza. ἐγκαρτέρησιν.

How long ſhall I ſuffer you?] As they do, that willingly bear a burden, and are content to continue under it. Chriſt bears with our evil manners, *Act.* 13. 18. as a loving husband bears with a froward wife: but yet he is ſufficiently ſenſible, and therefore complains of the preſſure, *Amos* 2. 13. and once cried out under the importable weight of it, *My God, my God, Why haſt thou forſaken me?* The earth could not bear *Korah* and his company, but clave under and ſwallowed them up: as it ſoon after ſpued out the *Canaanites*, who had filled it with filthineſs from corner to corner, *Ezra.* 9. 11. Conſider, how oft thou haſt ſtragled over the mouth of the bottomleſs pit, and art not yet fallen into the boyling caldron, that fiery furnace. Oh ſtand and wonder at Gods patience, and be abrupt in thy Repentance, leſt abuſed mercy turn into fury.

Verſe 18. *And he departed out of him*] Though with a very ill will, for he tore the child, and well-nigh killed him. So when we do, by the prayer of faith, conjure and charm the Devil out of our hearts (prayer is called a *charm*, Iſa. 26. 16.) he will make all the hurly-burly he can, but out he muſt, though never ſo ill-willing.

And the child was cured] By his Fathers faith. What wonder then, that the parents faith be beneficial to the baptized Infant?

Verſe 19. *Why could not we caſt him out?*] They had heard why before, but either heeded it not, or were not willing to hear on that ear. Loth they were to yield that it was any fault of theirs, that the cure was not effected by them, but by ſome other occaſion (the fathers

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fathers faithlesnes, the peoples perversnes, &c.) which what it was, here they make enquiry. How unwilling are we that our penny should be held other then good silver? How ready to shift off him that speaks from heaven, and to mistake our selves in the causes of our miscarriages? *παρεξιτιάσθε.* Heb. 12. 25.

Verse 20. *Because of your unbelief*] *q.d.* Thats the naked truth of it, never deceive your selves: ther's no shuffling will serve turn: be content (hard though it be) to hear your own. *Veritas aspera est, verùm amaritudo ejus utilior, & integris sensibus gratior, quàm meretricantis linguæ distillans favus.* A smart truth takes better with an honest heart, then a smooth supparasitation. Ioh. S. *de nugis Curialium. l. 3. cap. 6.*

If ye have faith as a grain of, &c.] The Disciples might object, If no faith, but that which is entire and perfect can do such cures as this, then we may despair of ever doing any. Our Saviour answers, that the least measure of true faith (fitly compared to mustard-seed, for its acrimony and vivacity) if exerted and exercised, will work wonders. Neither is justifying faith beneath miraculous in the sphear of its own activity, and where it hath warrant of Gods Word, to remove mountains of guilt and grief. A weak faith is a joynt possessor, though no faith can be a joynt purchaser of sins remission: And a man may have faith enough to bring him to heaven, though he want this or that faith, as to rely upon God without failing, *Luke* 18. 1, 8. without feeling, *Psal.* 22. 1, &c. as resolved, that God nevertheless will hear him, in that very thing he prays for.

Verse 21. *This kind goeth not out*] Some Devils then are not so potent, politick, vile, villanous, as others: so neither are wicked men all alike wicked; Some stigmatical Belialists face the heavens, burden the earth, please not God, and are contrary to all men. 1 Thes. 2. 15. Others are more tame and tractable, as the young man on whom Christ looked and loved him. Yet, as when one commended the Popes Legate at the Council of *Basil*, *Sigismund* the Emperor answered, *Tamen Romanus est*: So though the Devil or his slaves seem never so fair conditioned, they are neither to be liked nor trusted: he is a Devil still, and will do his kind: they are wicked still, *and wickedness proceedeth from the wicked*, as saith the Proverb of the Ancients. 1 Sam 24. 13. I have read of one that would haunt the Taverns, Theatres and Whore-houses in *London* all day, but he durst not go forth without private prayer in the morning, and then would say at his departure, Now Devil do thy worst: and so used his prayers as charms and spels against the weak, cowardly devil. This was not that prayer and fasting our Saviour here speaks of; men must not go forth to this spiritual fight, *ἀριστοποιήτους*, *with their break-fast*, as the *Grecians* in *Homer*, but praying and fasting from sin especially: for otherwise they do but light a candle afore the devil, as the Proverb hath it. M. *Shepherds* Sincere convert. *p.* 232.

Verse 22. *The Son of man shall be betrayed*] This our Saviour often inculcates, to drive them out of their golden dream of an earthly Kingdom: which pleased them so well, that they could hardly forego it. It is no easie matter to be disabused, undeceived: error once admitted is not expelled without much ado. It sticks to our fingers like pitch; take heed how we meddle.

Verse 23. *And they were exceeding sorry*] Out of love to their Lord, saith *Hieron*, out of ignorance and stupidity, saith Saint *Mark* and Saint *Luke*: so they grieve where no cause was, as we do oft upon like grounds and causes. How well might our Saviour have said to them, as afterwards he did to the women, *Grieve not for me, but grieve for your selves.* They knew well that if Christ suffered, they should not scape scot-free, *Hinc illæ lachrymæ.* We shrink in the shoulder when called to carry the cross, and pretend this and that for excuse, as *Moses* did the conscience of his own insufficiency, *Exod.* 4. 10. when the very truth was, he feared *Pharaoh*, lest he would have revenged the *Egyptians* quarrel against him, whom he had slain, and hid in the sand: And as *Peter* pretended his dear love to his Master, *Mat.* 16. 22. when it appears, *ver.* 26. he aimed indeed at the safeguard of his own life, more then his Masters safety. Let care be taken, that (what ever we make believe) we be not self-lovers (which begins that black-bedroll, 2 *Timothy* 3. 2.) and lovers of pleasures, profits, preferments, more then lovers of God (which ends it.) Mark 9. 32. Luke 9 45.

Verse 24. *They that received tribute money*] This *didrachmum* or half-shekel, was formerly paid by the *Israelites* every year, after they were twenty year old, toward the Temple, *Exod.* 30. 13. *Cæsar*, by taking it from the Temple, and turning it to a tribute, did indeed take away from God that which was Gods. This very tribute was paid afterwards by the Jews toward the *Roman* Capitoll, by vertue of a decree made Godw. *Antiq. Heb. ex* Ioseph. *de bel. l. 7. c. 27.*

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made by *Veſpatian*. How juſt is it in God, that the ſpoiler ſhould be ſpoiled. *Iſa.* 30.1. that the *Roman* Emperors, that ſo robbed and wronged God, ſhould be robbed of their rights, as they are by the Popes uſurpations?

Doth not your maſter pay tribute?] Is he either born or bought free? See *Act.* 22.28. But if neither, they might (had they had any goodneſs in them) have ſpared him, ſo publike, ſo profitable a perſon, that had ſo well deſerved of the whole Nation, ſo well merited an immunity, an indemnity. But all is loſt that is laid out upon ungratefull perſons, or people. Covetouſneſs hath no reſpect to any thing, but to its own profit, and knows no other language then the horſe-leeches, *Give, Give, Rem, Rem, quocunq; modo rem*, without any reſpect of perſons, how well deſerving ſoever.

Horat.

Verſe 25. *He ſaith, Yes*] Chriſt ſubmitted himſelf *to every ordinance of man for the Lords ſake:* and hath bidden us, *Give unto Caeſar thoſe things that are Caeſars, tribute to whom tribute is due, cuſtom to whom cuſtom*, &c. ſo doth not that great *Heteroclite* of *Rome:* he not only detains, but demands *Peter*-pence, and other undue paiments from Kings and States. One Pope ſaid, that he he could never want money ſo long as he could hold a pen in his hand. This Kingdom was of old called the *Popes Aſs*, for bearing his burdens and exactions. *Innocent* the fourth ſaid, that *England* was the Popes Paradiſe, and a pit that could never be drawn dry. What vaſt ſumms drained they hence in King *Johns* days? *Otto* (one of the Popes *Muſcipulatores, Mice-catchers*, as the Story calleth them) ſent hither by *Gregory 9.* after three years raking together of money, left not ſo much in the whole Kingdom, as he either carried with him, or ſent to *Rome* before him. But I hope ere long the Kings of the earth, awakened by their groſs abuſes put upon them, will fleece that withered whore, and burn her fleſh with fire, a puniſhment fore-prophecied, and well befitting ſo foul an harlot.

1 Pet. 2.13. Mat. 22.21. Rom. 13.7.

Hortus deliciarum & puteus in exhauſtus.

Verſe 26. *Then are the children free*] *q. d.* And much more I (who am the natural, the only begotten ſon of that King everlaſting, the heir of all) am priviledged from paiments. Yet becauſe few knew what *Peter* did, that he was the Chriſt the ſon of the living God, the ſon alſo of *David*, according to the fleſh, leſt by his example he ſhould occaſion and encourage either the Jews to deny paiment, or the *Romans* to defie the Goſpel as contrary to Monarchy, he would not make uſe of his immunity, but ſent to Sea for money to make paiment.

Verſe 27. *Leſt we ſhould offend them*] Better it is that a man part with his right, then give juſt offence to any. This was St. *Pauls* great care, 1 *Cor.* 9. and his conſtant counſel to others, *Rom.* 14. 13, 14, 15. Let no man put a ſtumbling block, much leſs a ſcandal in his bothers way, that is, neither a lighter, nor greater offence, but rather abridge himſelf of his lawfull liberty. This is to expreſs Chriſt to the world, to be made like unto him.

σκάνδαλον, *notat leviorem offenſam, quâ aliquis non corruat*, σκάνδαλον *graviorem, ex quâ quis prolapſus claudicet.*

Go thou to the Sea] Here *Hierom* cries out, *Quid primum miror in hoc loco neſcio*, I know not what chiefly here to wonder at, whether Chriſts preſcience or greatneſs. His preſcience, that he knew that the fiſh had money in his mouth, and that that fiſh ſhould come firſt to hand. His greatneſs and power, that could create ſuch a piece of money by his bare word, and cauſe it ſo to be, by commanding it ſo to be. Who would not fear this Lord of hoſts? Who would not truſt him for neceſſaries, who can and will cauſe all creatures to cater for his? But what a wonderfull work of God was it, and a fair warning to us before theſe doleful days of war, had we been ſo wiſe as to have made good uſe of it, that God ſhould ſend *John Friths Preparation to the Croſs*, in the fiſh-belly, to the Univerſity of *Cambridge*, a little before the Commencement, ſome few years ſince. That ſuch a book (ſaith the reverend man that relateth it) ſhould be brought in ſuch a manner, and to ſuch a place, and at ſuch a time, when by reaſon of peoples confluence out of all parts, notice might be given to all places of the Land; in my apprehenſion it can be conſtrued for no leſs then a Divine warning, and to have this voice with it, *England prepare for the Croſs.*

M. *Ier. Dyke* his Faſt-Sermon before the Parl.

Take up the fiſh] Earthly men (ſaith one wittily) are like the fiſh here mentioned: either dumb, or nothing but gold in their mouths.

D. *Stought.*

Give it unto them for me and thee] Upon this place, Papiſts would fooliſhly found their Popes primacy and Clergies priviledge of immunity from paiments to civil Princes and Magiſtrates: becauſe Chriſt and *Peter* are ſet together. But in what trow? In paying of homage, not in receiving of honor. Chriſt paid tribute, to free us from

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from the servitude of Satan that rigid tax-master. *Peter* paid, because he had here an house and family, *Chap.* 8. 5. and further to let his successors know, that they paid tribute in *Peter*, and should learn, in all due humility, to submit to Magistracy: and not to with-draw from publike Impositions and Taxations, further then of favour they shall be exempted and priviledged.

CHAP. XVIII.

Verse 1. *At the same time.*]

WHen he by paying Tribute, had been teaching them humility and modesty, they most unseasonably discover their folly and ambition: so another time, after he had been washing their feet, and giving them the Sacrament, *Luk.* 22. See in them the pravity, the canker of our natures, and what cause God had to complain, *Hos.* 7. 1. *When I would have healed Israel, then the iniquity of Ephraim was discovered*, as if it had been on purpose to spite me, and spet venom in my face.

Came the Disciples,] *Peter* also with the rest, *vers.* 21. though *Bellarmine* will needs have it otherwise (as if he were now at Sea) because he shall bear no part of the blame: take heed of that, *that were sin*, Hos. 12. 8.

Who is the greatest] *Quærunt non quærenda*, saith *Aretius*: they should rather have enquired how to get into Heaven, then who should be highest in Heaven. *Ridiculum illud est, initia ignorare, & ultima rimari.* But they dreamt of a distribution of honours and offices (as once in the days of *David* and *Solomon*) a worldly Monarchy, like the Kingdoms of the earth; as afterwrds the Church was, and still is transformed by Antichrist into the image of the beast, that is, of the *Roman* Empire: yet they call it the *Kingdom of Heaven*, because they had heard Christ many times call it so.

In the Kingdom of Heaven] *i. e.* In the state and condition of the Church Christian. So to this day among the Jews the Kingdom of the *Messiah* is called *Malcuth hashamajim*, the Kingdom of Heaven: and rightly so: for, 1. The King is heavenly. 2. He hath Heaven for his Throne, whence he puts forth his power. 3. His Subjects are heavenly minded, and trade for heavenly commodities. 4. Their countrey is Heaven, though their commoration be awhile upon Earth, where they are pilgrims and strangers. 5. The government of this Kingdom is wholly heavenly and spiritual. *Cameron.*

Verse 2. *And Jesus called a little child*] *Nicephorus* saith this was *Ignatius*, who was afterwards Bishop of *Antioch*; but I am not bound to believe him. It is well known that he is full of fictions. Christ calling for a little child, who neither thinks great things of himself, nor seeks great things for himself, rightly and really confutes their prepostrous ambition and affectation of primacy, and gives them such a dumb answer as *Tarquin* did his son, when walking in the garden he struck off the heads of the Poppies in the sight of the Messenger: and as *Periander* the *Corinthian* did *Thrasybulus* the Tyrant of *Athens*, when pulling of the upper ears, he made all the standing Corn equal, intimating thereby what a Tyrant must do, that would live safe and quiet. *Livius.* Arist *Polit. l.* 3 *c.* 9.

Verse 3. *Except ye be converted*] *i. e.* Except ye turn over a new leaf, and cast away these fond conceits and crotchets, these golden dreams of an earthly Kingdom, and your high perferments therein, which like bullets of lead fastened to the eye-lids of your minds, make you that you cannot look upwards.

And become as little children] In simplicity, humility, innocency, ignoscency, &c. not in childishness, peevishness, pragmaticalness, talkativeness, open heartedness, &c. How absurd was that Anabaptist *Aurifaber*, who understanding this Text Nicodemically, as one saith, stirred up people where ever he came to carry themselves childishly, if ever they would have Heaven. Upon whose perswasion you might have seen ridiculous imitations of boyes and girls; women especially, skipping up and down, clapping their hands together, sitting naked on the ground, tickling, toying, apishly imitating one while Christ, another while Antichrist, &c. pretending this Text for their authority. *Non p Apostlo... beant ætatem parvulorum, sed ut innocentiam, &c. Hieron.* Sculket. *Annale*

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authority. So did *Massæus* the *Franciscan*, who is famous amongst his fellow-Friars,
S. dul *Lib* 3. c. 1. for that, at the command of his Superiour S. *Francis*, he wallowed on the ground, as a little one, and shew'd all, in obedience to this Text, as *Sedulius* testifieth. *Ridiculum caput!* Many such like examples may be met with in the Legends of the Fathers, of
Colos. 2. 18. θελοθρησκεία καὶ ταπεινοφροσύνη. such as were *voluntaries in humility* (as the Apostle stiles them) or rather in hypocrisie. For, *hujus virtutis postea homines Christiani adeò studiosi & æmuli fuere, ut tota in hypocrisin verè abierit*, saith *Aretius*, here. Humility in many of the Ancients degenerated into hypocrisie.

Ye shall not enter into the kingdom of Heaven] One sin allowed excludes out of the Kingdom, be it but ambition, or some such inward evil, such as the world takes no notice of, makes no matter of. Inward bleeding killeth many times, and God by killing
Rev. 2. 23. *Jezabels* children with death (i. throwing them to Hell) will make all the Churches know that he searcheth the inwards.

Verse 4. *Whosoever therefore shall humble*, &c.] Children are not lifted up with pride, for the great things they are born to, neither minde they high places: but the childe of a Prince will play with the poorest, and make him his mate. Christians should
συναπαγόμενοι. not minde high things, but *condescend to the meanest, and be carried by them*, as the
Rom. 12. 16. word signifieth: especially since we are all born again by the same seed, there is no difference at all in our birth or Inheritance. Why then look we so big one upon another? Why do we slight or brow-beat any? Have we not all one father?

The same is greatest in the Kingdom] He that can most vilifie and nullifie himself, shall be highest in Heaven. When had *David* the Kingdom given him in possession, but when he was as a weaned childe? When was *Mephibosheth* advanced to *Davids* Table, but when he made himself a dog, and therefore fit onely to lie under the Table, yea a dead dog, and therefore fit onely for the ditch? He that is in the low Pits and Caves of the Earth, sees the Stars in the Firmament; when they who are on the tops of the Mountains discern them not. He that is most humble seeth most of Heaven, and shall have most of it: for the lower the Ebb, the higher the Tyde, and the lower the foundation of vertue is laid, the higher shall the roof of glory be over-laid.

Luk 9. 48. Verse 5. *And whoso shall receive one such*, &c.] S. *Luke* hath it, *Whosoever shall receive this child in my Name.* Meaneth our Saviour the childe, or those that were humble as that childe? Both surely. See here how highly Christ regards and rewards humility, even the picture of it in little ones. Now if the shadow of this grace have such a healing vertue, what then hath the body? If the leaves be so soveraign, what then the fruit?

Verse 6. *But whoso shall offend*, &c.] By false doctrine, or loose life, or making a prey of their simplicity and humility, which many times draws on injury. A Crow will stand upon a sheeps back, pulling off wooll from her side. She durst not do so to a Wolf or a Mastiff.

ὄνος μυλικός. *That a milstone were hanged*, &c.] The nether-milstone, called in Greek *the Ass*, either because it is the bigger and thicker of the two; or because the milstone was drawn about by the help of the Ass. This kinde of punishment the greatest malefactors among the Jews were in those days put to, as saith S. *Hierom*. And hereby is set forth the heaviest of Hell-torments. Thus the Beast of *Rome* (that grand offendor of Christs little ones, whom he worrieth and maketh havock of) is threatned (by a like kinde of punishment) to be cast alive into the burning Lake, *Revel.* 19. 20. And for his City *Babylon*, a mighty Angel is seen to take up a stone like a great milstone, and cast it into the Sea, saying, *Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.* This, by an elegant and emphatical gradation, notably sets forth
M. *Leigh* of the prom. the remedilesse ruin of *Rome*; In that an Angel, a strong Angel taketh a stone, and a great stone, even a milstone, which he letteth not barely fall, but casteth, and with impetuous force thrusteth into the bottom of the Sea, whence nothing ordinarily is recovered, much less a milstone, thrust from such an hand with such a force, &c.

πέλαγος quasi πόλαγος τῆλε τ γῆς procul à terra. Casaub. *Not.* *Drowned in the depth of the Sea*] In that part of the Sea that is fartheſt off from the shore, *q. d.* he is a brat of fathomless perdition, he shall be desperately drowned in destruction, *ita ut in aquæ summitate rursus non ebulliat.* So the *Romans* served their parricides, and the *Grecians* other grievous malefactors: they wrapt them up in lead, and cast them into the deep.

Verse

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Verse 7. *Wo to the world, because of offences*] Σκάνδαλον, *propriè tendicula, hoc est, lignum illud curvum, quo moto decipula clauditur.* The world, besides the offences they give to the Saints, they give and take much hurt one from another, and so heap up wrath; whiles, besides their own, they bring upon themselves their other mens sins to answer for. I have read of a woman, who living in professed doubt of the God-head, after better illumination and repentance, did often protest that the vitious life of a great Scholar in that Town did conjure up those damnable doubts in her soul. When therefore corruption boyls, and thou art ready to run into some reproachful evill, think the name of Christ, and thy poor brothers soul lies prostrate before thee. And wilt thou trample upon that, and thrattle this? Scultet. *Annot.* M. *Wards* happiness of paradise.

It must needs be that offences come] By Gods permission, Satans malice, and mans wickedness: *Venenum aliquandò pro remedio fuit.* God oft draws good out of evil, as wine draws a nourishing vertue from the flesh of Serpents: as the skilful Apothecary, of the poysonful Viper, maketh an wholesome triacle, 1 *Cor.* 11. 19. *Senec. de benif. lib.* 2. *cap.* 18.

Verse 8. *If thy hand or foot offend thee*, &c.] *Chap.* 5. 29, 30. Our Saviour forbids all his to defile themselves with the filth of sin, here to offend others thereby. *See the Notes there.*

Verse 9. *Pluck it out*] This is the circumcision of the heart, the mortification of earthly members, which is no less hard to be done, then for a man with one hand to cut off the other: or to pull out his own eyes, and then rake in the holes where they grew. And yet, hard or not hard, it must be done: for otherwise we are utterly undone for ever. Hypocrites, as artificial jugglers, seem to wound themselves, but do not: as Stage-Players, they seem to thrust themselves through their bodies, whereas the sword passeth onely through their clothes. But the truly religious lets out the life-blood of his beloved lusts, layes them all dead at his feet, and burns their bones to lime, as the King of *Moab* did the King of *Edom*, *Amos* 2. 1. As *Joshuah* put down all the *Canaanites*, so doth grace all corruptions. As *Asa* deposed his own Mother, so doth this, the mother sin. It destroys them not by halves, as *Saul*, but hews them in pieces before the Lord, as *Samuel*.

Verse 10. *Take heed that ye despise not*, &c.] *Gr.* Look to it if you do, a foul mischief is towards you. Look to it as you tender your own safety here, or salvation hereafter. Cast not the least contempt upon Christs little ones. As little as they are, they have a great Champion, *Isa.* 37. 22, 23. and so many Angels to right them and fight for them, that a man had better anger all the witches in the world, then one of these little ones. I tell you, some great ones have been fain to humble themselves, and to lick the very dust of their feet sometimes, that they might be reconciled to them, *Isa.* 60. 14. If *Cain* do but lowre upon *Abel*, God will arraign him for it. Why is thy countenance cast down, &c? Why dost look so doggedly? If *Miriam* do but mutter against *Moses*, God will spet in her face: And if *Aaron* had not made the more hast to make his peace by repentance, he also had tasted of the same sawce. ὁρᾶτε. *Difficilè præcipientis verbum.* Gen. 4. Numb. 12. 14.

Their Angels do always behold the face] Angels in the Syriack are named אפני of the face, because it is their Office and honour to look always on Gods face. They are sent about Gods messages to this earth, yet are never out of their Heaven, never out of the vision of their maker. No more are godly men, when busied in their callings. And howsoever slighted in the world, yet Angels are sent forth for their safeguard and service, *Heb.* 1. 14. yea for the accomplishment of all designs for the Saints good, they stand alway looking God full in the face, to receive commandments.

Verse 11. *For the Son of man came*, &c.] Therefore Angels are so active and officious about them. This the reprobate Angels could not bring their hearts to yield to, and therefore fell through envie, from their first estate: and whereas the society of Angels was much maimed by their fall, their room say some, is supplied by the Saints, whom therefore they take such care of, and content in.

Verse 12. *Doth he not leave the ninety and nine*] I am not saith a Divine, of their fond opinion, that think the Angels are here meant by the ninety nine sheep, as if they were so infinite in number beyond the number of mankinde: yet without question, they are exceeding many, and that number cannot be known of us in this world, *Dan.* 7. 10. *Psal.* 68. 17. The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in *Sinai*, &c. that is, those myriads of Angels *Theoph. Lucius.* 99. *oves vult esse Angelos qui non erravérunt, unam perditam, genus humanum.*

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make Sion as dreadful to all her enemies, as those Angels made *Sinai* at the delivery of the Law. But the application of this parable makes it plain, that the hundred sheep are Gods elect little ones; all which are set safe by Christ upon the everlasting mountains, and not one of them lost, *Joh.*10. *Matth.*24.

Verse 13. *And if so be that he finde it*] As he will most surely, for none can take them out of his hands: nor can he discharge his trust, should he suffer any one of them to wander and perish, as they will do undoubtedly, if left to themselves, such is their sheepish simplicity, *Isa.*53.6. God hath charged Christ to see to the safe-keeping of every true sheep, *Joh.*6.39,40. and he performed it to the full, *Joh.*17.12. As for that son of perdition there excepted, he was never of Christs body; yet is excepted, because he seemed to be, by reason of his office.

Verse 14. *It is not the will of your father*] Happy for us, that we are *kept by the power of God to salvation*, 1 Pet.1.5. for else it were possible for us to fall away and perish: an
Cant 2. 6. intercision there might be, nay an utter excision from Christ, were not his left hand under us, and his right hand over us, and both his hands about us, to clasp and hold us fast to himself. But his right hand is our *Jachin*, and his left hand our *Boaz*. Both which
1 King. 7. 21. Pillars in the Porch of *Solomons* Temple did shew, not onely by the matter whereof they were made, but also by the names whereby they were called, what stedfastness the Elect stand in before God, both for present and future. For present they have strength in themselves: for future, God will so stablish them with his grace, that they shall never wholly depart from him. As for Reprobates God saith of them, *That that will die, let it die*; they shall die in their sins, as the Lord threatneth the Jews; which is a thousand times worse then to die in a ditch or in a dungeon.

Verse 15. *If thy brother shall trespass*] As trespass he will, for *it must needs be that offences come*, vers. 7. such is humane frailty. Two flints may assoon smite together, and not fire come out, as two or more men converse together, and not trespasses in one kinde or other fall out. A Heathen could say, *Non amo quenquam nisi offendam*: for so, I shall know whether he love me or no, by his forbearing of me. And *Augustine* saith, *Qui desinit sustinere, desinit amare.* He that ceaseth to bear with me, ceaseth to love me. Here therefore our Saviour, after he had deterred his from doing wrong, instructeth them how to suffer wrong. If it be not considerable, it must be dissembled. As if it be, *Go and tell him*] ὕπαγε, Get thee gone to him presently, lest else the sore rankle, and thou hate him in thy heart: say not, he should come to me, &c. but get thee
Levit. 19. 17. to him with speed. *Lech lecha*, as God said to *Abraham*, up and be packing: stand not to strain courtesie with him, when both have haste: but seek peace and ensue it; it is best to be first in a good matter. Remember, said *Aristippus* to *Æschines* (with whom he
Ne tu profectò vir ne longè melior es, &c. Plutar. *de cohib. ira.* Laert. *lib.*2. was fallen out) that though I were the elder man, yet I first sought to thee. Verily, said *Æschines*, thou art not onely an elder, but a better man then I: for I was first in the quarrel; but thou art first in seeking reconciliation.

Vir fuit doctus, demissi animi, Hebraicæ linguæ peritus, &c. *Resipuit tandem conversus ab Occolamp.* Scultet. *Annal.* *Tell him his fault*] Gods little ones are so to be loved, as not to be let alone in their trespasses: but freely and friendly admonished, that they may see their sin, and amend their way, as *Denkius* did when admonished by *Oecolampadius*. He being a learned man held this Heresie, that no man or devil should be damned eternally, but all saved at last, &c. But being withall an humble man, he repented; being converted by *Oecolampadius*, in whose presence he dyed at *Basil* of the plague, but piously, *Anno Dom.* 1528.

Philem. 19. *Thou hast gained thy brother*] To God and thy self, and if to God, to thy self surely for ever, as *Philemon* (how much more *Onesimus*?) to *Paul*, to whom they therefore owed themselves also. Sir *Anthony Kingston* thus spake to Mr. *Hooper* a little before his Martyrdom: I thank God that ever I knew you, for God did appoint you to call me being a lost childe. For by your good admonitions and wholsom reproofs, where-
Act. and Mon. as I was before both an Adulterer and Fornicator, God hath brought me to forsake and detest the same.

Verse 16. *Then take with thee one or two more*] Such as are faithful, and able both to keep counsel and to give counsel: that so, if we cannot lead him by the hand to Christ, we may bear him in his bed, as they did the palsie-man, and so bring him to Christ by the help of friends.

That in the mouth of two or three] Too blame then are they that proceed upon every idle

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idle ſuppoſition, ſuſpition, report or rumour. Three manner of perſons (ſaid Father *Latimer*) can make no credible information. 1. Adverſaries, for evil will doth never ſpeak well. 2. Ignorant men, and thoſe without judgement. 3. Whiſperers, and blowers in mens ears, which will ſpue out in hugger-mugger more then they dare avow openly. To all ſuch we muſt turn the deaf ear: the tale-bearer and tale-hearer are both of them abominable, and ſhut out of heaven, *Pſal.* 15. 3. *Act. and Mon. fol.* 1550.

Verſe 17. *Tell it unto the Church*] That is, unto the Church-Governors, the Church repreſentative, as ſome think. Not the Pope, whom Papiſts make the Church virtual, and who, like a waſp, is no ſooner angry but out comes a ſting: which being out, is like a fools dagger, ratling and ſnapping without an edge. Hence in the year 833. when Pope *Gregory* the fourth offered to excommunicate *Ludovicus Pius* the Emperor with his followers, the Biſhops that ſtood for the Emperour affirmed, that they would by no means yield to the Popes pleaſure therein, *ſed ſi excommunicaturus veniret, excommunicatus abiret cum aliter ſe habeat antiquorum canonum authoritas.* And in the year 1260. *Leonard* an Engliſh Doctor anſwered the Popes Legat, who pleaded that all Churches were the Popes; that they were his indeed (ſo it went then for currant, but) *tuitione non fruitione, defenſione non diſſipatione.* If he ſhould caſt out *Jonas* and keep *Cham* in the Ark, they would decline and diſclaim his cenſures. D. *Uſher: de Chriſtian. Eccleſiatu. & ſucceſſion.* p. 3. *Jac. Revius. Hiſt. Pontif.* pag. 178.

Let him be unto thee as an Heathen and a Publican] *i. e.* Neither meddle nor make with him: have thou neither ſacred nor civil ſociety with him. The Jews hated the preſence, the fire, the faſhion, the Books of an Heathen: As now a Papiſt may not joyn with a Proteſtant in any holy action, no not in ſaying over the Lords prayer, or ſaying *Grace at Table.* Howbeit of old a Jew might eat at the ſame Table with an Heathen, *Levit.* 8. and come to the ſame Temple with Publicans, ſo they were Proſelytes, *Luk.* 18. But they might do neither of theſe to an obſtinate excommunicate, no more may we. Rebellion is as witchcraft, and obſtinacy as bad as idolatry, 1 *Sam.* 15. 23. B. *Hall* on Matth. 5. 20. *Sands* his *Speculum Europæ*

Verſe 18. *Whatſoever ye ſhall binde*] Let no man deſpiſe your cenſure, for I will ratifie it. Whatever you binde, *i. e.* forbid, prohibit, &c. As whatever ye looſe, that is, command, permit, ſhall be ſeconded and ſettled by me in Heaven, ſo that your word ſhall ſurely ſtand. Further, *to binde* ſaith *Cameron*, is to pronounce a thing prophane; *to looſe* is to pronounce it lawful: as when the Jews ſay that *David* and *Ezekiel* bound nothing that was not bound in the Law.

Verſe 19. *If two of you ſhall agree*] How much more then a whole Church full of you: Great is the power of joynt prayer, *Act.* 12. 12. *Dan.* 2. 18. Thoſe in the Revelation whoſe prayers went up as a Pillar of Incenſe, and came before the Lord as the ſound of many waters: the thundring legion, the Chriſtians in *Tertullians* time, that came, an Army of them, not more to beſeech then to beſiege God by their prayers. This made *Henry* the third, King of *France*, forbid the Proteſtant-houſhoulders in his dominions to pray with their families: And a great Queen ſaid, that ſhe feared more the prayers of *John Knox* and his Complices, then an Army of thirty thouſand men, *Act.* 4. the houſe ſhook where the Diſciples were praying. The Devil was forced to throw in the obligation to *Luther* and ſome others that were praying for a young man, that had yielded himſelf body and ſoul to the Devil for money, and had written the bond with his own blood. The Popiſh ſouldiers that went againſt the *Angrognians* in *France*, ſaid that the Miniſters of that Town with their prayers conjured and bewitched them, that they could not fight. Whiles *Moſes*, *Aaron*, and *Hur*, lift up their hands and minds together in the Mount, *Joſhuah* beats *Amalec* in the Valley. The prevailed *precando*, more then he did *praliando*. *Now for the fruit of prayer*, ſaid thoſe brave ſpirits at *Edge-hill-battel*, where there was never leſs ſeen of man and more of God, as the Noble General thankfully acknowledged. *Polan.* in Daniel. *Spec. belli ſacri.* *Act. and Mon. fol.* 788. *Ibid.* 883.

Verſe 20. *There am I in the midſt*] As to eye their behaviour, ſo to hear their ſuits. All that he requireth is, that they bring lawful petitions and honeſt hearts: and then they ſhall be ſure to receive whatſoever heart can wiſh, or need require. A Courtier that is a Favourite, gets more of his Prince by one ſuit many times, then a Tradeſman or Husbandman happily doth with twenty-years-labour: So doth a praying Chriſtian get much good at Gods hands, as having the royalty of his ear, and the command of whatſoever God can do for him, *Iſa.* 45. 11. Concerning the work of my hands command ye me! Hence that tranſcendent rapture of *Luther* in a certain prayer of his, *Fiat voluntas mea Domine.* *Meditat. devotiſſ. cap.* 5.

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Domine. And hence that request of St. *Bernard* to a certain friend of his to whom he had given divers directions for strictness and purity, *Et cum talis fueris*, saith he, *memento mei*: when thou art become such a one, think on me in thy prayers.

Verse 21. *And I forgive him? till seven times?*] How many good people even at this day think if they forgive an offending brother some few times, that they have supererogated, and deserved to be Chronicled, yea canonized? It was a fault in *Peter* to presume to prescribe to Christ, how oft he should enjoyn him to forgive. *Peter* is still the same; ever too forwardly and forth-putting.

Verse 22. *Until seventy times seven*] *i.e. Infinities, toties quoties.* God multiplieth pardons, *Isa.* 55.7. so should we. Love covereth all sins, *Prov.* 10.12. so large is the skirt of loves mantle. Betwixt God and us the distance is infinite, and if it were possible, our love to him, and to our friends in him, our foes for him, should fill up that distance, and extend it self to infiniteness. We may without sin be sensible of injuries (a sheep is as sensible of a bite, as a swine) but it must be with the silence of a sheep, or at utmost the mourning of a Dove, not the roaring of a Bear, or bellowing of a Bull, when baited. All desire of revenge must be carefully cast out: and if the wrong-doer say, *I repent*, you must say, *I remit*, and that from the heart: being herein like that King of *England*, of whom it is said that he never forgat any thing but injuries. Every Christian should keep a continual Jubilee, *nexus solvendo, & noxas remittendo*, by loosing bonds, and remitting wrongs.

ἑορτὴν ζωμεν. 1 Cor. 5.8.

Verse 23. *Which would take account of his servants*] This God doth daily. 1. In the preaching of the Law with it's direction or correction, which he that trembleth not in hearing, said that Martyr, shall be crusht to pieces in feeling. 2. In trouble of conscience, which when open, tells us all we have done, and writes bitter things against us, though they be legible onely (as things written with the juyce of limmons) when held to the light fire of Gods fierce wrath. 3. In the hour of death: for every mans deaths-day is his particular doomes-day. 4. At the day of judgement, when we shall appear to give an account, 2 *Cor.* 5.10. Good therefore is the counsel of that Heathen. Let us so live, as that we forget not our last reckoning. *Rationem cum domino crebrò putet Villicus*, Let the Seward oft reckon with his Master, saith another.

Ita vivamus ut rationem nobis reddendam arbitremur. Cic. 4. *in Verr.* Cato *de re rustica, cap.* 5.

Verse 24. *Which ought him ten thousand talents*] A talent is said to be 600 crowns; ten thousand talents are well nigh twelve tuns of Gold. As oft therefore as thy brother offends thee, think with thy self what a price is put into thy hands, what an opportunity is offered thee of gaining so great a prize, of gathering in so rich an harvest.

Verse 25. *His Lord commanded him to be sold*] Those that sell themselves to do wickedly with *Ahab*, will sure repent them sore of their bargain, when God shall sell them off to the Devil: who when he hath well fed them (as they do their slaves in some Countries for like purpose) will broach them, and eat them, saith Mr. *Bradford*, chaw them, and champ them world without end in eternal wo and misery. One reason why the wicked are eternally tormented, is, because being worthless, they cannot satisfie Gods justice in any time; and he will be no looser by them.

Bradf. Serm. of Repent. *p* 70.

Verse 26. *The servant therefore fell down*] This was the ready way to disarm his Masters indignation, and procure his own peace, *viz.* to submit to justice, and implore mercy. Thus *Abagail* pacified *David*; the Prodigal, his father; nay *Benhadad*, *Ahab*, that non-such, as the Scripture describes him. The very *Turks* at this day, though remorseless to those that bear up, yet receive humiliation with much sweetness. Humble your selves under Gods great hand, saith S. *James*, and he will lift you up. The Lion of *Judah* rents not the prostrate prey.

Blounts Voyage, *pag* 97. Jam. 4. 10.

Verse 27. *Loosed him and forgave him the debt*] Every sin is a debt: and the breach of the ten Commandments set us in debt to God ten thousand talents. He requires no more but to acknowledge the debt, and to come before him with a *Non sum solvendo*, tendering him his Son our all-sufficient *Surety*, and he will presently cancel the hand-writing that was against us: he will cross the black lines of our sins with the red lines of Christs blood, and we shall be acquitted for ever.

Verse 28. *And he laid hands on him, and took him*, &c.] Had he truly apprehended the pardon of his own sins, he would not have been so cruel to others. Had he throughly dyed his thoughts in the rich mercies of God, he would have shewed more mercy to men.

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men. Therefore the Apoſtles (when our Saviour had bidden them forgive, though it were oft in the ſame day) ſaid unto the Lord, *Increaſe our faith.* As who ſhould ſay, The more we can believe thy love and mercy to us, the readier ſhall we be to do all good offices to men. But how rigid and cruel was *David* to the *Ammonites*, while he lay in his ſin, and before he had renewed his Faith, 2 *Sam.* 12. 30, 31.

Verſe 29. *And his fellow ſervant fell down*] This had been ſufficient to have broken the heart of a better man then he was any; The more manly and valiant any are, the more gentle and milde to the ſubmiſſive, as was *Alexander*, and *Julius Cæſar*: and on the contrary the more baſe and cowardly, the more hard-hearted and bloody: as *Minerius* the *Popes Champion*, who at the deſtruction of *Mernidol* in *France*, being intreated for a few poor ſouls that had eſcaped his al-devouring ſword, although they had no more but their ſhirts to cover their nakedneſs, he ſternly anſwered, I know what I have to do; not one of them ſhall eſcape my hands, I will ſend them to dwell in Hell among the Devils. But what came of it? his raging fury ceaſed not to proceed, till the Lord ſhortly after brought him, by an horrible diſeaſe (his guts by little and little rotting within him) to the torments of death, and terrors of Hell. *Act. and Mon. fol.* 869.

Verſe 30. *And he would not, but went*, &c.] The true portraiture of an ungrateful and cruel man, that plucketh up the bridge before others, whereby himſelf had paſſed over. He that will lend no mercy, how doth he think to borrow any?

Verſe 31. *So when his fellow-ſervants*] The Angels, ſay ſome, who when they ſee us backward to buſineſs of this nature, are ſorry, and ſay our errand to their and our common Lord. Or the Saints on earth groan out their diſcontents, againſt the unmerciful, to God, who ſoon hears them, for he is gracious, *Exod.* 22. 27. yea, the cryes of the poor oppreſſed, do even *enter into the ears of the Lord of Sabbath*, Jam. 5 3. *Angeli vident, dolent, & Dominum omnia referunt.* Aret.

Verſe 32. *O thou wicked ſervant*] Wicked with a witneſs, as that wicked *Haman*, ſo *Eſther*, called him (*Eſt.* 7. 6.) who never till then had heard his true title. God will have a time to tell every man his own: and for thoſe that are now ſo haughty and paſſionate, that none dare declare their way to their face, God will lay them low enough in the ſlimy valley, where are many already like them, and more ſhall come after them, *Job* 21. 31, 32.

Verſe 33. *Shouldſt not thou alſo*, &c.] Which becauſe he did not, his patent was called in again into the Pardon-office, and he deſervedly turned over to the tormentor. God will ſet off his own and all hearts elſe, from a mercileſs man, from a griping oppreſſor, as he did from *Haman*: not a man opened his mouth to intercede for him, when he fell before that Jeweſs, the Queen. *For he ſhall have judgement without mercy*, ſaith *S. James, that hath ſhewed no mercy*: when as *mercy rejoyceth againſt judgement*, as a man doth againſt his adverſary, whom he hath ſubdued. Jam. 2. 13.

Verſe 34. *And his Lord was wroth*] So God is ſaid to be, when he chides and ſmites for ſin, as men uſe to do in their anger: but ſomewhat worſe then they, for his anger *burneth to the loweſt Hell*, *Deut.* 32. 22. *Siquis eſt qui neminem in gratiam putat redire poſſe, non noſtram is perfidiam arguit, ſed indicat ſuam.* Cicer. *Ep.* 37. *lib.* 3.

Verſe 35. *If ye from your hearts forgive not*] Forget as well as forgive: which ſome proteſt they will never do, neither think they that any do. But what ſaith the Heathen Orator to this unchriſtan cenſure? If any think that we, that have been once out, can never heartily forgive, and love one another again, he proveth not our falſe-heartedneſs, but ſheweth his own.

CHAP. XIX.

Verſe 1. *And came into the coaſts of Judea.*]

UPon the news of *Lazarus* his friends ſickneſs: with the hazard of his life, he came far on foot to the help of his friend: *Much water cannot quench love.* And this was our Saviours laſt journey toward *Jeruſalem*: to the which he ſteeled his face with fortitude, and *was even ſtraitned*, or pained, till it were accompliſhed. So was that Martyr, who (becauſe he ſeemed at his lodging to be ſomewhat troubled, and was therefore asked by one *how he did?*) anſwered, *In very deed I am in priſon, till I be in priſon.* Joh. 11. 8. τὸ πρόσωπον αὐτοῦ ἐστήριξε. Luk. 9. 51. Luk. 12. 50. συνέχομαι. *Act. and Mon. fol.* 1358.

Verſe

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τοῖς Θεοῖς ἕπε. *Sen. ep.* 107.

Verse 2. *And great multitudes followed him*] Though he were then to die. For all that follows from this 19. to *Chap.* 26. seems to be a relation of the Acts of the last three months of his life. Follow God, was a morral precept of the Heathen Sages; who therein placed the safety and happiness of a man, *Magnus est animus qui se Deo tradidit*, saith *Seneca*. He is a brave man that follows God thorow thick and thin, thorow whatsoever hardship.

Verse 3. *Is it lawful for a man*, &c.] A captious question, purposely to put him to shame or peril afore the people. For if he liked divorce, the better sort would be offended and displeased: if he disliked it, the common sort (*those that followed him,*) for denying them that liberty that *Moses* had allowed them. One thing that created *Jeremy* so much trouble among the people of his time, was, that he perswaded them to the yielding up of the City to the *Caldeans*, which *Isaiah* had so earnestly disswaded them, not long before in the days of King *Hezekiah*.

Luk. 12. 13. Verse 4. *And he answered and said unto them*] Our Saviour would not divide the inheritance, when required to it; but he would decide controversies touching divorces: for in marriage-matters many cases of conscience fall out fit to be determined by the Minister, whose lips should both preserve and present knowledge to the people, whose house for this cause should be always open, as the Ediles house in *Rome* was to all comers.

Verse 5. *And said, For this cause*, &c.] *Dixit, duxit, benedixit*, these three things are said by *Moses* to have been done by God in the institution, and for the honour of marriage: to the which still (saith a Divine,) God beareth so great respect, as that he is pleased to bear with, cover, and not impute the many frailties, follies, vanities, weaknesses, and wickednesses that are found betwixt man and wife.

Bisield on 1 Pet. 3. 2. *pag.* 44.

For this cause shall a man leave Father] *viz.* In regard of cohabitation, not of sustentation: *Relinquet cubile patris & matris*, as the Chaldee rightly interprets it, *Gen.* 2. 24. And this was the first Prophecy that was ever uttered in the world (saith *Tertullian* and *Beda,*) venerable therefore for its antiquity: like as is also that first Hexameter, made by *Phemonoe*, in the year of the world, 2580.

Alsted Chron. pag. 468.

Συμφέρεται πέφαται δ' οἰωνὸς κρὸν τε μέλισσαι.

κολληθήσεται. *And shall cleave to his wife*] Gr. *Be glued to her.* A Table will often cleave in the whole wood, before it will part asunder, where it is glued. A husband ought to be as firm to his wife as to himself. See my Notes on *Gen.* 2. 24.

And they twain shall be one flesh] This is point-blank against polygamy, which yet Anabaptists would bring in again, and Turks allow of. They learned it of *Lamech, qui primus unam costam in duas divisit*, saith *Hierom*, but had soon enough of it. So had *Jacob*, *Elkanah*, and other holy men of old, who lived and dyed in this sin of polygamy, and meerly through mistake, as it is thought, of that Text, *Lev.* 18. 16. *Thou shalt not take a wife to her sister, to vex her*: *i.e.* Thou shalt not superinduce one wife to another. Now the Fathers took the word (*sister*) for one so by blood, which was spoken of a sister by Nation, as those clauses (*to vex her*) and (*during her life*) do evince.

ἑαυτον. Verse 6. *They are no more twain*] A mans wife is himself, *Eph.* 5. 28. (as is likewise a mans Country, *Luk.* 4. 23. to cure his Countrey is to cure himself) and they twain, saith our Saviour in the former verse, shall be εἰς σάρκα μίαν, *into one flesh*. The man misseth his rib, and the woman would be in her old place again, under the mans arm or wing: Hence no rest, till they be re-united and concorporated, *Ruth.* 3. 1. *My daughter*, said *Naomi* to *Ruth*, *should I not seek rest for thee, that it may be well with thee?* Why then should there be divorces for light matters? why should there be beating of wives, and laying upon them (as some) with their unmanly fists? Did ever any man *hate his own flesh*, Ephes. 5. 29. or but hide his eyes from it, *Isa.* 58. 7? how much less tear it with his teeth, and pull it away piece-meal, unless it were mad demoniacks and rash divorcers? Christ, the best husband, hates putting away, *Mal.* 2. 16. yea though never so much provoked to it (*Jerem.* 3. 1. *Joh.* 13. 1.) he will not do it.

Verse 7. *Why did Moses then command*, &c.] Sophister-like they oppose *Moses* to God. Scripture to Scripture, as if God were against himself. This is still the guise of graceless hereticks;

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hereticks; as also to mingle and jumble together truths with falshoods, that falshoods may pass the more currant. See it in these Pharisees. It was true that *Moses* commanded (for the honor of the woman, and disgrace of the man,) that he should give her an Abcessionale, a bill of divorcement. But it was not true that *Moses* commanded to put her away. He permitted such a thing indeed as a civil Magistrate by Divine dispensation (better an inconvenience then a mischief) but that makes little for its lawfulness.

Verse 8. *Moses, because of the hardness of your hearts*] *Ob duricordiam vestram*, saith *Tertullian*. For the relief of the wife, questionless was this permitted by *Moses*, not as a Prophet, but as a Law-giver; so he suffered them to exercise usury upon strangers. And, at this day, they are by the States where they live, permitted to strain up their usury to 18. in the hundred upon the Christians: And so they are used, as the Friers, to suck from the meanest, and to be sucked by the greatest. But what saith our Statute? Forasmuch as all usury, being forbidden by the Law of God, is a sin and detestable, &c And what saith our Homily-book? Verily so many as increase themselves by usury--they have their goods of the Devils gift, &c. And what saith blind Nature? *Aristotle* in one page condemneth both τοκιστὴν and κυβευτὴν, the *Usurer* and the *Dicer*. And *Agis* the *Athenian* General, set fire upon all the usurers books and bonds in the market-place: then which fire *Agesilaus* was wont to say, he never saw a fairer. But to return to the text: *Moses* noteth the hatred of a mans wife to be the cause of much mischief, *Deut.* 22. 13, 14. Hence a divorce was suffered in that case, *Chap.* 24. 3. lest the husbands hatred should work the wives ruth or ruine, in case he should be compelled to keep her. He might put her away therefore, but not without a double blur to himself. 1. By his writing of divorce, he should give testimony to her honesty, and that she was put away meerly *for his hard-heartedness* toward her. 2. If she were again put away by a second husband, the first might not take her to wife again, as having once for ever judg'd himself unworthy of her further fellowship. Husbands should be gentle to their wives, because of their weakness: glasses are not hardly handled; a small knock soon breaks them. But there are a number of *Nabals*, a brood of *Caldeans*, a bitter and furious nation, that have little growing in their furrows but wormwood; they have a true gall of bitterness in them, *Col.* 3. 20. whereas the very heathens at their weddings, pulled the gall out of all their good chear, and cast it away; teaching thereby the married couples what to do. And God Almighty professeth that he hates putting away: threatning also to cut off such unkind husbands, as by their harshness caused their wives when they should have been chearfull in Gods services, to cover the Altar of the Lord with tears, with weeping, and with crying out, so that he regarded not the offering any more. *Picus est imago ingrati mariti*, saith, *Melancthon*. The Pyanit is an embleme of an unkind husband: for in autumn he casts off his mate, lest he should be forced to keep her in winter: afterwards, in the spring, he allures her to him again, and makes much of her. The *Athenians* were wont to put away their wives upon discontent, or hope of greater portions. *Solon* their Law-giver (who permitted it) being asked whether he had given the best Laws to the *Athenians*? answered, *The best that they could suffer*.

S. Edw. Sands *Spec. Eur.*

Statut. 13. *Eliz. cap.* 8. *Homil. vol.* 2. *Hom.* 17. *pag.* 2.

Plutar. in *Solone.*

τὴν χολὴν ἐξέλοντες ἐρρίψαν. Plut.

Malach. 2. 13.

Rous his *Arch. Attic.* p. 140.

Verse 9. *Except it be for fornication.*] This sin dissolves the marriage-knot, and directly fights against humane society. See the notes on *Mat.* 15. 32. and on *Job.* 8. 5. The Apostle adds the case of willfull desertion, 1 *Cor.* 7. 15. The civil Laws of the Empire permitted divorce for divers other causes. In *Turkie* the woman may sue a divorce only then, when her husband would abuse her against nature, which she doth, by taking off her shooe before the Judges, and holding it the sole upward, but speaking nothing for the foulness of the fact.

Novella 117. v. 9.

Blounts voyage into *Levant.*

Verse 10. *If the case of a man be so with his wife*] *viz.* That he may not rid his hands of her when he will; better be married to a quartan ague, then to a bad wife, said *Simonides*.

It is not good to marry] It is not evil to marry, but good to be wary: to look ere one leap. *Alioqui saliens antequàm videat, casurus est antequàm debeat*, as *Bernard* hath it. Most men, as these Disciples, look not to the commodities but discommodities of wedlock, and other things, and are discontented. But as there be two kinds of Antidotes against poison, *viz.* hot and cold: so against the troubles of life, whether single or married,

Bern. de bon. deser.

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ried, *viz.* Prayer and Patience, the one hot, the other cold, the one quenching, the other quickning.

Verse 11. *All men cannot receive this saying*] Nor may we simply pray for the gift of continency, but with submission, sith it is not simply necessary to salvation, but only of expediency: inasmuch as he that can keep himself unmarried, hath little else to
1 Cor. 7. 32. care for but how he may please the Lord, and attend upon his work without distraction,
35. εὐπάρεδρον ἀπερισπάστως. sitting close at it (as the Greek word signifies) and not taken off by other business. An instance whereof was clearly to be seen in *George* Prince of *Anhalt*, whose family is said to have been *Ecclesia, Academia, Curia*, a Church, an University, and a Court; whose sanctity and castity in the single estate to his dying day was such, that *Melanchthon* publikely delivered it of him, that he was the man, that of any then alive, might most certainly expect the promised reward of eternal life: But this is not every
Ex Bucholcero Melanchthonis auditore hoc habeo. Scultet. mans happiness: and where it is, the pride of virginity, is no less foul a sin then impurity, saith *Augustin*. And *Paphnutius* a single man, and a Confessor in the Primitive Church, said, that the marriage-bed undefiled was true chastity. Those Popish votaries, that boasted so much of the gift of continency in themselves, and exacted it of others,
Congressum cum legitima uxore castitatem esse dicebat. Socr. *Eccles. Hist. lib.* 1. *cap.* 11. have (for a punishment of their arrogance and violence) been oft given up to notorious filthiness: as the Cardinal of *Cremona*, after his stout replying in the Council of *London* against Priests marriage, was shamefully taken, the night following, with a notable whore. *Lanfrancus* Archbishop of *Canterbury*, a great enemy to Priests marriage, for all his gay shew of Monkish virginity and single life, had a son called *Paulus Monachus Cadonensis*, whom he so gladly preferred to be Abbot of St. *Albons*. Dr. *Weston* (Prolocutor in the Disputation at *Oxford* against *Cranmer*, *Latimer* and *Ridly*, who also passed sentence upon them, inveighing against *Cranmer*, for that he had been sometimes a married man,) was not long after taken in adultery, and for the same was by Cardinal *Pool* put from all his spiritual livings.
Act. and Mon. 1005. *Ibid.* 1062. *Ibid.* 1326. *Ibid.* 1905.

Save they to whom it is given] *Maldonat* the Jesuite saith, it is given to any one that is but willing to have it, and asketh it of God: and that, because Marriage is given to all that are willing to it. But this is 1. False, for our Saviour excepts *Eunuchs*. 2. Inconsequent, because the gift of Marriage proceeds from a Principle of nature, but
1 Cor. 7. continency from a special indulgence: which they that have not, are required to marry for a remedy. And yet Papists most injuriously forbid some to marry at any time, as their Clergy, all at some times: and that, not as a Precept of conveniency, but necessity and holiness.

Verse 12. *Which were so born*] Of a frigid constitution of body, and unapt for generation. This is not continency, but impotency, effeminacy, a defect in nature.

Which were made Eunuchs of men] *Evirati*, bereft of manhood, as in the Court of *Persia* of old, and of *Turkie* at this day; where Christians children are not gelded only, but deprived of all their genitals, supplying the uses of nature with a silver quil: which inhumane custom was brought in among them by *Selymus* the second, out of jealousie lest his Eunuchs were not so chaste as they should have been, in keeping their Ladies beds. For, though made Eunuchs by men, yet are they not without their fleshly concupiscences, yea they are *magni amatores mulierum*, as she in *Terence* saith.

Which have made themselves Eunuchs] Not gelded themselves, as *Origen* and some others in the Primitive times, by mistake of this text. (So *Tertullian* tells of *Democritus*,
In apologetico. that he pulled out his own eyes, because he could not look upon women and not lust after them: wherein he did but publish his extream folly to the whole City, saith he) Nor yet tyed themselves by vow to perpetual continency, out of a superstitious opinion
Ioseph. *lib.* 2. *de bello judaico. cap.* 6. of meriting heaven thereby, as the Essens of old, and the Popish Clergy now: But live single, that they may serve God with more freedom, fighting against fleshly lusts (that fight against the soul) with those spiritual weapons, Meditation, Prayer, Abstinence, &c. which are mighty through God to the pulling down of Satans strong holds set up in the heart. Hence the Hebrew, Syriack, Chaldee and Arabick render this text, *Qui castrârunt animam suam*, which have gelded their souls. And the truth is, there they must begin, that will do any thing in this kind to purpose. *Incesta est, & sine stupro, quæ stuprum cupit*, saith *Seneca*. And S. *Pauls* virgin must *be holy both in body, and in spirit*, 1 Cor. 7 34.

Verse 13. *Then were there brought unto him little ones*] By their parents, carefull of

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of their greateſt good. We muſt alſo preſent ours, as we can, to Chriſt. And 1. By Praying for them before, at, and after their birth. 2. By timely bringing them to the Ordinance of Baptiſm with faith, and much joy in ſuch a priviledge. 3. By training them up in Gods holy fear; beſeeching God to perſwade their hearts, as *Noah* did for his ſon *Iapheth*. We may ſpeak perſwaſively, but God only perſwades: as *Rebekah* might cook the veniſon, but it was *Iſaac* only, that gave the bleſſing.

And the Diſciples rebuked them] They held it a buſineſs below their Lord to look upon little ones. But it is not with our God, as with their Idol that had no leiſure to attend ſmaller matters. Chriſtian Children are the Churches nurſery: the Devil ſeeks to deſtroy them, as he did the babes of *Bethlehem*: but Chriſt hath a gracious reſpect unto them, and ſets them on a rock that is higher then they. *Non vacat exiguis rebus adeſſe Jovi.*

Verſe 14. *For of ſuch is the Kingdom*] That is, all the bleſſings of heaven and earth comprized in the Covenant, belong both to theſe and ſuch as theſe. *Mat.* 18. 3. Let them therefore have free recourſe to me, who will both own them, and crown them with life eternal.

Verſe 15. *And he laid his hands on them*] So putting upon them his fathers-bleſſing, as *Jacob* did upon *Joſephs* ſons, whom by this ſymbol he adopted for his own. And albeit our Saviour baptized not theſe infants (as neither did he thoſe that were bigger,) yet foraſmuch as they were confeſſedly capable of Chriſts gifts, they were doubtleſs capable of the ſigns and ſeals of thoſe gifts: if capable of impoſition of Chriſts hands, of his benediction, and Kingdom, then capable alſo of Baptiſm, which *ſaveth us*, ſaith St. *Peter*, in the time preſent, becauſe the uſe thereof is permanent (though the act tranſient) ſo long as one liveth. Whenſoever a ſinner repents and believes on the promiſes, Baptiſm (the ſeal thereof) is as powerfull and effectual, as if it were then preſently adminiſtred. The Decrees, and book of ſentences ſay, that Confirmation is of more value then Baptiſm, and gives the holy Ghoſt more plentifully and effectually. And the Papiſts generally abuſe this text, to eſtabliſh their Sacrament of Confirmation, or Biſhopping of children. But 1. Theſe were little infants, not led, but brought in their mothers arms. 2. Confirmation, as they uſe it, was never commanded to Chriſts Miniſters, nor practiſed by his Apoſtles. 1 Pet. 3. 21. *Lib. 4. diſtinct. 7. cap. 1. 2.*

Verſe 16. *And behold one came*] One of good rank, a Ruler, *Luke* 18. 18. of good eſtate, for he was rich, and had great revenue (χρήματα, ſaith *Luke*, κτήματα, ſaith *Matthew*, he had a good title to that he had, and he lived not beſide it.) He was alſo a young man, in the prime and pride of his age, and had been well bred; both for point of civility, he came congeeing to our Saviour, *Mar.* 10. 17. And for matter of piety, he was no Sadduce, for he enquires after eternal life, which they denyed. And although but young, he hearkens after heaven: and though he were rich, he comes running to Chriſt, thorow deſire of information: whereas great men uſe not to run, but to walk leiſurely, ſo to maintain their authority. Laſtly, he knew much of gods Law, and had done much: ſo that he ſeemed to himſelf to want work, to be aforehand with God. Chriſt alſo looked upon him and loved him, as he was a tame creature, a moral man, and fit to live in a common-wealth. Mat. 19. 22. γονυπετήσας, *genibus reverenter inflexis ſalutavit.*

What good thing ſhall I do?] A moſt needfull and difficult queſtion, rarely moved, by rich men eſpecially, whoſe hearts are uſually upon their half-peny. as they ſay, whoſe mouths utter no other language but the horſe leeches, Give, give. *Who will ſhew us any good, &c?* a good purchaſe, a good penny-worth, &c? Howbeit by the manner of his expreſſing himſelf, this Gallant ſeems to have been a Phariſee, and of that ſort of Phariſees (for there were ſeven ſorts of them, ſaith the Talmud,) which was named, *Quid debeo facere, & ſociam illud*: Tell me what I ſhould do, and I will do it. They that know not Chriſt, would go to heaven by their good meanings and good doings: this is a piece of natural Popery, that muſt be utterly abandoned, ere eternal life can be obtained. *Talm. tract. Suta.* cap. 3.

That I may have eternal life] He had a good mind to heaven, and cheapens it, but was not willing to go to the price of it, that thorow-ſale of all: Good deſires may be found in Hell-mouth, as in *Balaam*, ſome ſhort-winded wiſhes at leaſt. The Spies praiſed the land as pleaſant and plenteous, but they held the conqueſt impoſſible, and thereby diſcouraged the people. Many like well of *Abrahams* boſom but not ſo well of *Dives* his door. They ſeek to Chriſt, but when he ſaith, Take up the Croſs and follow me: they ſtumble at the Croſs and fall backward. Their deſires after heaven are lazy

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and sluggish, like the door that turns upon the hinges, but yet hangs still on them: so these Wishers, and Woulders, for all their faint and weak desires after heaven, still hang fast on the hinges of their sins: they will not be wrought off from the things of this world, they will not part with their fatness and sweetness, though it be to raign for ever. *Judg.* 9. 11. *Theotimus* in St. *Ambrose* would rather lose his sight then his sin of intemperance: so many, their souls.

Vale lumen amicum said he. *Lacones neminem bonum fieri publicis literis columnâ incisis sanxerunt.* Plut. *in Quæst. Græcis.*

Verse 17. *Why callest thou me good?*] And if I be not good, much less art thou, what good conceits soever thou hast of thy self. Here then our Saviour learns this yonker humility, and self-annihilation. *Phocion* was sirnamed *Bonus*, but what was his goodness more then a silver sin?

Psal. 119. 68. Num. 14. 17.

There is none good but one, that is God] He both *is good* Original, (others are good by participation only) and *doth good* abundantly, freely, constantly, *for thou Lord art good, and ready to forgive*, saith *David*, Psal. 86. 5. And let the power of my Lord be great, saith *Moses*, in pardoning this rebellious people. In the Original there is a letter greater then ordinary in the word *jigdal* (*be great*) to shew, say the Hebrew Doctors, that though the people should have tempted God, or murmured against him ten times more then they did, yet their perverseness should not interrupt the course of his ever-flowing, overflowing goodness.

גדל *Magnum lod quod valet decem, &c.* Buxtorf. *Tiberias Amama.*

If thou wilt enter into life, keep the Commandments] That is (saith *Luther*) *Morere*, die out of hand: for there is no man lives that sins not. It is storied of *Charls* the fourth, King of *France*, that being one time affected with the sense of his many and great sins, he fetcht a deep sigh, and said to his wife, now, by the help of God, I will so carry my self all my life long, that I will never offend him more: which word he had no sooner uttered, but he presently fell down and died. It is not our Saviours intent here to teach, that heaven may be had or earned by keeping the Law: for *Adam* in his innocency, if he had so continued, could not have merited heaven, neither do the Angels, nor could Christ himself, had he been no more then a man. None but a proud *Luciferian* would have said, as *Vega* the Popish Perfectionary did, *Cœlum gratis non accipiam*, I will not go to heaven for nought, or on free-cost. But our Saviour here shapes this young Pharisee an answer, according to his question. He would needs be saved by doing, Christ sets him that to do, which no man living can do, and so shews him his error. He sets him to school to the Law, that hard school-master, that sets us such lessons as we are never able to learn, (unless Christ our elder-brother teach us, and do our exercise for us) yea brings us forth to God as that school-master in *Livy* did all his scholars (the flower of the *Romane* Nobility) to *Hannibal*: who if he had not been more merciful then otherwise they had all perished.

Selneccer. *pædagog. Christ.* 327.

Verse 18. *Thou shalt do no murther*] Our Saviour instanceth the Commandments of the second table only; as presupposing those of the first: for the second table must be kept in the first: and the whole Law, say the Schools, is but one copulative. The two tables of the Law (saith a Reverend Divine) are, in their object answerable to the two natures of Christ: For God is the object of one, man of the other. And as they meet together in the person of Christ, so must they be united in the affections and endeavours of a Christian.

Primo præcepto reliquorum omnium observatio præcipitur. Luther. M. *Ley* his Pat. of piety. p. 99.

Verse 19. *Thou shalt love thy neighbour, &c.*] Which because thou doest not (as appears, because thou wilt not part with thy possessions to relieve the poor) therefore much less doest thou love God, and therefore art not the man thou takest thy self for. Civil men overween themselves, and boast of their moral righteousness: yet make no conscience of the lesser breaches of the second table, nor yet of contemplative wickedness, which yet angreth God, *Gen.* 6. 6. and lets in the Devil, 2 *Cor.* 10. And these are the worlds *very honest men*, for lack of better: as a cab of doves-dung was dear meat in the famine of *Samaria*, where better could not be come by.

Verse 20. *All these things have I kept*] Lie and all: as now the Popish Pharisees dream and brag that they can keep the Law, and spare. They can do more then any that ever went before them, *Psal.* 143. 3. *Job* 15. 14. *Jam.* 3. 2. *Oecolampadius* saith, that none of the Patriarchs lived out a full thousand years (which is a number of perfection) to teach us, that here is no perfection of piety. *Davids* heart smote him for doing that which *Saul* highly commended him for.

Arrogantius mendacium nemo hominum de se dixit. Pareus *Insignem hypocritam se gloriatur. Ib.* τὶ ἔτι ὑστερῶ.

What lack I yet?] Gr. *Wherein am I yet behind with God?* He thought himself somewhat

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somewhat aforehand, and that God, belike, was in his debt. Truly many now-adays grow crooked and aged with over-good opinions of themselves, and can hardly ever be set right again. They stand upon their *comparisons*, I am as good as thou; nay, upon their *disparisons*, *I am not as this Publican*. No, for thou art worse; yea, for this, because thou thinkest thy self better. This arrogant youth makes good that of *Aristotle*, who, differencing between age and youth, makes it a property of young men, to think they know all things, and to affirm lustily their own placits. He secretly insults over our Saviour as a trivial Teacher, and calls for a lecture beyond the Law, worthy therefore to have been sent to *Anticyra*; surely, as when *Drusius* in his defence against a nimble Jesuit, that called him Heretick, alledged that heresie must be *in fundamentis fidei*, the Jesuit replyed, that even that assertion was heresie: So when this young man affirmed that he had ever kept the Commandments, and asked, *What lack I yet?* Christ might well have said, Thou art therefore guilty of the breach of all the Commandments, because thou takest thy self to be keeper of all; and thou therefore lackest every thing, because thou thinkest thou lackest nothing.

πάντα εἰδέναι οἴεται καὶ διισχυρίζεται. *Ethic. l. 1.*

Verse 21. *If thou wilt be perfect*] As thou boastest and aimest, and which never yet any man was, nor can be here. The misunderstanding of this Text, made some of the Ancients count and call it *consilium perfectionis*, a counsel of perfection; such as whosoever did observe, should do something more then the Law required, and so merit for themselves an higher degree of glory in heaven then others had. Hence *Bernard* writeth, that this sentence of our Saviour filled the Monasteries with Monks, and the desarts with Anchorites.

Go sell all, &c.] A personal command (for tryal and discovery) as was that of God to *Abraham*, *Go kill thy Son Isaac*. Christians may possess; but yet as if they possessed not; they must hang loose to all outward things, and be ready to forgo them, when called to lose them for Christ.

And give to the poor] So shalt thou clear thy self from all suspition of covetousnes, which properly consists in pinching and saving; and so is distinguished by the Apostle from *extortion*, which stands in immoderate getting, 1 *Cor.* 6. 10. 1 *Tim.* 3. 3.

πτωχοῖς ἀπὸ τῆς πλεονεξίας *quod ad pedes divitum accidant.* Such as beg from door to door.

And thou shalt have treasure in heaven] Far beyond the treasures of *Egypt*, which yet is called *Rahab*, Psal 89. 10. because of the riches, power and pride thereof. Oh get a Patriarchs eye, to see the wealth and worth of heaven, and then we shall soon make *Moses* his choice. In the year of grace 759. certain *Persian* Magicians fell into that madnes, that they perswaded themselves and sundry others, that if they sold all they had, and gave it to the poor, and then afterwards threw themselves naked from off the walls into the river, they should presently be admitted into heaven. *Perierunt hac insaniâ permulti*, saith mine Author, Many were cast away by this mad enterprize. How much better (if without superstition and opinion of merit, *Amadeus* Duke of *Savoy*) who being asked by certain Ambassadors that came to his Court, what Hounds he had, for they desired to see them? shewed them the next day a pack of poor people feeding at his table; and said, these are the Hounds wherewith I hunt after heaven.

Magi quidam ex Mauropolis Persis. Funccius in *Chronolog.* *Hi sunt canes mei quos alo quotidiè, quibus spero me cœlestem gloriâ venaturum.* *Idem.* Ibid.

Verse 22. *He went away sorrowful*] That Christ should require that which he was not willing to perform. If heaven be to be had upon no other terms, Christ may keep his heaven to himself; hee'l have none. How many have we now adays, that must be gainers by their Religion, which must be another *Diana* to the Craftsmasters. They are resolved howsoever to lose nothing, suffer nothing, but rather kick up all: *Jeroboams gravior jactura regionis quam religionis.* The King of *Navarr* told *Beza*, that in the cause of Religion he would launch no further into the sea, then he might be sure to return safe to the haven. A number of such politick Professors we have, that come to Christ (as this young man did) hastily, but depart heavily, when once it comes to a whole-sale of all for Christ, which yet is the first Lesson, the *removens prohibens*.

Verse 23. *A rich man shall hardly enter*] With that burthen of thick clay, that Camels-bunch on his back: Heaven is a stately Pallace, with a narrow portal; there must be both stripping and straining, ere one can get through this strait gate. The greatest wealth is ordinarily tumoured up with the greatest swelth of rebellion against God. *Vermis divitiarum est superbia*, saith *Augustine*. Pride breeds in wealth, as the worm doth in the apple, and he is a great rich man indeed, and greater then his riches, that doth

Ardua res hæc est opibus non tradere mores. Et cum tot cruces vicerit esse Numam. Martial.

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1 Tim. 6. 17. doth not think himself great, because he is rich. *Charge those that are rich, that they be not high-minded* (for the Devil will soon blow up such a blab in them, if they watch not) and that they *trust not in uncertain riches*; so as to make their gold their God, as all worldlings do, and worse; for could we but rip up such mens hearts, we should find written in them, *The God of this present world.* They that mind earthly things have *destruction for their end*, *Phil.* 3. Have them we may, and use them too, but mind them we may not, nor love them, 1 *John* 2. 15. that's spiritual harlotry, such as Gods soul hateth, and he *smiteth his hands at*, Ezek. 22. 13.

κάμηλον κάμιλον funemnauticum.

Verse 24. *It is easier for a camel, &c.*] Or, *cable-rope*, as some render it. Either serves; for it is a proverbial speech, setting forth the difficulty of the thing. *Difficile est*, saith S. *Hierom*, *ut præsentibus bonis quis fruatur & futuris, ut hic ventrem illic mentem reficiat, ut de deliciis ad delicias transeat, ut in cœlo & in terrâ gloriosus appareat.*

Adrian epitaph. Pope *Adrian* the sixth said, that nothing befel him more unhappy in all his life, then that he had been head of the Church, and Monarch of the Christian Commonwealth.

Pius Quintus. When I first entered into orders, saith another Pope, I had some good hopes of my salvation; when I became a Cardinal, I doubted of it; but since I came to be Pope, I do even almost despair: And well he might, as long as he sate in that *chair of pestilence*, being that man of sin, that son of perdition, 2 *Thes.* 2. 3. *Ad hunc statum venit Romana Ecclesia*, said *Petrus Aliacus* long since, *ut non esset digna regi nisi per reprobos.* The Popes, like the Devils, are then thought to do well, when they cease to do hurt, saith *Johan. Sarisburiensis.* They have had so much grace left we see (some of them howsoever) as to acknowledge, that *their good and their blood rose together*, that honors changed their manners, and that they were the worse men for their great wealth; and that as *Shimei* seeking his servants lost himself; so they, by reaching after riches and honors, lost their souls. Let rich men often ruminate this terrible text, and take heed. Let them untwist their cables, that is, their heart by humiliation, *James* 5. 1. and 1. 10. till it be made like small threads, as it must be, before they can enter into the eye of a needle, that is, eternal life.

Cornel. à Lapide com. in Num. 11. 11. Psal. 1. 1. *De reform Eccles.* *In policratic.*

Verse 25. *They were exceedingly amazed*] Because they knew that all men either are or would be rich; and that of rich men, scarce any but trusted in their riches. Therefore, though our Saviour told them, (*Mark* 10. 24 that he meant it of those only that relyed upon their riches, yet they remained as much unsatisfied as before, and held it an hard case that so many should miss of heaven. We have much ado to make men believe that the way is half so hard as Ministers make it.

Luke 11 41. *Divitiæ vocantur τὰ ἔνοικα quia avari animo quasi insident.* Beza. James 2. 2.

Verse 26. *With men this is impossible*] Because rich mens hearts are ordinarily so wedded and wedged to the world, that they will not be loosned, but by a powerful touch from the hand of Heaven. Think not therefore, as many do, that there is no other Hell but poverty, no better Heaven then abundance: Of rich men they say, *What should such a man ail?* The *Irish* ask, *What they mean to dy*, &c. The gold ring and gay clothing carried it in S. *James* his time. But he utterly disliked such partiality; and tells us, that *God hath chosen the poor in this world, rich in faith*, to be heirs of his Kingdom: In which respect he bids the brother of low degree, rejoyce in that he is exalted in Christ.

But with God all things are possible] He can quickly root out confidence in the creature, and rivet rich men to himself. He can do more then he will; but whatsoever he willeth, that he doth, without stop or hinderance. Men may want of their will for want of power. Nature may be interrupted in her course, as it was when the fire burnt not the three Worthies, the water drowned not *Peter* walking upon it, &c. Satan may be crossed and chained up: But who hath resisted the Almighty? who ever waxed fierce against God and prospered? Nature could say, *All things are easie to God, and nothing impossible*; Howbeit for a finite creature to believe the infinite Attributes of God, he is not able to do it thorowly, without supernatural grace.

Iob 9. 4 Πάντα πάντα Θεῷ τελέσαι καὶ ἀνήνυτον οὐδέν. Linus Poeta.

Verse 27. *Behold we have forsaken all, &c.*] A great *All* sure, a few broken boats, nets, houshold stuff; and Christ maintained them too; and yet they ask, what shall we have? Neither is it without an emphasis, that they begin with a *Behold. Behold we have forsaken all*, as if Christ were therefore greatly beholden to them, and if the young man were promised treasure in heaven, doing so, and so, then they might challenge it; they might say with the Prodigal, *Give me the portion that pertains unto me.*

Retia navigia reculas. Pareus

Verse

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Verse 28. *Ye which have followed me in the Regeneration*] As if our Saviour should have said, to forsake all is not enough, unless ye be regenerate; so some sense it. Others by Regeneration understand the estate of the Gospel, called elsewhere a new heaven, and a new earth, 2 *Pet.* 3. 13. the world to come, *Heb.* 2. 5. for God plants the heavens, and lays the foundation of the earth, that he may say to *Zion*, thou art my people. There are that understand by *Regeneration*, the general Resurrection (of which also some think *Plato* had heard, and therefore held, that in the Revolution of so many years men should be just in the same estate wherein they were before.) These that follow this latter sense, read the text thus, by an alteration of points, *Ye which have followed me, shall, in the Regeneration (when the Son of man shall sit in his glory) sit upon twelve thrones, &c.*

Ye shall also sit upon twelve thrones] As so many Kings. Kings they are here, but somewhat obscure ones, as *Melchisedech* was; but shall then appear with Christ in glory, far outshining the Sun in his strength, *higher then all the Kings of the earth.* When *Daniel* had described the greatness and glory of all the four Monarchies of the world, at last he comes to speak of a Kingdom, which is the greatest and mightiest under the whole heaven, and that is *the Kingdom of the Saints of the most high.* So glorious is their estate even here; what shall it be then at that great day? And if the Saints (every of them) shall judge the Angels; what shall the Apostles do? surely as they absolved or condemned men in this world, so shall it fare with them at the general Judgement.

Coloss. 3. 4. Psal. 89. 27.

Dan 7. 18.

Verse 29 *Shall receive an hundred fold*] In reference to *Isaac*'s hundred-fold increase of his seed, *Gen.* 26. 12. or that best of grounds, *Mat.* 13. Those that do pillage us, they do but husband us; sow for us, when they make long furrows on our backs, *Psal.* 126. and ride over our heads, *Psal.* 66. 12. *Gordius* the Martyr said, It is to my loss, if you bate me any thing in my sufferings. *Crudelitas vestra nostra gloria*, said they in *Tertullian*, your cruelty is our glory; and the harder we are put to it, the greater shall be our reward in heaven. Nay on earth too; the Saints shall have their losses for Christ recompenced, either in money or moneys-worth, either in the same, or a better thing. *Job* had all doubled to him; *Valentinian*, for his Tribune-ship, the Empire cast upon him, after *Julian* the Apostate, who had put him out of office for his Religion. Q. *Elizabeth* (whose life for a long while had been like a ship in the midst of an *Irish* sea) after long restraint was exalted from misery to Majesty, from a prisoner to a Princess. *Optanda nimirum est jactura quæ lucro majore pensatur*, saith *Agricola.* It is doubtless a lovely loss, that is made up with so great gain. Had Q. *Elizabeth* foreknown, whiles she was in prison, what a glorious Raign she should have had for 44 years, she would never have wished her self a Milk-Maid. So, did but the Saints understand what great things abide them both here and hereafter, they would bear any thing chearfully. *An hundred fold here, and eternal life hereafter*: Oh, who would not then turn spiritual purchaser? Well might S. *Paul* say, godliness is profitable to all things. Well might the Psalmist say, *In doing* (in suffering) *thy Will, there is great reward.* Not *for doing* it only, but *in doing* it; for righteousness is its own reward. S. *Mark* hath it thus, *He that leaveth house, brethren, sisters, father, &c.* shall receive the same in kind, *house, brethren, sisters, father, &c.* That is, 1. He shall have communion with God and his consolations, which are better then them all; as *Galeacius* that Italian Marques that left all for Christ, avowed them; and as *Paulinus Nolanus*, when his City was taken by the *Barbarians*, prayed thus to God, Lord, let me not be troubled at the loss of my gold and silver, for thou art all in all unto me. Communion with Jesus Christ is *præmium ante præmium*, heaven afore-hand, the anticipation of glory. 2. He many times gives his suffering servants here such supplies of their outward losses, in raising them up other friends and means, as do abundantly countervail what they have parted with. Thus, though *David* was driven from his wife, and she was given to another, God gave him a friend *Jonathan*, whose love was beyond the love of women. So though *Naomi* lost her husband and children, *Boaz*, *Ruth*, and *Obed* became to her instead of all. The Apostles left their houses and household-stuff, to follow Christ; but then they had the houses of all godly people open to them, and free for them, and happy was that *Lydia* that could entertain them; so that having nothing, they yet possessed all things. They left a few friends, but they found far more where ever they came. Wherefore it was a senseless

Majora certamina majora sequuntur præmia. Tertul.

Qui pro Christi nomine amiserat tribunatum vel, ibuente Christo accepit imperium. Oros.

Ne exerciter ob aurum & argentum; tu enim es mihi omnia. Aug. de civ. dei. l. 1. c. 1.

2 Sam. 1.

2 Cor. 6. 10.

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senseless sarcasm of *Julian* the Apostate, when reading this text, he jearingly demanded, whether they should have an hundred wives also, for that one they had parted with? 3. God commonly exalts his people to the contrary good to that evil they suffer for him; as *Joseph* of a slave, became a Ruler; as Christ that was judged by men, is Judge of all men. The first thing that *Caius* did, after he came to the Empire, was to prefer *Agryppa*, who had been imprisoned for wishing him Emperor. *Constantine* embraced *Paphnutius*, and kissed his lost eye. The King of *Poland* sent *Zelislaus* his General, who had lost his hand in his wars, a golden hand instead thereof. God is far more liberal to those that serve him, suffer for him. Can any son of *Jesse* do for us as he can?

Verse 30. *But many that are first, &c.*] Because *Peter* and the rest had called for their pay (almost afore they had been at any pains for Christ) he therefore quickeneth them in these words; bidding them bestir themselves better, lest others, that are now hindermost, should get beyond them, and carry the crown. *Lay hold on eternal life,* saith *Paul*; intimating that it is hanged on high, as a garland, so that we must reach after it, strain to it. *So run that ye may obtain*; look you to your work, God will take care of your wages; you need never trouble your selves about that matter.

1 Tim. 6.

Chap. XX.

Verse 1. *For the Kingdom of heaven, &c.*]

That last sentence Christ further illustrateth and enforceth by this following parable. *Peter* and the rest were in danger to be puffed up with the pre-conceit of their abundant reward promised, *Chap.* 19.28,29. This to prevent, and that they might not stand upon their terms and tip-toes, they are again and again given to know, that *many that are first shall be last, and last first.*

Which went out early in the morning] *God is found of them that seek him not*, Isa. 65.1. *Yea, the Father seeketh such to worship him*, John 4.23. he solliciteth suitours and servants. A wonderful condescension it is, that he looketh out of himself upon the Saints and Angels in heaven, *Psalm* 113.6. How much more upon us poor earth-worms?

Labourers into his vineyard] Not loiterers. *Jacob* saw the Angels, some ascending, others descending, none standing still. God hath made *Behemoth to play in the waters*, not so men; they must be doing, that will keep in with God.

Verse 2. *For a penny a day.*] Not for eternal life (for this those murmuring merit-mongers never had, who yet had their penny) but something (whatever it were) that gave the labourers good content; that it was for which each of them followed Christ, whether for meat perishing, or enduring.

John 6. 27.

Verse 3. *Others standing idle*] For any good they did, or could do, till sent into the vineyard, and set a work by God. Till then we are mear excrements of humane society. *Nos numerus sumus, &c.*

Verse 4. *Go ye also into the vineyard.*] God hath his times to call men in; only let them stand in Gods way, wait at the posts of wisdoms gates, at the pool of *Bethesda*, *&c. Gratuita & inopinata est ad gratiam vocatio*, Ephes. 1.11. The separation of the Saints is *wonderful*, Exod. 33.16.

Verse 5. *About the sixth and ninth hour.*] God hath his servants of all sexes and sizes, calling when and whom he pleaseth. And they have the comfort and credit of it that are first called, so they walk worthy of their time, and that vocation wherewith they are called, *Ephes.* 3.1. Thus it was an honor to *Mnason*, that he was an *old Disciple*; and to *Andronicus* and *Junia*, that *Paul* should say of them, *Who also were in Christ before me.*

Acts 21. 16.

Rom. 16.7.

Verse 6. *And about the eleventh hour.*] About five a clock in the afternoon. When it was well nigh time to leave work. *Nunquam serò si serio.* Howbeit delays are dangerous, opportunities are abrupt, and headlong, and if once past, irrecoverable. *If therefore*

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therefore ye will enquire, enquire, return, come, Isa. 21. 12. They that say, men may repent hereafter, say truly, but not safely. They that alledge these here that came in at the eleventh hour, must consider that these were never called till then. But now God calleth, yea commandeth all men every where to repent, *Acts* 17. 30. And now he is more peremptory, sure, then ever heretofore. See *Heb.* 2. 3. how many are daily taken away in their offers and essays, before they have prepared their hearts to cleave to God?

Verse 7. *Go ye also into the vineyard.*] At this hour the penitent Thief was sent in, and he bestirred him; for he justifies Christ, condemns himself, chides his fellow for railing, prays for a part in Paradise, &c. he lived much in a little time. Howbeit, this is a singular example, one of the miracles wherewith Christ would honor the ignominy of his Cross. Neither is it often seen or read of, that old men are converted. They are usually so set in sin, that they are hardly removed; such an hoof they have over their hearts, that scarce any thing will affect them. *Abraham* in the old Testament, and *Nicodemus* in the New, were called in their old age. Name a third he that can. Conversion (as Divines observe) usually falls out between eighteen years of age, and twenty eight, when men have less of the world, which afterward steals away affection, &c.

Verse 8. *Saith unto his steward.*] That is, to his Son Christ whom he hath made Judge of all, to give unto every man according to his works. This he will do with demonstration of his singular both justice (so that none shall receive less then was promised him) and mercy (so that all shall receive more then they deserved.) For although their penny be here called their hire, and elsewhere their reward, yea their wages, yet all is of grace.

Verse 9. *And when they came.*] These last labourers were first paid, because they trusted not to the worth of their own works, but to Gods free grace and goodness; when the other are turned off in displeasure, with *Tolle quod tuum est, & vade*: Take thy penny, and be packing.

Verse 10. *They supposed that they, &c.*] Good works are *mercatura Regni cœlestis*, saith *Bellarmine*. But God is no such Merchant. *Cœlum gratis non accipiam*, I will not have heaven for nothing, saith *Vega*. Thou shalt never have it therefore; Ile give thee that gift.

Verse 11. *They murmured, &c.*] They had that they agreed for, some temporal blessings, which is all that carnal men commonly care for. Or if any seek after spiritual things, it is not for any beauty he seeth, or taste he findeth in them, but only as a bridge to bring them to heaven; as *Spira* confessed of himself. It is not good therefore to indent and bargain with God how much he shall give us, either of temporals or spirituals; for so you may have your penny, and yet be discontented, that it is but a penny and no more. Profits, pleasures, honors, appear to be but empty things, when men are to go into another world.

Verse 12. *Thou hast made them equal.*] Lo this is the guise of graceless hypocrites, to be quarrelling, and contending with God and man, as unworthily dealt withal. Thus those Jewish Justitiaries, *Isa.* 58. 3. hit God in the teeth with their good services, and small thanks. So the proud Pharisee sets forth, not his wants, but his worth. Contrariwise, *Jacob* cryes out in a low language, *Domine non sum dignus*, Gen. 30. 10. So doth *Paul*, 1. Cor. 15. 9. the Centurion, *Matth.* 8. 6. the Baptist, *Mat.* 3. 11. S. *Augustine*, *Non sum dignus, quem tu diligas, Domine*, Lord, I am not worthy of thy love.

Verse 13. *Friend, I do thee no wrong.*] Friend he is called, not *Reprobate*, though he were a murmurer, a merit-monger. In arguing the case with others, use hard arguments, but in a soft language. This will soonest work; for man is a cross crabbed creature, and if roughly dealt with, will sooner slight you for your passion, then regard your reason, though never so convincing, because not well managed. There are a generation whose words are swords, whose tongues are rapiers to run men thorow with, upon every small occasion, and their throats as a gaping grave to bury them in. Rom 3. 13. 10.

Verse 14. *Take that thine is, and go.*] A fearful sentence. *David* blesseth himself from those men of Gods hand; which have their portion here, and that's all they are to look for. *Valdò protestatus sum*, said *Luther*, when great gifts were offered him, Psal. 17. Psal. 17. 14.

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me nolle sic à Deo satiari. A gracious spirit cannot rest satisfied with low things. The *Turkish* Empire, as big as it is, saith the same *Luther*, is nothing else but a crust of bread, which the good man of the house casteth to his dogs.

Turk. Imp. quantum quantum est, nihil est nisi panis mica, quam divcs patersamilias projicit canibus. Luther.

Verse 15. *Is it not lawful for me,* &c.] This is Gods speech (who is the great Propietary of all) it may not be ours, who have nothing of our own, but all in trust: So that when we present any thing to God, we must say as *David* did, 1 *Chron.* 29.14. and afterwards *Justinian* the Emperor, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν. *Of thine own we give thee*: for all that is in the heaven and the earth is thine. S. *Bernard* reports of Pope *Eugenius*, that meeting with a poor, but honest Bishop, he secretly gave him certain jewels wherewith he might present him. If God did not first furnish us, we should have nothing wherewith to honor him, or do good to others.

Geor. Cedren. *Compend. hist.*

Is thine eye evil, because I am good?] Its commonly observed, that Witches, and those that are in league with the Devil to do mischief, are never given over so to do, till they come to have an evil eye. Hence that, *nescio quis teneros, &c.* and those that are bewitched, are said to be *overseen*, that is to be looked upon with an envious eye. Envy is a quick-sighted and sharp-fanged malignity, *Prov.* 27.4. and doth, *de alienâ mente tam prompte quam prave conjicere*, as one saith, nimbly and naughtily guess at another mans meaning

Βασκαίνω. *quasi φάσκω κακῶ.*

Dcg. Whear. *Relect. Antelog p.* 11.

Verse 16. *So the last shall be first, &c.*] This is the purport of the preceding parable. Application is the life of preaching.

Few are chosen] Its a strange speech of *Chrysostome*, in his fourth sermon to the people of *Antioch*, where he was much beloved, and did much good. How many, think you, shall be saved in this City? It will be an hard speech to you, but I will speak it: Though there be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too: For what villany is there in youth? what sloth in old men? and so he goes on. See the notes on *Mat.* 7.14.

Non arbitror inter Sacerdotes multos esse qui salvi fiant. Chrysost. *hom.* 3. *in Act.*

Verse 17. *Took the twelve Disciples*] To rouse them and raise them out of their carnal fears and dejections. *Jerusalem* was the Saints slaughter house, *Luke* 13.33. (as *Rome* is now, which therefore is spiritually called *Jerusalem*, *Egypt*, *Sodom*, *&c.*) Hither our Saviour bent his course: hereupon they were amazed and afraid, (*Mark* 10.32. and gave him counsel to go back rather into *Galilee* for his own and their safety, *John* 11.8. He takes them therefore apart, and tells them as followeth, what they must trust to; and that though he be brought to the dust of death, he will rise again gloriously, to their great comfort.

Revel. 11.8.

Verse 18. *Behold we go up to Jerusalem*] Behold, as it requires attention (and this was no more then need; for Saint *Luke* tells us that they understood none of these things, *&c.*) so it sets forth our Saviours forwardness, to go this dangerous voyage.

Luke 18.34.

Verse 19. *To mock, and to scourge, and to crucifie him.*] What are all our sufferings to his? and yet we think our selves undone, if but toucht; and in setting forth our calamities, we adde, we multiply, we rise in our discourse, like him in the Poet. I am thrice miserable, nay ten, twenty, an hundred, a thousand times unhappy. And yet all our sufferings are but as the shivers and chips of that Cross, upon which Christ, nay many Christians have suffered. In the time of *Adrian* the Emperor, ten thousand Martyrs are said to have been crucified in the Mount of *Ararath*, crowned with thorns, and thrust into the sides with sharp darts, after the example of the Lords passion. The chief of whom were *Achmicus*, *Heliades*, *Theodorus*, *Carcerius*, *&c.*

τρὶς τετρακισμύριοι καὶ τρισχίλιοι, καὶ πενταπλάσιοι, καὶ δωδεκάκις, καὶ μυριάκις. Aristop. *Act. and Mon.*

Verse 20. *Then came to him, &c.*] Then, most unseasonably, when Christ had by the parable been teaching them humility, and now was discoursing of his death and passion, then came these sons of *Zebedee* to beg a principality in Christs imaginary earthly Monarchy. And this is not the first time of their so foul mistake, so unseasonable a suit to him, or strife among themselves. The leprosie was cured at once in *Naaman*; so is not corruption in the Saints, but by degrees, and at times.

The mother of Zebedees children.] Set on by her two Sons, who were ashamed to make the motion themselves (but as good they might, for Christ knew all, and therefore directs his answer to them, *Mark* 10.35.) and she also was not well assured of the fitness of her request, and therefore came courtesying and craving a certain thing; not telling

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telling him what at first, as going somewhat against her conscience. And surely her request had been impudent, but that she presumed upon her near allyance to Christ: For she is thought to have been sister to *Joseph*, who was *Pater Christi politicus*; and thence her boldness, by reason of her right of kindred by the Fathers side. And this is some kind of carnal excuse; yet not for her and her sons folly and vanity, in dreaming of an earthly Kingdom, and therein a distribution of honors and offices, as in *David* and *Solomons* days.

Verse 21. *What wilt thou?*] We may not over-hastily ingage our selves by promise of this or that to our best friends, but hold off and deliberate. *Alioqui saliens antequam videat, casurus est antequam debeat.* Bern.

The one on thy right hand] *Quid voveat dulci nutricula majus alumno?* Our Saviour had promised in the former Chapter that the twelve should sit upon twelve thrones, &c. These mens suit was for the first and second seat. Self-love makes men ambitious, and teacheth them to turn the glass, to see themselves bigger, others lesser then they are; *Paul* on the contrary, was least of Saints, last of Apostles. Horat.

Verse 22. *Ye know not what ye ask*] Ye ask and miss, because ye ask amiss. A prayer for things not lawful, begs nothing but a denial, as *Moses* did, in praying to enter into the Land, *Deut.* 3. 25. as *Job* did in that peevish request of his, that God would *let loose his hand and cut him off*; as the Disciples did in that over-curious enquiry, *Lord, Wilt thou at this time restore the Kingdom to Israel?* Our Saviour answers, that that's not fit for them to know. But a better thing he could tell them, that they should shortly after be cloathed with the Holy Ghost. God sometimes in much mercy crosseth the prayers of his people, as he did *Davids* for the childs life, who if he had lived, would have been but a standing monument of *Davids* shame. Was it not better for him to have a *Solomon*? The Saints have their prayers out, either in money or moneys-worth, provided they bring lawful petitions, and honest hearts. James 4. 1. Iob 6.8,9. Act. 1.6,7,8.

Are ye able to drink of the cup, &c.] Afflictions are frequently set forth by this metaphor of a *Cup*; taken, say some, from an ancient custom that the father of the family should give to each under his charge a cup fit for his use, according to his bigness; or, as others think, from the manner of feasts, whereat the symposiarch, or *Ruler of the feast*, as he is called, *John* 2. prescribed what and how much every man should drink.

And to be baptized with the baptism] Or plunged over head and ears in the deep waters of affliction. Of these we may say as one doth of the *Spa* waters, that they are more wholsom then pleasant. Ever since Christ cast his cross into them, as *Moses* did that tree, *Exod.* 15. 25. the property of them is altered, the waters healed.

They say unto him, We are able] In your own conceit at least, not else. For these two Disciples, as they knew not what they asked, so they knew not what they answered. And yet *Maldonat* hath the face to defend them in it, as if they here testified their alacrity, rather then betrayed their precipitancy: *Sed exitus acta probavit*; they shewed their valour at Christs apprehension.

Verse 23. *Ye shall drink indeed of my cup*] *Illud solum quod suavius est, & limpidius.* The Saints sip of the top of God cups; as for the dregs, the wicked shall wring them out. and drink them up.

And be baptized, &c.] Or ducked, washed (not drowned) as S. *Paul* was in the shipwrack; or as the baptized child, which shakes off the water, or is dryed after baptism. Afflictions, saith one, are called *Baptism*, because they set Gods mark upon us (as baptism doth) that we belong to God; this for outward afflictions. And for desertion, it is called Christs *cup*, because we are sure to pledge him in that too, and be comformed unto him, as was *Job*, *David*, *Heman*, Psal. 88, &c. Grace is no target against affliction; but the best shall have terrours within, and troubles without, as sure as the coat is on their back, or the heart in their belly.

Is not mine to give] *i.e.* It is no part of my present office; or, I have no such commission from my Father to give precedencies to all that affect them. Christ hereby seeks to raise up the low groveling spirits of his Apostles to things supernatural, supernal.

Verse 24. *They were moved*] They were angry at that ambition in their fellows, that themselves were deeply guilty of. So *Diogenes* trampled *Plato's* pride, but with greater pride. So *Crassus* earnestly inveighed against covetousness in others, when

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there was not a more covetous caitiff then he upon the earth. So *Gregory* the great stomaked the title of universal Bishop to the Patriarch of *Constantinople*, which yet himself affected, and his successor *Boniface* arrogated and usurped.

Infelicium Ecclesiæ concertationem causam dixit Ecclesiasticorum φιλαρχίαν. In vita Pareï.

Verse 25. *Jesus called them to him and said*] We must (by Christs example) advance, cherish concord all we can, amongst Ministers especially, by casting out those make bates, emulation and ambition. *Pareus* was wont to say, that the only cause of all Church-dissensions was, Ministers reaching after rule and preheminence, as did *Diotrephes*. And that if this evil humor could possibly be purged out, there would be a sweet symmetry, an happy harmony of all hearts.

And they that are great] The Grandees of the earth. There is, saith one, a greatness *Bellwine* and *Genuine*. In that, a beast may, and doth exceed us: In this we exceed our selves and others. Great men are not always wise, saith *Elihu*, Job 32.9. And *Nemo me major nisi qui justior*, said *Agesilaus*, when the King of *Persia* stiled himself the great King. *Calamitas nostra Magnus est*, said *Mimus* concerning *Pompey*, the people applauding so handsom a solœcism. *Privilegium unius conceditur in beneficium alterius*, saith a learned Doctor; *& si vis esse verè magnus, ne sis instar utris folle tumidi, sed instar uteri prole gravidi; nec attollas inane supercilium, sed exhibeas utile ministerium.* Goodness is the only greatness.

Verse 26. *But it shall not be so amongst you*] How express is that against Papal Primacy and Lordly Prelacy? When the Duke shall be damned, what will become of the Bishop, said the Clown to the Bishop of *Cullen*? Mr. *Whitehead* refused a Bishoprick, because he liked not to be Lorded. And Mr. *Coverdale* being deprived of his Bishoprick in Q. *Maries* days, would not (for the same cause) be re-invested in Q. *Elizabeths*, but taught a school. M. *Knox* would not have a Bishoprick, because it had *aliquid commune cum Antichristo.*

Verse 27. *Let him be your servant*] This is the ready way to rise. Neither may any think himself too good to serve the Saints, to wash their feet, to minister to their necessities. Christ came out of the bosom of his Father to fetch them to heaven. The Holy Ghost disdains not to dwell in their hearts. Angels are desirous to do them any good office. Prophets think not much to minister to them, 1 *Pet.*1.12. *Paul*, and *Apollo*, and *Cephas* are theirs, publike servants to the Church; accounting it a far greater matter *prodesse quàm praesse*, to seek mens salvation, then to exercise dominion.

λύτρον. ἀντίλυτρον.

Verse 28. *And to give his life a ransom*] A redemptory, a valuable rate, for it was the blood of God wherewith the Church was purchased, *Acts* 20.28. silver and gold could not do it, 1 *Pet.*1.18,19. nor any thing else but that *Counter-price* given by Christ, 1 *Tim.*2.6.

Tres in his locis ita curatos esse crediderim. Aretius.

Verse 29. *And as they departed from Jericho*] Christ cured one blind man as he went into *Jericho*, Luke 18. and two as he went out; for all the haste he had to go to *Jerusalem*. Hence such multitudes followed him, to make up his ensuing triumph.

Mark 9. 25. Psal.58.4.

Verse 30. *When they heard that Jesus passed by*] Happy it was for them that, though blind, yet they were not deaf. For as death came in by the ear, so doth life. *Hear and your souls shall live*, Isa.55.3. *a heavy ear is a singular judgement*, Isa.6.10. *a hearing ear a special favour*, Prov.20.12. when God stroke *Zachary*, Luke 1. he made him dumb, but not deaf. When God stroke *Saul*, he made him blind, but not deaf. When God stroke *Mephibosheth* he made lame, but not deaf. There is a deaf Devil, and a deaf Adder, and deaf man, that yet want for no ears, *Isa.* 43. 8. But *he that heareth instruction is in the way of life*, saith *Solomon*. These two blind beggars had heard of Christ by the hearing of the ear, but that satisfied them not, unless their eyes also might see him, *Job* 42. 5. They way-lay therefore the Lord of light, who gives them upon their suit, both sight and light, irradiates both organ and object, cures them of their both outward and inward *opthalmies* at once.

Thou son of David] They knew and acknowledged Christ to be the true Messias. Few such knowing blind beggars now adays. They are commonly more blind in mind then body, loose and lawless vagrants: such as are neither of any Church, nor Common-wealth; but as the baser sort of people in *Swethland*, who do always break the Sabbath, saying, that 'tis only for Gentlemen to sanctifie it; or rather as the poor *Brasilians*, who are said to be *sine rege, lege, fide*, without any Government, Law, or Religion.

Verse

Verſe 31. *And the multitude rebuked them*] In prayer, we muſt look to meet with many rubs and diſcouragements; but Gods ſpirit is heroick, and gets over them all. The Devil will interrupt us, as the Pythoniſs did *Paul*, Acts 16.16. as the birds did *Abraham*, Gen. 15.11. as thoſe *Samaritans* did the Jews in building the Temple, *Neh.* 6. Hence we are bid *Strive in prayer*, Coloſ. 4.2. and *watch in prayer*; for Satan will be at our right hand, as at *Jehoſhuahs*, Zach. 3.1. watching his time to caſt in, if not a prophane, yet an impertinent thought, thereby to bereave us of the benefit of our prayers; beſides our own natural in-devotion through hardneſs of heart, heavineſs of body, multiplicity of worldly diſtractions and diſturbancies. All which we muſt break through, and cry the more earneſtly, as *Bartimeus* here did, though checkt by the multitude. *Have mercy on us, O Lord*, &c. *Daniel* would not be kept from his God for any danger of death, *Dan.* 6. nor the French Proteſtants reſtrain prayer, though King *Henry* 3. made a Law to forbid them to pray with their families. The Sun ſhall ſooner ſtand ſtill, then the trade of godlineſs, and that continual intercourſe that is betwixt God and the Chriſtian ſoul. *Polan. in Daniel.*

Verſe 32. *And Jeſus ſtood ſtill*] See the admirable power of fervent prayer. Chriſt ſtands and ſtays (for all the haſte of his journey to *Jeruſalem*, which till he had finiſhed, Oh *how was he ſtraitned?* Luke 12.50.) to hear the blind beggars Petition. So the Sun once ſtood ſtill in *Gibeon*, and the Moon in the valley of *Ajalon*, upon the prayer of worthy *Joſhua*, who ſet the Trophies of his victory in the very orbs of heaven. *Preces Chriſti licet feſtinantem remorantur.*

Verſe 33. *Lord, that our eyes might be opened*] Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun, *Eccleſ.* 11. 7. and yet how little is this mercy prized, becauſe common. Our corrupt natures heed nothing that we enjoy, as the eye ſeeth nothing that lies on it, but things at a diſtance it diſcerns clearly. *Bona à tergo formoſiſſima.* Copy of good things breeds ſatiety, and makes them no dainties, till God for our folly many times makes us ſee the worth of them by the want of them, and ſo commends and indears his favours to us. But what a blindneſs is this, worſe then that of *Bartimeus*, never to ſee the face, but the back only of benefits.

Verſe 34. *And Jeſus had compaſſion on them*] He made their caſe his own. *Miſericordia* ſounds as much as miſery laid to heart. Chriſts bowels ſounded upon the ſight and ſuit of theſe blind beggars; and this was beyond all alms, ſhould he have done no more for them. For when one gives an alms, he gives ſomewhat without himſelf, but by compaſſion we relieve another by ſomewhat within and from our ſelves, whiles we *draw out our ſoul* (not our ſheaf only) *to the hungry*, *Iſa.* 58.10. Iſa. 63.15.

And immediately their eyes received ſight] This is not every blind mans happineſs, that yet prays for ſight. But there is a better eye-ſight then that of the body, which if God vouchſafe to any in bodily blindneſs (as he did to that blind Boy of *Gloceſter* that had ſuffered impriſonment there for confeſſing the truth) it may be ſaid to ſuch ſurely, as Biſhop *Hooper* the Martyr did to him: Ah poor Boy, God hath taken from thee thy outward ſight, but hath given thee another much more precious, &c. The like favour God ſhewed to *Didymus Alexandrinus*, who though blind from his childhood, yet was not only an excellent Artiſt, but an able Divine; and wrote certain Commentaries on the Pſalms, and likewiſe on the Goſpels; being now (ſaith *Jerome*, who relates it) above 83 years of age. *Trithemius* and *Bozius* report the like things, concerning one *Nicaſius de Voarda* a Dutch-man, who being ſtruck blind at three years old, became nevertheleſs an excellent ſcholar, and skilful in the Laws, which he publikely profeſſed at *Collen*. Afterwards he proceeded Maſter of Arts at *Lovain*, Licentiate in Divinity at the ſame Univerſity, and laſtly Doctor of the Laws at *Cullen*; where, after he had printed his publike Lectures, he dyed, and was buried in the Cathedral-Church, *Anno Dom.* 1491. 17. *Calend. Septem.* *Act. and Mon. fol.* 1371. Hieron. *in catalog. vir. eluſt.* Trithem. *de ſcriptor. Eccleſiaſt.* Tho. Bozius *lib.* 22. *de ſig. Eccleſ.*

CHAP.

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CHAP. XXI.

Verse 1. *And when they drew nigh to Jerusalem*]

IN this one verse, our Evangelist closely comprizeth all that S. *John* sets down of our Saviours oracles and miracles from his seventh Chapter to *Chap.* 12.12. *viz.* the history of five moneths and ten days; for Christ rode not into the City till the fifth day before his last Passoever, *John* 12.12. having the day before been anointed by *Mary* at *Bethany*, John 12.1. called here *Bethpage*, or the *Conduit-house*.

Bethpage à בת *&* פגי.

Verse 2. *An Ass tyed, and a colt with her*] There are that by the Ass understand the Jews laden with the Law; and by her foal, the Gentiles that wandred whither they would. That Canonist made the most of it, that said that Children are therefore to be baptized, because the Apostles brought to Christ not only the Ass, but the Colt too.

Oneramus asinum & non curat quia asinus est. Bern. Sphinx *Philos. page* 229.

Verse 3. *The Lord hath need of them*] The Lord of all, both beasts and hearts; for else how could he so soon have obtained the Ass of her master? Some read the Text thus. *The Lord hath need of them, and will presently send them back again*: to teach us to be no further burdensom or beholden to others, then needs must.

Verse 4. *All this was done that, &c.*] Here is the mysterie of the history; which would otherwise seem to some ridiculous and to little purpose. He hereby declared himself that King of his Church fore-promised by the Prophets, how poor and despicable soever, as the world accounts it.

Verse 5. *Tell ye the daughter of Sion*] Here was that also of the Psalmist fulfilled, *God is my King of old, working salvation in the midst of the earth*, Psal.74.12. For *Jerusalem* is by the Fathers observed to stand in the very center and navel of the habitable earth, as if it were fatally founded to be the City of the great King.

Thy King cometh unto thee] All in Christ is for our behoof and benefit, 1 *Cor.*1.30. and *Micah* 4.8,9. Unto thee shall it come, O daughter of *Zion*, even the first dominion; the Kingdom shall come to thee daughter of *Jerusalem*. Why then dost thou cry out aloud? Is there no King in thee? Is thy Counsellor perished? A *Mandamus* from this King will do it at any time, *Psal.*44.4.

Meek, and sitting upon an Ass] Not upon a stately Palfrey, as *Alexander*, *Julius Cæsar*, &c. no such state here. Christs Kingdom was of another world: *He came riding meek*; and his word (the Law of his Kingdom) is both to be taught and received *with meekness*, 2 Tim.2.25. James 1.21. At *Genua* in *Italy* they shew the tail of the Ass our Saviour rod on for an holy relique; and bow before it with great devotion. On *Palm-Sunday*, their Priests bring forth an Ass in state, and bow before him, and worship him, as if Christ himself were there present: which when the Turkish Ambassadors once beheld at *Craconia* in *Poland*, they blessed themselves, and cryed out, *O tetram impietatem! Siccine asinum brutam bestiam adorari?* O detestible impiety! should an Ass be so adored? Neither will these dull dizards be reclaimed from such fond-fopperies; being herein like those *Italian* Asses, which feeding upon the weed Hen-bane, are so stupified, that they lie for dead, neither can they be wakned till half-hilded.

Wolph. Memor. Lect.

Mathiol. com. in Dioscord.

Verse 6. *And the Disciples went*] With a certain blind obedience they went on Christs errand, though not very likely to speed. Their Masters sole Authority carried them on against all difficulties and absurdities. When God commands us any thing, we may not dispute, but dispatch; argue, but agree to it, captivate our Reason, exalt our faith.

Verse 7. *And put on them their cloathes*] Teaching us to honour God with the best of our substance, and to dedicate our selves wholly to the Lord our God. *Jonathan* stripped himself, for his friend *David*, of the robe that was upon him and his garments, even to his sword and his girdle. Christ suspended his glory for a season, laid aside his rich and royal robes, borrowed a cast-suit of us, that he might cloath us with his righteousness: And shall we think much to cloath him in his naked members? &c. to part with any thing for his sake and service?

1 Sam. 18.4.

And they set him thereon] They that make Religion daunce attendance to policy (faith

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(saith one) these set the Ass upon Christ, not Christ upon the Ass. Thus did *Jehu*, and before him *Jeroboam, cui gravior jactura regionis quam religionis.* Thus do all our Machiavellians and the worlds wisards, whose rule is, *Philosophandum sed paucis: Religiosum oportet esse, sed non religentem, &c.* But what saith a father? *Deum siquis parum metuit, valde contemnit.* And one thing, said *Luther*, that will be the ruine of Religion is worldly policy, that would have all well however, and seeks to procure the publike peace, by impious and unlawfull counsels and courses. *Spec. bel. sac.* *Fulgent.* *Quæ vult omnia redigere in ordinem, & publicæ tranquillitati impiis consiliis mederi.* Luth

Verse 8. *And a very great multitude*] *Bondinus* saith, he was met at this time by three-hundred-thousand Jews, some whereof went afore Christ, some followed after, according to the solemn rites and reverence used to be given to earthly Kings, in their most pompous triumphs. This was the Lords own work.

Verse 9. *Hosanna to the Son of David*] So they acknowledge Christ to be the true Messiah, and congratulate him his Kingdom over the Church; and yet a few-days after, these same, at the instigation of the Priests and Pharisees, cry *Crucifie*: dealing by Christ as *Xerxes* did by his steersman, whom he crowned in the morning, and then took off his head in the afternoon of the same day: or as the fickle *Israelites* dealt by *David*, 2 *Sam.* 20. where we shall find the same hands that erewhile fought for *David* to be all theirs, do now fight against him under the son of *Bichri*, to be none of theirs.

Verse 10. *Who is this?*] Why? could not they tell after so many miracles done among them? Were they such strangers at *Jerusalem?* Many live and dye very sots, even in those places where they have had *line upon line, precept upon precept, &c.* and yet they are no wiser *then the child new weaned from the breast*, *Isa.* 28. 8. their wits serve them not in spirituals, though otherwise shrewd enough.

Verse 11. *The Prophet of Nazareth, &c.*] The *Archprophet* they acknowledge him; but of *Nazareth*, of *Galilee*. They had not profited so much, or made so far progress in the mysterie of Christ, as to know him to have been born a *Bethlehemite*. And to nourish this error in the people it was, that the Devil, that old Impostor, *Mark* 1. 24. though he confessed Christ to be the *Holy one of God*, yet he calleth him *Jesus of Nazareth. Satan etsi semel videatur verax, millies est mendax & semper fallax.* Satan never speaks truth, but with a mind to deceive.

Verse 12. *And cast out all them that sold*] The Zeal of Gods house did ever eat him up. And (as revenge follows zeal 2 *Cor.* 7. 11.) he mars their markets, and drives them out of the Temple with *Procul! procul este profani.* And this deed of our Saviours was altogether Divine; whiles, as another *Sampson*, he lays *heaps upon heaps* (yet without bloodshed) with the jaw-bone of an Ass. St. *Hierom* extolleth this miracle above the raising of *Lazarus*, restoring the blind to their sight, the lame to their limbs, &c. and adds this mystical sense of the text. *Quotidie Jesus ingreditur Templum Patris, & ejicit omnes tam Episcopos & Presbyteros, quam laicos & universum turbam de Ecclesia sua, & unius criminis habet, vendentes pariter & ementes.* Christ is every day casting out of his Church all these mony-merchants, these sacrilegious simonists, both Ministers and others, that make sale of holy things, which the very Heathens abhorred; and others long since complained, that Benefices were bestowed *non ubi optimè, sed ubi quæstuosissime*, as if a man should bestow so much bread on his Ass, because he is to ride on him. *In Græcorum sacris sacerdos exclamabat* τίς τῶν δε quis hic? *Respondebant qui adeunt,* πολλοὶ τ' ἀγαθοὶ τε πάρεισι. Eras. *præfat. in Adag.* *Leges ex* 12. *tab.*

The tables of the mony changers] This he did also at his first entrance into the Ministry, *Joh.* 2. 14, 15. See my notes on that text. The Reformation of Religion was Christs chief care, and so it should be ours: And although little was done by his first attempt *Joh.* 2. yet he tries again, so should we; contributing what we can to the work continually, by our prayers and utmost indeavours: wishing at least, as *Ferus* did, that we had some *Moses* to take away the evils in Church and state. *Non enim unum tantum vitium, sed multos habemus*, saith he, for we abound with idols, and evils. Exod. 32. 20.

Verse 13. *Shall be called the house of prayer*] A principal piece of Gods publike worship, and here put for the whole. Christ himself never came into this house, but he preached as well as prayed. In the Sanctuary was the incense-Altar in the middle, a type of prayer; the table of shew-bread, on the one side, betokening the twelve Tribes; and the Candlestick, a Type of the word, on the other: To teach us that there is a necessity of both Ordinances to all Gods people.

But

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But ye have made it a den of theeves] So Christ calleth not the mony-merchants only, but the Priests also that set them a work. And whereas they cryed, *The Temple of the Lord, the Temple of the Lord,* (for to those was this speech first addressed, *Jer.*7.11.) as if they could not do amiss, because they served in the Temple, the Prophet tells them there, and our Saviour these here, that its so much the worse. What should an Angel of darkness do in heaven? Who required these things at your hands, to tread the courts of my Temple? This is the gate of the Lord, into which the righteous only should enter. The Papists in like sort cry out at this day, *Ecclesia, Ecclesia, Nos sumus Ecclesia*: and herewith think to shrowd their base huckstering of holy things. For *omnia Romæ venalia*, all things are saleable and soluble at *Rome*. But this covering is too short, and their gross theeveries are now made apparent to all the world, as their rood of grace, and the blood of *Hales* were at *Pauls* cross by that Noble *Cromwell*; and as their cheating trade of Indulgencies and Popes-pardons was by *Luther*, who by dint of argument overthrew those Romish mony-changers, and drove the country of those κισδοκαπηλοι and χρισεμποροι, as *Nazianzen* fitly calleth them.

Psal.118.20.

Act. and Mon. fol.1084.

Verse 14. *Came to him in the Temple, and he healed them*] So true was that testimony given of our Saviour, *Luk.*24.19. that he was a Prophet mighty in deed, as well as in word, before God and all the people. *Nos non eloquimur magna, sed vivimus,* said the Primitive Christians. *Our lives* as well as our lips should speak us right and real in Religion: As Christ here, by his cures, gave a real answer to that question, *ver.* 10. Who is this? Let us learn to lead convincing lives: these are the best Apologies when alls done.

Verse 15. *And the children crying, &c.*] To the great grief and regret of those cankerd carls the Priests and Scribes: but to the singular commendation of their parents, who had so well taught and tutored them. So the children of *Merindol* answered the Popish Bishop of *Cavaillon* with such grace and gravity as was admirable. So, when *John Lawrence* was burnt at *Colchester*, the young Children came about him, and cryed in the audience of the persecutors, Lord strengthen thy servant, and keep thy promise.

Act. and Mon. ful. 866.

Act. and Mon. fol. 1403.

Verse 16. *Thou hast perfected praise*] Κατηρτισω, thou hast given it all its parts, and proportions; thou hast compleated and accomplished it. The Hebrew saith, *Fundasti*, thou hast founded praise, and well bottomed it. *Quæ enim perfecta, sunt firmissima.* Now there is no mouth so weak, into which God cannot put words of praise. And how oft doth he chuse the silly-simples of the world, to confound the wise and learned? See my notes on *Psal.* 8. 2. And here it is observable that our Saviour answers warily to the captious question; so as he may neither offend *Cæsar*, by taking upon him to be a King, nor stumble the people, who took him for no less, and he was well pleased therewith. Let our columbine simplicity be mixed with serpentine subtilty, that we run not our selves heedlesly into unnecessary dangers.

Aptum est quod constat omnibus membris.

Verse 17. *And he left them*] As not willing to loose his labour, to cast away his cost upon men so unthankfull, untractable.

Ludit, qui sterili semina mandat humo.

Ovid.

Went out of the City into Bethany] Haply for safety sake: undoubtedly for his delight and to refresh himself with his friend *Lazarus*, after his hard labour, and little success.

Verse 18. *As he returned into the City*] There his work lay chiefly: thither therefore he repairs betimes, and forgat, for haste, to take his breakfast, as it may seem: for ere he came to the City he was hungry, though it were but a step thither. A good mans heart is where his calling is: Such a one, when he is visiting friends, or so, is like a fish in the air: whereunto if it leap for recreation or necessity, yet it soon returns to his own element.

Verse 19. *He came to it and found nothing*] He thought then to have found something: there was some kind of ignorance, we see in Christ as man, but not that that was sinfull.) *His soul desired the first ripe fruits*; yea though they had not been ripe and ready; hard hunger would have made them sweet and savoury, as the shepherds bread and onions were to *Hunniades*, when he was put to flight by the Turks: So well

Mic. 7. 1.

can

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can hunger season homely cates, saith the Historian. Or this promising figtree our Saviour might say, as *Alciat* of the Cytress. *Turk. Hist. fol.* 310.

Pulchra coma est, pulchro digestaq; ordine frondes,
Sed fructus nullos haec coma pulchra gerit. *Emblem.*

Verse 20. *They marvelled, saying, &c.*] And well they might, for no conjurer, with all his skill, could have caused this figtree so suddenly to wither, with a word speaking. For the figtree is the most juiceful of any tree, and bears the brunt of winter-blasts. Yea *Plutarch* tells us that there issueth from the figtree such a strong and most vehement vertue, as that if a Bull be tied unto it for some while, he becomes tame and tractable, though he were never so fierce and fell before. No wonder therefore though the Disciples wondred at so sudden an alteration. Plut. *Sympos. lib.* 6.

Verse 21. *If ye have faith and doubt not*] Or dispute not the matter as probable only and somewhat uncertain, but not altogether undoubted. He that doubteth debateth it, as it were, with himself, puts the case to and fro, sometimes being of one mind, sometimes of another. Now let not such a man think that he shall receive any thing of the Lord, *Jam.* 1. 7. *If ye will not believe, surely ye shall not be established.* Διαχρίνεσθαι, *est alternantibus sententiis secum disceptare.* Budæus. Isa. 7. 9.

Verse 22. *Whatsoever ye shall ask in prayer, believing*] Faith is the foundation of prayer, and prayer is the fervency of faith. *Cast thy burden upon the Lord*, or *thy request, thy gift upon the Lord, Psal.* 55. 22. that is, whatsoever thou desirest that God should give thee in prayer, cast it upon him by faith, and it shall be effected. *Fidei mendica manus.* Faith and Prayer are the souls two hands, whereby she begs and receives of God all good things both for this and a better life. Hence of old when the Saints prayed, they spred out the palms of their hands, as to receive a blessing from God, 1 *King.* 8. 22. *Exod.* 9. 29. *Psal.* 143. 6.

Verse 23. *And when he was come into the Temple*] Not into the Inn or Victualling-house, though he had been so hungry by the way. He forgat that; The zeal of Gods house had eaten him up: it was his meat and drink to do the will of his heavenly father: this he preferred before his necessary food. And truly a man would wonder what a deal of work he did up in these three-days-space, before his apprehension. All those Sermons and discourses set down by *Matthew* from this place to *chap.* 26. by *Mark* from *chap.* 11. to *chap.* 14. by *Luke* from *chap.* 20. to *chap.* 22. and by *John*, from the 12. to 18. *chap.* were delivered by him in these three last days of his liberty. He dispatched them with speed, as if he had been loth to have been taken with his task undone. To teach us to get up our work, and to *work out our salvation*: Not work at it only; Lazy spirits aspire not to immortality. The twelve tribes served God *instantly day and night*, and found all they could do little enough, *Act.* 26. 7.

Came unto him as he was teaching] *Otiosum vel tacitum facilè tulissent*, saith an Interpreter. If he would have been quiet or silent, they would never have questioned him. A wolf flies not upon a painted sheep; we can look upon a painted toad with delight. It is your active Christian that is most spited and persecuted. *Luther* was offered to be made a Cardinal, if he would be quiet. He answered, no, not if I might be Pope; And defends himself thus against those that thought him (haply) a proud fool for his refusal. Let me be counted fool or any thing, said he, so I be not found guilty of cowardly silence. The Papists, when they could not rule him, railed at him, and called him an Apostate: He confesseth the action, and saith, I am indeed an Apostate, but a blessed and holy Apostate; one that had fallen off from the Devil. They called him Devil. But what said he? *Prorsus Satan est Lutherus, sed Christus vivit & regnat: Amen. Luther* is a Devil: Be it so; but Christ liveth and raigneth: that's enough for *Luther*: So be it. *Inveniar fari superbus, & modò impii & lentii non arguar. Epist. ad* Staunc. *Confitetur se esse Apostatam, sed beatum & sanctum, qui fidem diabolo datam non servavit. Epist. ad* Spalatinum. *Ventres & Culinas appeti, arcas exhauriri. Attigisse coronam Papæ, & Monachorum ventres.* Sculc.

By what authority doest thou these things?] They saw that their Kingdom would down, their trade decay, if Christ should be suffered thus to teach and take upon him in the Temple as a Reformer. When *Erasmus* was asked by the Elector of *Saxony*, why the Pope and his Clergy could so little abide *Luther*, he answered: For two great offences, *viz.* he had medled with the Popes tripple crown, and with the Monks fat paunches: *Hinc illæ lachrimæ.* Hence all that hatred: And hence now-adays those Popish questions to the Professors of the truth. By what Authority do ye these things? where had you your calling, your ordination? Where was your Religion before *Luther?*

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Luther? Whereunto it was well answered by one once, in the Bible, where yours never was.

Verse 24. *I also will ask you one thing*] Our Saviour could have answered them roundly, that what he did, he did by the will and appointment of his heavenly father. But because he had avouched that so oft, and they believed him not, therefore he took another course. We must be ready to render a reason of our faith; but then it must be when we see it will be to some good purpose; as if otherwise, forbear, or unty one knot with another, as Christ here doth.

Nodum nodo dissipat. Aret.

Verse 25. *The baptism of John whence was it?*] That is, the whole ministry of *John*. As if our Saviour should have said, know ye not by what Authority I do these things? have ye not heard *Johns* testimony for me? And can ye deny that he had his authority for what he spake, from God? How is it then that ye ask me any such idle question as this? do ye not go cross to your consciences herein?

Verse 26. *We fear the people*] Lest they should be stoned, and the people feared them, lest they should be excommunicated. Thus they were mutual executioners one to another: for all *fear hath torment*, 1 Joh. 4. 18.

Mendacio nodum secant quem solvere sine impietate vel periculo non possunt. Pareus *in loc.* Bell. *de Justif. lib* 1. *cap.* 21. *Baron. Annal.*

Verse 27. *We cannot tell.*] Lie and all: they could tell, and would not. Their reasonings within themselves, *ver.* 25. testifie that they knew the truth, but would not acknowledge it; they profess their ignorance rather: And such dealing we have from many learned Papists. Thus *Bellarmine* affirmeth that he never read in all the Bible a promise of pardon made to those that confess their sins to Almighty God. *Baronius* cannot see that *Peter* was in fault at *Antioch*, but *Paul* a great deal more, for taking him up for halting, *Gal.* 2. The wit of hereticks will better serve them to devise a thousand shifts to delude the truth, then their pride will suffer them once to yield and subscribe to it.

Verse 28. *But what think you?*] Christ reporteth himself to their own consciences, whiles he proveth *Iohn* Baptists Ministry to be from heaven, by the happy success he had in converting the vilest sinners, see *Ier.* 23. 22. 1 *Cor.* 9. 2. The peoples fruitfulness is the Ministers testimonial, 2 *Cor.* 3. 2. If but one of a City, or two of a family be gained to God, it is a sign that the Pastors are according to Gods own heart, *Ier.* 3. 14, 15.

Verse 29. *I will not*] This is the language of most mens hearts, when prest to duty: and, as occasion serves, they discover an headstrong wilfulness in wickedness, that is uncouncellable. As *Pharaoh* sat not down under the miracle, but sent for Magicians: so do these, when the word comes close to their consciences, send for carnal arguments. And though the word doth eat up all they can say, as *Moses* rod did: yet they harden their hearts with *Pharaoh*, they brazen their brows with him in the text, that said *I will not*: Nay said the Israelites, but *we will have a King*. And as for the word that thou hast spoken unto us in the name of the Lord, *we will not harken unto thee*, said those, *Ier.* 44. 16.

But afterward he repented] So do but few. Men will be as big as their words, though they die for it, lest they should be accounted inconstant. These are niggardly of their reputation, but prodigal of their souls.

Sen.

Verse 30. *I go Sir*] I, but when Sir? *Stultus semper incipit vivere.* Hypocrites purpose oft, and promise fair to do better, but drive off and fail in the performance, their morning cloud is soon dispersed, their earthly dew is quickly dried up, their heartless essays come to nothing. *Modò & modò non habent modum.* The Philosopher liked not such as are *semper victuri*, always about to live better, but never begin. A Divine complains that the goodness of many is like the softness of a plumb, soon crushed: but their wickedness is like the stone in the plumb, hard and inflexible.

Hos. 6. 4. *Augustin.* *Seneca.*

Verse 31. *Go into the Kingdom of heaven before you*] And it were an arrant shame to be left behind by such: as thats a very Jade, we say, that will not follow, though she will not lead the way. But these proud Pharisees hated to be in the same heaven with penitent Publicans. And, as *Quintilian* said of some in his time, that they might have proved excellent scholars, had they not been so perswaded of their own scholarship already. In like sort, these over-weeners of themselves might have had place in heaven, had they not taken up their seats in heaven afore-hand.

Verse 32. *Iohn came unto you in a way of right*] Which he both preached and lived.

Nos

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Nos non eloquimur magna, ſed vivimus. *Iohns* practice was a tranſcript of what he preached: he burned within himſelf, he ſhone forth to others, *Ioh.* 5.35.

Ye repented not afterwards] No, not after his death, though ye ſaw me ſuccenturiated to him, and preaching and preſſing the ſame things upon you that *Iohn* did. An hypocrite comes hardlier to heaven then a groſs ſinner, and hath far more obſtacles. As he that muſt be ſtripped, is not ſo ſoon clothed, as one that is naked: and as he climbs not a tree ſo ſoon that muſt firſt come down from the top of another tree, where he is perked: So is it here.

Verſe 33. *Planted a vineyard, and hedged it*] Of all poſſeſſions, ſaith *Cato*, *Nulla majorem operam requirit*, None requires more pains then that of a vineyard. Corn comes up and grows alone, *Mark* 4. 28. *Injuſſa vireſcunt gramina*, ſaith the Poet: but vines muſt be dreſſed, ſupported, pruned, ſheltered every day almoſt, *Ioh.* 15.2. The Church is Gods continual care, ὤρυξε, κατέσκαψε, *Amputat, putat, &c. Iſa.* 27.3. and he looks for an anſwerable return of fruits, *Act.* 12.48. *Regnum Angliæ, regnum Dei*, ſaid *Polydor Virgil* long ſince. The Kingdom of *England*, is the Kingdom of God. It may well be ſaid ſo, ſince the Reformation eſpecially: neither is there any thing more threatneth us then our hateful unfruitfulneſs. The Cypreſs tree, the more it is watred, the leſs fruitful; ſo many of us, the more taught, the more untoward.

And went into a far countrey] As the impious husband-men imagined, who put far away the evil day. But God ſhall ſhoot at ſuch *with an arrow, ſuddenly ſhall they be wounded*, Pſal. 64. 7. As a bird is with the bolt, whiles he gazeth at the bow. *Mora diſpendium, fœneris duplo penſatur.* God pays men at length for the new and the old. Hieron. *in* Ier.

Verſe 34. *He ſent his ſervants*] *ſcil.* His Prophets and Miniſters, whom the Lord ſendeth to his people continually, not to teach them only, but to take account of their fruitfulneſs, to urge and exact of them growth in grace according to the means, *That they receive not the grace of God in vain.* 2 Cor. 6.1.

Verſe 35. *Beat one, and killed another*] This is the worlds wages; this is the meaſure Gods Miniſters meet with from the ſons of men: never have any, out of hell, ſuffered more then ſuch. Perſecution is, *Evangelii genius*, ſaith *Calvin*, the evil Angel that dogs the Goſpel at the heels. And, *Prædicare nihil aliud eſt, quàm derivare in ſe furorem*, &c. ſaith *Luther*. To Preach faithfully, is to get the ill will of all the world, and to ſubject a mans ſelf to all kind of deaths and dangers.

Verſe 36. *Again he ſent other ſervants*] O the infinite goodneſs and long ſufferance of Almighty God! *Jonas* upbraided him with it moſt unworthily, in that brawl of his, *Chap.* 4. 2. *Paul* admires it, *Rom.* 9. 22. teaching us to improve it to the practice of repentance, *Rom.* 2. 4. *Ezekiel* deſcribes it by Gods lying on one ſide for three hundred and ninety years together, which muſt needs be very troubleſom. We cannot lye for a few hours, on one ſide, but we muſt turn us. *David*, for the abuſe of his Embaſſadors, fell very foul on the *Ammonites*. *Rehoboam* for one ſervant of his ſlain by the ten Tribes, raiſed a mighty Army to chaſtiſe them. But God bears with mens evil manners, though he have power enough in his hand to deal with them at his pleaſure. Ezek. 4.4,5.

Verſe 37. *They will reverence my ſon*] They will look another way for ſhame (ſo the word imports) they will never be able to look him in the face, they will be ſo abaſhed of their former villanies. But it fell out far otherwiſe: for theſe frontleſs fellows, paſt grace, as we ſay, had faces hatcht all over with impudency, and that could bluſh no more then a ſackbut. Sin had woaded ſhameleſneſs in their fore-heads, and they were as good at reſiſting the holy Ghoſt, as ever their fathers were. ἐντραπήσονται.

Verſe 38 *This is the heir, Come, &c.*] So that theſe husband-men the Phariſes knew, and yet crucified the Lord of glory: And all this out of deſperate malice, which had debauched their reaſon, and even Satanized or transformed them into ſo many breathing Devils: they fell into that unpardonable ſin, *Mat.* 12.31.

Let us ſeiſe on his inheritance] Covetouſneſs is bloody, *Ezek.* 22.13. *Prov.* 1.11,13. 1 *King.* 21. 10. *Ahab* longed for a ſallet out of *Naboths* vineyard, and muſt have it, though *Naboth* die for it, *Quid non mortalia pectora cogit, auri ſacra fames!* *Judas* ſelleth his Maſter for thirty-pence.

Verſe 39. *Caſt him out of the Vineyard, and ſlew him*] By wicked hands, *Act.* 2.23. and are therefore abhorred of God and men, and exiled out of the world, as it were;

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Biddulph. by a common consent of Nations for their inexpiable guilt. And in *Constantinople* and *Thessalonica* (where are many thousand Jews at this day) If they but stir out of doors at any Easter-time between Maunday-Thursday at Noon, and Easter-eve at night, the Christians, among whom they dwell, will stone them, because at that time they derided, buffeted and crucified our blessed Saviour.

Ioh. 15. 26. Verse 40. *What will he do, &c.*] Nay, what will he not do? God will run upon them, even on their neck, upon the *thick bosses of their bucklers*. They that would kill their enemy, strike not where he can defend himself. But so doth God, he strikes thorow all, yea thorow the loins, *Deut.* 33. 11. even to the very soul, *Ier.* 4. 10. This made *Moses* cry out, Who knoweth the power of thine anger? *Psal.* 90. 11. Surely it is such, as none can either avoid or abide.

κακὸν κακῶς ἀπολέσει αὐτὸν. Verse 41. *They say unto him, he will miserably*, &c.] Here they unwittingly read their own destiny, as *David* likewise did his, 2 *Sam.* 12. 5, 6. The wicked are presently self-condemned, *Tit.* 3. 11. and shall at last day stand speechless, *Mat.* 21. 12. out of the conviction of their own consciences.

Videtur paronomasia hæc in proverbium abiisse. Verse 42. *Did ye never read in the Scriptures?*] Yes, full oft, but never applied such a place as this to themselves. A godly man reads the Scriptures as he doth the Statute-book: he holds himself concerned in all that he reads: he finds his own name written in every passage, and lays it to heart, as spoken to him. The wicked on the other side, put off all they like not, and dispose of it to others, as if themselves were none such. *God forbid*, said these to our Saviour, *Luk.* 20. 16. But he convinceth them out of their own reading, to be the men he meant. Men may make some sorry shift, and shuffle for a while from side to side, as *Balaams* Ass did, but there is no averting or avoiding the dint of Gods displeasure, otherwise then by falling down, as the Ass did, and afterwards her master, being rebuked for his iniquity, *The dumb Ass speaking with mans voice, forbad the madness of the Prophet*, 2 *Pet.* 2. 16.

Mallemus cadere cœlo terra, omnibus elementis, &c. Sel. *Pædag. Christ.* Verse 43. *The Kingdom of God shall be taken from you*] An heavy sentence. We had better, saith one, be without meat, drink, light, air, earth, all the Elements, yea life it self, then that one sweet saying of our Saviour, *Come unto me all ye that are weary and heavy laden, and I will refresh you.* The Gospel is that inheritance we received from our godly fore-fathers, the Martyrs: and it must be our care to transmit the same to our posterity, earnestly contending for the faith which was once *delivered*, Jude 3. once *for all*: for if lost, or any way corrupted, it will hardly be ever given again. Look to it therefore, unfruitfulness forfeits all; as the Merchants non-paiment of the custom forfeits all his goods. It is to be feared (saith one) lest Mr. *Herbert* be a true Prophet, and the Gospel be, in its solar motion, travelling for the West, for the *American* parts, and quitting its present place of residence, and unworthy professors and possessors: And then farewel *England*.

Verse 44. *And whosoever shall fall on this stone*] Christ is a stone of stumbling to his enemies, who stumble at his meanes, and a rock of offence, 1 *Pet.* 2. 8. but like that rock, *Judg.* 6. 21. out of which fire went and consumed them. *Nemo me impunè lacessit*, saith he. The *Corinthians* abused certain *Roman* Embassadors, and were therefore burnt to the ground by L. *Mummius*. For *iratos populo Rom. nemo sapienter possit*, saith *Livy* thereupon. Iob 9 4. Christ is wise in heart, and mighty in strength; who ever hardned himself against him and prospered? Who ever brag'd of the last blow? If his wrath be kindled, yea but a little, woe be to his opposites: but if he fall upon them with his whole weight, he will crush them to pieces, yea grind them to powder. They can no more stand before him, then can a glass-bottle before a Canon-shot.

μεταξὺ ἀλλήλων. Verse 45. *They perceived that he spake of them*] Who told them so, but their own guilty consciences? Every man hath a domestical Chaplain within his own bosome, that preacheth over the Sermon to him again, and comes over him with, *Thou art the man.* Conscience is said to accuse or excuse *in the mean while*, *Rom.* 2. 15. In the *interim* betwixt Sermon and Sermon, conviction and conviction. So that personal and nominal application is therefore needless, because every man hath a discursive faculty within him, applying several truths to every mans particular uses. And, *ubi generalis de vitiis disputatio est, ibi nullius personæ est injuria*, saith *Hierom*; Where the discourse against vice is general, no man can justly complain of a personal injury. By preaching, Christ many times smites the earth, *Isa.* 11. 4. that is, the consciences of carnal

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carnal men glued to the earth, Gods words hit them full in the teeth, and makes them ſpit blood. Now if they rage, as Tygers, tear themſelves at the noiſe of a drum, if they flee in the faces of their Teachers, and ſeek revenge upon them, they are commonly caſt into a reprobate ſenſe, and ſeldom eſcape the viſible vengeance of God.

Verſe 46. *But when they ſought to lay hands on him*] And ſo ſhewed themſelves to be the ſame our Saviour ſpake of, *ver.* 39. 42. As the Pope and his Emiſſaries do well approve themſelves to be that falſe Prophet, and his locuſts, ſet forth in the *Revelation*. Their daily practice is a clear Commentary upon that obſcure prophecy, which the ancient Fathers, that lived not to ſee it fulfilled, could not tell what to ſay to. Future things are beſt underſtood by their events.

CHAP. XXII.

Verſe 1. *Spake unto them again*]

THat by one diſcourſe he might peg in another. He had but a while to be with men, and ſee how he beſtirs him. Natural motion is more ſwift and violent toward the end of it. It was as pleaſant to Chriſt to ſeek mens ſalvation, as it is to the Devil to ſeek their deſtruction; who therefore doth his utmoſt, becauſe he knoweth that he hath but a ſhort time, *Rev.* 12. 12. his malevolence is motive to his diligence.

Verſe 2. *Like unto a certain King*] God is a great King, and he ſtands upon his ſeniority, *Mal.* 1. 8. will be ſerved of the beſt, and curſeth that coſener, that doth otherwiſe, *Verſe* 14. He ſcorneth to drink the Devils ſnuffs, to take his leavings.

Verſe 3. *They would not come*] They proved Recuſants, and this rendred them unworthy of eternal life, *Acts* 13. 46. Gods Miniſters ſent to call them, muſt turn them over to him, with a *Non convertentur*, and let him deal with them.

Verſe 4. *Behold, I have prepared my dinner*] *Luke* calleth it a ſupper. The Kingdom of heaven is compared to both, to ſhew that the Saints do both dine and ſup with Chriſt; they eat at his table continually, as *Mephibosheth* did at *Davids*, yea they have as *Jeconiah* had, *a continual portion* from the King every day, a certain, all the days of their lives.

My oxen and my fatlings are killed] Gr. *Are ſacrificed*: but here it is tranſlated to common uſe, becauſe even Heathen Princes began their ſolemn feaſts with ſacrifices (which was craving a bleſſing on their food in their way) and for that men ſhould come to a feaſt as to a ſacrifice. *Adeò ut gula mactetur appetitus*, as *Novarinus* here noteth. τεθυμένα.

Verſe 5. *But they made light of it*] Gods rich offers are ſtill ſleighted and vilipended; and moſt men turn their backs upon thoſe bleſſed and bleeding imbracements of his, as if heaven were not worth hearkning after;

——— *Paris ut vivat regnet́q; beatus*
Cogi poſſe negat ——— Horat. *ep.* 2.

One to his farm, another to his merchandiſe] *Licitiè perimus omnes*; More dye by meat then poyſon. Worldlineſs is a great let to faith, though men cannot be charged with any great covetouſneſs. See that ye *ſhift not off* him that ſpeaketh to you from heaven, *Heb.* 12. 25.

Verſe 6. *Intreated them ſpitefully, and ſlew them*] This is that ſin that brings ruine without remedy, 2 *Chron.* 36. 16. *Joſiahs* humiliation could not expiate *Manaſſeh's* blood-ſhed. Our Popiſh Prelates in leſs then four years, ſacrificed the lives of eight hundred innocents to their Idols here in Queen *Maries* days. That precious blood doth yet cry to heaven for vengeance againſt us. And it was a pious motion that one made in a Sermon to this preſent Parliament, That there might be a day of publike humiliation, M. *Newcomen.*

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liation, purposely set apart, and solemnly kept throughout the Kingdom, for the innocent blood-shed here in those *Marian* days of most abhorred memory.

Verse 7. *But when the King heard thereof*] And Kings have long ears, this King of heaven especially, *Cui etiam muta clamant cadavera* —— *Ut taceant homines, jumenta loquentur.* In case of the abuse of Gods servants, a bird of the ayr shall carry the voyce, and that which hath wings shall tell the matter, *Eccles.* 10. 20. *John Baptist* was beheaded in the prison, as if God had known nothing of the matter, said that Martyr. But when he maketh *inquisition for bloods* (which he oft doth with great secrecy and severity) he remembreth such to purpose, *Psal.* 9. 12. as he did *Herod*, *Maximinius*, *Charls* the ninth of *France*, *Felix* of *Wartenburg*, and sundry other bloody persecutors. The King is said to hear of what was done, for blood cryeth.

Flac. Illyr.

Sent forth his Armies] The *Roman* spoilers, who were the rod in Gods hand, and revenged the quarrel of his Covenant: Howbeit they thought not so, *Isa.* 10. 7. As in letting blood by Leeches, the Physician seeks the health of his patient, the Leech only the filling of his gorge: So when God turns the wicked upon his people, he hath excellent ends, howbeit they think not so, but to destroy and cut off Nations not a few.

Isa. 10. 7.

Verse 8. *They which were bidden were not worthy*] Who were then? Such as came from the high-ways and hedges, *verse* 9. that is, such as sit and shew their sores to God, as the cripples and others do by the high-way-side to every passenger, to move pitty. Such sensible sinners shall walk with Christ in white, for they are worthy.

Verse 9. *Go thee therefore to the high-ways*] Those sinners of the Gentiles, *Gal.* 2. 15. who wandred in their own ways, *Acts* 14. 16. and were, till now, without God in the world, *Ephes.* 4. 18. These are those other husbandmen, to whom the housholder would let out his vineyard, *Chap.* 21. 41, 43. which truth to illustrate, this parable is purposely uttered, and principally, as it may seem, intended.

Verse 10. *Both bad and good*, &c.] Such a mixture there ever hath been, and will be here in the Church. *Doeg* sets his foot as far within the Sanctuary, as *David*. There are sacrificing *Sodomites*, Isa. 1. 10. sinners in *Sion*, Isa. 33. 14. We cannot avoid the company of those from whom we shall be sure to carry guilt or grief.

Verse 11. *And when the King came in to see*] He is in the Assemblies of his Saints to observe their carriage, and to admeasure unto them in blessing, as they do to him in preparation; he goes down into his garden to see whether the vine flourish, and the pomgranats bud, *Cant.* 6. 11. he walketh in the midst of the seven golden Candlesticks. &c. Now therefore we are all here present before God, said *Cornelius*, Acts 10. 33.

Revel. 1.

Which had not on a wedding garment] *i.e.* Christ apprehended by faith, and expressed in his vertues by holy life. Justification and sanctification are the righteousnesses of the Saints, wherewith arrayed, they are beautiful, even to admiration; as without the which, Satan stood at the right hand of *Jehoshuah* the high Priest, because (as some will have it) his accusation was as true as vehement, so that Satan had the upper hand of him, till such time as Christ bad, *Take away the filthy garments from him*; there he pardoned his sin in heaven; and unto him, he said, *Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment*, There he pardoned it in his own conscience also.

δικαιώματα τῶν ἁγίων. *Revel.* 19. 8.

Zech. 3. 1.

Verse 12. *Friend, How camest? &c.*] Not *Wretch*, *Rebel*, *Reprobate*. Hard reproofs administred in soft language, break the bones. See the Notes above on *Chap.* 20. 13.

Not having a wedding-garment] Is it fit to come to such a feast in thy worst? in the leathern coats, in the tottered rags and menstruous clouts of wretched old *Adam*?

And he was speechless] He was *muzzled or haltred up*, that is, he held his peace, as though he had had a briddle or a halter in his mouth. This is the import of the Greek word here used. He was ἀυτοκατάκριτος, *self-condemned*, Tit. 3. 11. and could not ἀντιφωνεῖν, *chat at God*, Rom. 9. 20. as he used to do; he was gagg'd, as it were.

ἐφιμώθη. *Occlusũ est illi os quasi capistro & freno ac si brutum animal fuisset, ratione prorsus viduũ.* Novarin. *in loc*

Verse 13. *Bind him hand and foot*] He that comes in to Christs table without a wedding-garment on his back, shall not go out without fetters on his feet. Neither shall it help him, that he hath eat and drunk in Christs presence; for his meat is sawced, and his drink spiced with that bitter wrath of God, *Job* 20 23. He shall be taken as here,

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here, from the table to the tormenter. Look to it therefore, and come not hand over head. The very Heathens saw, and could say, That God was not to be served slightly or slubberingly, but with all possible preparation afore hand.

Οὐκ ἐν παρέργῳ θεραπευτέον, ἀλλ' ὁλοκλήρῳ διαθέσει λατρευτέον. Plut.

Verse 14. *For many are called, &c.*] With an outward calling: but outward priviledges profit not, where the hidden man of the heart is not right, where the power and practice of godliness is wanting. Many a ship hath been called *Safeguard*, and *Good-speed*, which yet hath split upon the Rocks, or fallen into the hands of Pirates.

Verse 15. *Then went the Pharisees*] They were, as one saith, *Puncti & repuncti, minimè tamen ad resipiscentiam compuncti.* They were stung with the former Parables, and grew more enraged. It is a vain perswasion for any Godly man to think, by any discretion wholly to still and escape the clamours and hates of wicked persons: Christ himself could not do it.

How they might intangle him in his talk] As beasts are in the Hunters toyl, or birds in the Fowlers Net. Every man hunteth his brother with a Net, was an old complaint, *Mic.* 7. 2. And, *They make a man an offender for a word, and lay a snare for him that reproveth in the gate, &c.* Isa. 29. 21. Doctor *Stories* rule to know an heretick was, They will say, *The Lord*, and, *We praise God*, and, *The living God.* So, *The Lord*, and not to say, *Our Lord*, is called by *Steven Gardiner*, *Symbolum hæreticorum*, the hereticks badge. But God will take these wisards in their own craft, 1 *Cor.* 3. 19. he will catch them in their own cunning, he will over-shoot them in their own bow, he will take *his handfull of them*, so that they shall not make escape, as the word there signifies.

παγιδεύσωσι. *Metaph. à venatione ferarum.* Piscator. *Metaph. à feris quibus tenduntur laquei & retia.* Par. *Act. and Mon. fol.* 1803. *Ibid.* 1116.

Verse 16. *With the Herodians*] *i.e.* Such as were of *Herods* Religion, as the *Melchites*, a kind of mongrel-Christians in the East: so called of *Melech*, as one would say, *Of the Kings Religion*, because they followed the decrees and examples of the Emperors. Some think these *Herodians* were the same with the Publicans, or Toll-takers (so *Origen* and *Cyril*) whom the Pharisees took with them to our Saviour, as if the one exacted tribute, the other refused to pay, and both came to our Saviour, as to an impartial Judge, to end the quarrel, and decide the controversie.

ἐ δεσπόσυνον, *Comprehendens & quasi manum complens.* Aret. *Nicephorus.*

Master, we know that thou art true, &c.] Here's a fair glove, drawn upon a foul hand. Burning lips and a wicked heart are like a potsheard covered with silver dross, *Prov.* 26. 23. There are those that will smile in your face, and at the same time cut your throat. *Squier*, sent out of *Spain* to poyson Queen *Elizabeth*, anointed the pummel of the Queens saddle with poyson covertly, and as it were, doing something else, praying with a loud voice, *God save the Queen, &c.*

Camd. Eliz. 1598.

That thou art true, and teachest the way of God] These all are high commendations and necessary qualifications of a teacher and instructer of others. These Cony-catchers tell the truth of Christ (for he was all this that they say of him and more) and yet they tell a lye, because they thought him not so, but spoke against their consciences. They thought, belike, to have tickled and taken our Saviour with their flatteries (as every wind will blow up a bubble,) and so to have had what they would of him: But Christ was not for their turn. He was *inadulabilis*, unflatterable, and might better say then *Politian* did, *Assentationculis quorundam, aut etiam obtrectationibus non magis attollor aut deprimor, quàm umbra mei corporis.* I am no more lifted up, nor cast down with mens flatteries or slanders, then with the shadow of mine own body. For I think not my self either longer or shorter at morning, or at noon, because my shadow is so, &c.

Aug. *Polit. ep.* l. 3. ep. 24.

Verse 17. *Is it lawfull?*] They make it a case of conscience. Dissembled sanctity is double iniquity. Covetousness goes cloaked or coloured, 1 *Thes.* 2. 5. So doth malice most times: but God will wash off it's varnish with Rivers of Brimstone.

To give tribute] Κῆνσον, a kind of Coyn proper to this purpose. The Jews paid then to the *Romans*, as now they do to the Pope, and other Princes of *Italy*, a yearly rent for the very heads they wear. And yet how they brave it to our Saviour, and say, *Joh.* 8. 33. *We were never in bondage to any man.* And there is not a more vain-glorious people this day under heaven, then the Jews, saith *Alsted.*

Sands his Sur. Alst. *Chronol.* p. 432.

Verse 18. *Why tempt ye me, ye hypocrites?*] Hypocrites pretend *Nathaniel* in the skin

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skin of a *Nicodemus*, saith one, of a *Demas* rather, who made fair weather for a while, but at length forsook *Paul*, and became an idolatrous Priest at *Thessalonica*, if *Dorotheus* may be believed. Jesus percieved these mens wickedness, and detected it. So dealt *Peter* by *Simon Magus*, whom *Philip* took for a very honest man, and baptized him. All will out at length; *Quod sis esse velis, nihilque malis.* *Martial.*

Verse 19. *They brought unto him a peny*] *Monachi pecunias attingere pro piaculo ducunt.* No Cappucine among the Papists may take or touch silver. This mettal is as very *Anathema* to these, as the wedge of Gold to *Achan*; at the offer whereof he starts back, as *Moses* from the Serpent. Yet he carries a boy with him that takes and carries it, and never complains of either mettal or measure. D. *Halls* epist. Ded. 1. ep. 5.

Verse 20. *Whose is this image, &c.*] Not that he knew not whose it was, but that he might refell them by their own answers, judge them out of their own mouth; and that the people (into whose hatred they thought by this captious question to draw him) might see that this was not more his, then the Pharisees own sentence.

They said unto him Cæsars] *Julius Cæsar* was the first that had his own face stampt in the *Roman* Coyn. *Speed.* Hist. fol. 25.

Verse 21. *Render therefore unto Cæsar*] Not *Give*, but *Render*: As who should say, Ye give him but what belongs to him; ye do him but right, ye help him but to his own, and that which he may justly require of you, *In reddendo hostimentum patrocinii & defensionis*, in lieu of his care toward you.

And unto God the things that are Gods.] The Greek Article is twice repeated, when he speaks of God more then when of *Cæsar*; to shew, saith one, that our special care should be to give God his due. For if *Cæsar* will take to himself Gods part, by commanding that which is sinful, to pay him such a tribute, *Non est tributum Cæsari, sed servitium diaboli*, saith *Chrysostom*, It is not a paying of tribute to *Cæsar*, but a doing service to the Devil. *Cur non & animam nostram Dei imaginem soli Deo consignemus*, saith one. Let God only have our soul, sith it bears his image. That was a witless and wicked speech of him, that said, That he had two souls in one body, the one for God, if he pleased, the other for any one else that would. But that was a gallant speech of the Prince of *Condee*, who being taken Prisoner by *Charls* the ninth of *France*, and put to his choice whether he would go to Mass, or be put to death, or suffer perpetual imprisonment? The former, said he, by Gods grace, I will never do. And for the two later, let the King do with me what he pleaseth. God, I hope, will turn all to the best. τὰ τοῦ θεοῦ τῷ θεῷ. *Gasp. Ens. Pandulf. Collenucius. l. 5. hist. Neapol. Ut eligeret ex his tribus unũ, vel missam, vel mortem, vel perpetuum carcerem, &c. Hist. Gall.*

Verse 22. *They marvelled and left him, and went their way*] With a flea in their ear, as we say. Confounded they were that they were so disappointed. Christ shaped them such an answer, as they could neither dislike nor digest. The wise mans eyes are in his head, but the fool walketh in darkness, *Eccles.* 2. 14. *Ad pœnitentiam properat, citò qui judicat.* He that precipitates a censure, shall soon see cause to repent him. How oft doth an open mouth prove a mans purgatory? We had great need therefore carry a pair of ballances betwixt our lips, lest we be entangled in our talk. For, *Demitto auriculas ut iniquæ mentis asellus.* Horat.

Sis licet in partes circumspectissimus omnes,
Nemo tamen vulpes, nemo cavere potest.

Verse 23. *The same day came to him the Sadduces*] *Vulpium capita possunt esse aversa, quorum tamen cauda in face eadem coeunt.* Hereticks may differ as much from one another, as they all do from the truth. Both Pharisees and Sadduces can conspire against Christ, though they cannot consent among themselves. These Sadduces were a brutish sect and sort of Jews, that held many monstrous opinions. Some of them are set down, *Act.* 23. 8. Divers other more gross may be read of in *Josephus*, who also tells us, that they were but few of them, yet of the chief among the people. And no wonder: for even at this day Atheists and Epicures are rise; and among the great ones especially, who either think or could wish at least, there would be no resurrection, &c. *Lib.* 18. *Antiq. cap.* 2. *& de Bel. Iud. l.* 2. *c.* 7.

Verse 24. *Master, Moses said*] They pretend Scripture: so did the Devil, *Mat.* 4. So do hereticks all; *Sed sensum afferunt, non auferunt*, but they fetch not the meaning from the Scripture, but fasten a sense (even that of their own devising) on the Scripture.

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ture : *Cadem Scripturarum faciunt ad materiam suam*, saith *Tertullian*, They taw the Text, as Shoe-makers do their over-leathers, saith *Polydor Virgil*, that they may bring them to serve their turns : They lay the dead child of their own corrupt glosses in the bosom of holy Scripture, and then cry out, It is hers, and not theirs.

If a man die, having no children] This Law these Sadduces seem to approve, when indeed they jear it, as the mother of much monstrous confusion, if there ever be a resurrection. So deals the Devil and his Janizaries (Jesuites I should say) at this day, by both Scirptures and Fathers, whom they either elude or deride, further then they serve their turn, to confirm their falshoods. *Parcus.*

Raise up seed unto his brother] Our children are a principal part of our selves, even the *seed*; as though now there were nothing left in us, but the chaff.

Verse 25. *When he had married a wife, deceased.*] Thus they that will marry shall have trouble, I, and that in the *flesh*, wherein they haply promised themselves most comfort and contentment. How many are there that seek an happiness here : and when to enjoy it might seem an happiness indeed, they die, and then all their thoughts perish. Instances we have in *Alexander* the Great, *Julius Cæsar*, *Tamberlain*, who making great preparation for the Conquest of the Turkish Empire, dyed of an Ague in the middest of his great hope, and greatest power. The like might be shewed of many learned men, that dyed, when they might have been most useful, as *Keckerman*, *Perkins*, *Preston*, *Pemble*, young *Drusius*, &c. All our learning is soon refuted with one black *Theta*, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our writing, and to our being. *Turk. Hist. f.* 236.

Verse 26. *And the third unto the seventh*] Happy it was, if seeing their brethren fall so fast, themselves were warned to number their own days, and provide for deaths coming. But this is not easily done; for we naturally dream of an immortality, *Psal.* 49. 11. and it is death to us to think of death, though we see so many daily die before us. It fareth with us for the most part, as with fatting Cattle. The Butcher comes to day, and fetcheth away one, to morrow and fetcheth away another, &c. The rest that are left behinde do neither miss their fellows, nor dread their own destiny. So here, this is brutish stupidity, shake it off.

Verse 27. *And last of all the woman*, &c.] It is scarce credible that one woman should out-live seven husbands. But grant she did, yet impartial death, that had so oft-times cut off her head, hit her heart at last. Death as an Archer aiming at us, misseth us est-soons, and hitteth haply some beyond us, some short of us, some on either hand of us; now our superiours, now our inferiours, now our equals, till at length we also are wounded; and the longer deaths hand is exercised, the more skilful it grows. *Joannes de Temporibus*, who is said to have lived in *France* above 300 years, dyed at length: So did the old, old, the very old man, *Anno* 1635. Alsted. *chron.*

Verse 29. *Ye do err, not knowing*] Ignorance is a breeder. All sins are seminally in ignorance. S. *Paul* thanks it for all his persecutions, 1 *Tim.* 1. 13. *Aristotle* makes it the mother of all the mis-rule in the world. All Heresies, saith *Chemnitius* are known to have proceeded, *Vel ex superciliosa Samosateni fastu, vel ex Arrii dialectica, vel ex Ætii ὀλιγωρίᾳ*, from pride, sophistry, or ignorance. *Arist. Ethic. l.* 3. *Chem. loc. compar.* 1. *loc.* 2.

Nor the power of God] Who can as easily raise the dead, as he did at first create them. This the *Athenians* with all their Learning, understood not : and therefore counted all that S. *Paul* could say to it, *bibble babble*, because he preached Jesus, and *Anastasis*, or the resurrection, which they took to be some strange goddess, *Act.* 17. 18, 19. They saw not how there could possibly be a regress from a privation to an habit. Neither can any of us see it, unless God by his Spirit of Revelation give us to know what is the exceeding greatness of his power, according to the working of his mighty power, which he wrought in raising Christ, and us by him, *Eph.* 1. 19, 20. where it is easie to observe a sixfold gradation in the original, and all to set forth the power of God, in Christs and our resurrection. σπερμολόγος.

Verse 30. *For in the resurrection they neither marry*] Therefore our condition then shall be better then that of *Adams* in Paradise, where he had need of a meet help, *Chenegda*, such another as himself, a *second-self*. S. *Luke* adds the reason, why men shall not marry in the resurrection, *viz. They can die no more*; and therefore need not

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marry for propagation of their kinde, and immortalizing of their name. *Mahomet*, as he professed that himself had a special licence given him by God to know what women he would, and to put them away when he would: so he promised to all his Votaries and Adherents the like carnal pleasures at the resurrection. Sensualists cast God and the things of God into a dishonourable mould: they rise not above their spring.

D. *Preston* of Gods Attrib. *Blunts* voyage, p. 67. ἐπάγγελοι.

But are as the Angels of God] Are, that is certainly shall be; yea, in their Head Christ they are so already. For God hath even here raised us up together, and made us sit together in heavenly places in Christ Jesus, *Ephes.* 2. 6. And at the resurrection, the just shall shine as the Sun in Heaven, nay, as the Son of God himself, with whom they shall appear in glory, as his Spouse, *Uxor fulget radiis mariti*, is a maxime in Law. Their vile bodies shall be conformed to his most glorious body, the standard in beauty, brightness, agility, immortality, &c. and other like unspeakable Angelical qualities and perfections. Their souls shall be freed from all evil, fraught with all fulness both of grace and of glory.

Phil. 3. ult.

Verse 31. *Have ye not read*] In *Moses*, whose writings onely they received, rejecting the rest. And the superstitious Jews at this day are said in their Lyturgie to read two Lessons, one out of the Law, which is read by some chief person, another out of the Prophets, which is read by some boy or mean companion. For savouring somewhat of these old Sadduces, they will in no sort do honour, neither attribute they that authority to any part of the Bible that they do to their Law, which they do usually carry about their Synagogue at the end of the service in procession, with many ornaments of Crowns and Scepters; the children kissing it, as it passeth by them.

Sands his surv.

Spoken unto you by God] It is God that speaketh in the holy Scriptures: It is the express minde of God that is there set forth unto us. See my *True treasure*, p. 10. *&c.*

Verse 32. *God is not the God of the dead*] That is, in the Sadduces sense, utterly dead and extinct for ever, but in S. *Pauls* sense, *Rom.* 14. 9. He is the God of the dead. For the dead bodies also of the faithful, whiles they lie rotting in the Grave, and resolved into dust, are united to Christ; by means whereof a substance is preserved, sin onely is rotted with it's concomitant infirmities. But the rotting of the body is but to refine it: it is but as the rotting of corn under the Earth, 1 *Cor.* 15. 36. that it may arise more glorious. Once, death to the Saints is neither totall, but of the body onely; nor yet perpetual, but for a time onely. See both these together, *Rom.* 8. 10, 11. Further, from this verse we may learn, That there is a two-fold knowledge to be gotten from holy Scriptures. 1. Expres, *I am the God of Abraham, &c.* 2. By due deduction and firm inference, *God is the God of the living.*

Verse 33. *They were astonished at his doctrine*] This was well: But S. *Luke* adds, that which was more strange. 1. That certain of the Scribes said, *Master, Thou hast well said*: No Jesuite had ever so much ingenuity. 2. That the Sadduces were thenceforth silent, and said no more. *Praestat herbam dare, quam turpiter pugnare.* Those *Romish* frogs the Jesuites will never have done, though never so much set down, but be still up with their hateful *Brekekekex-coax-coax.*

Luk 20. 39. 40.

Aristoph. *in Ranis.*

Verse 34. *But when the Pharisees*] *Nunquam bella bonis, nunquam certamina desunt.* Truth never wants an adversary. Christ had many conflicts all his life long, but most and sharpest at last cast. At death, Satan will muster up all his forces against a Christian: that last encounter is like to be the sharpest; as *Israel* in the Wilderness met with much hardship, but when they entered the Land, all the Kings of *Canaan* combined against them.

Verse 35. *Then one of them which was a Lawyer*] *Pareus* gathereth out of *Mark*, Chap. 12. 28. that this Lawyer was one of them that had applauded Christ for his conquest over the Sadduces in the last conflict, *Luk.* 20. 39. and that, for a penance he was enjoyned by his fellow-Pharisees, to undertake this following disputation with Christ.

Ad liberandum igitur se suspicione, partes disputandi adversus eum nunc sibi imponi à collegio patitur.

Tempting him and saying] Saint *Peter* saith, They found no guile in his mouth, which implies that they sought it, 1 *Pet.* 2, 23. There are that hear us meerly to catch, cavil and quarrel.

Verse 36. *Which is the great Commandment*] the Rabbins reckoned up 613. Commandments of the Law: and distinguished them into the greater, and the lesser. These

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These later they thought might be neglected or violated with little or no guilt. The *Romish* Pharisees have also their venial sins, their peccadillo's, as we know; but the Scripture makes all sin mortal and destructory. A little strange fire might seem a small matter, yet it was such a sin, as made all *Israel* guilty, as appears by the sacrifices offered for that sin, *Levit.* 16.

Verse 37. *Thou shalt love the Lord*] God must be loved and honoured by us, ἢ ὅλῳ ἢ μὴ ὅλως, saith one, truly, that there be no halting, and totally, that there be no halving: he will not divide with the Devil, as the *Circassians* are said to divide their whole life between rapine and religion. Gods service must be the *totum hominis*: Eccles. 12. 13. and the *bonum hominis*, Mic. 6. 8. We should love him infinitely: which, because we cannot, we must love him unfeignedly: but how far short we come of loving him with all our heart, soul, strength, &c. (which yet the Papists affirm feisable) appears by our lives, which, do what we can, are fuller of sins, then the Firmament is of Stars, or the Furnace of sparks. *Brer.* Enqu.

Verse 38. *This is the first and great Commandment*] In respect of order, quantity and dignity. The second Table is fulfilled in the first, and *Luther* is bold to say, *Primo præcepto reliquorum omnium observantia præcipitur*; In the first Commandment is commanded the keeping of all the rest. We rightly love our very selves no further then we love God: And for others, we are bound to love our friends in him, our foes for him.

Verse 39. *And the second is like unto it*] For it hath, 1. The same author, God spake all these words. 2. The same tye. 3. The same sanction and punishment of the violation. 4. It requires the same kinde of love and service: for the love of our neighbour is the service of God.

Love thy neighbour as thy self] Now, thou lovest thy self truly, really, fervently, freely, constantly, hiding thine own defects and deformities as much as may be. Thou wouldst have others rejoyce with thee and condole with thee, as occasion serves. Go thou now, and do likewise to others. Howbeit our Saviour strains us up a peg higher, *Joh.* 13. 34. His new commandment of the Gospel is, that we love one another, not onely as we love our selves, but as he loved us. This form hath something in it that is more expres (in which respect partly it is called *a new commandment,*) and for the incomparable sufficiency of the president is matchless, and more full of incitation to fire affection.

Verse 40. *Hang all the Law and Prophets*] Yea and the Gospel too: for love is both the *complement* of the Law, and the *supplement* of the Gospel, *Rom.* 13. 10. *Joh.* 13. 34. It is the *filling up of the Law* (as the word signifieth,) for that it clotheth the duties of the Law with the glory of a due manner, and seateth them upon their due subjects, with unwearied labours of constant well-doing. The Prophets also hang upon the same nail of love with the Law, so some frame the Metaphor here used: As some others rather think, that our Saviour, in this expression alludeth to the Jewish Phylacteries, Heb. *Totaphoth*, which were scrouls of parchment, having the Commandments written in them, which the Pharisees ware about their heads and arms, to minde them of obedience to the Law. πλήρωμα. κρέμανται.

Verse 41. *While the Pharisees were gathered*] *i.e.* Before the former meeting was dissolved. We should watch for, and catch at all opportunities of working upon the worst. Dr. *Taylor* preached every time he could get his people together, holy-day or else.

Verse 42. *What think ye of Christ?*] *Christus utramq; paginam impleret.* All our search should be with those wise-men, for the babe of *Bethlehem*, who is wrapped up, as it were, in the swathing-bands of both the Testaments.

Whose Son is he?] They were curious in Genealogies. A shame therefore it was for them, to be ignorant of Christs descent and pedigree.

They say unto him, the son of David] Herein they said well, but not all: for they conceived no otherwise of Christ, then as of a meer man. Our Saviour therefore takes a Text out of *Psal.* 110. and thereby convinceth them of his Divinity. We must be well versed in the mysterie of Christ, and neglect nothing needful to be known by us.

Verse 43. *How then doth David in spirit*] The spirit possessed *David* after a sort, and by his mouth uttered what he would publish to the Church, concerning the

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Godhead of Chriſt. Holy men ſpake of old as they were acted by the holy Ghoſt, as they were forcibly moved, or born away, and as it were, carried out of themſelves by the holy Ghoſt.

φερόμενοι. 2 Pet. 1. 21.

Verſe 44. *The Lord ſaid unto my Lord*] God the Father to God the Son, theſe two differ no otherwiſe, then that the one is the Father, and not the Son; the other is the Son, and not the Father.

Sit thou on my right hand] As my fellow and co-equal, *Zach.* 13. 7. *Phil.* 2. 6. And as Chriſt is at the right hand of his Father, ſo is the Church at the right hand of Chriſt, *Pſal.* 45. 9. which is a place both of greateſt dignity and ſafety.

Verſe 45. *Lord, how is he his Son?*] This is that great myſterie of Godlineſs, which Angels intently look into, as the Cherubims did of old into the Mercy-ſeat. That Chriſt ſhould be *Davids* Lord and *Davids* ſon, God and man in one perſon, this is that wonder of wonders: well might his name be wonderful, *Iſa.* 9. 6.

1 Pet. 1. 12.

Verſe 46. *And no man was able to anſwer*] Though they were ſubtile Sophiſters, and mighty in the Scriptures, yet they had nothing to oppoſe. *Magna eſt veritas, & valebit.* Great is the truth, and ſhall prevail.

Neither durſt any man, &c. How eaſily can God button up the mouths of our buſieſt Adverſaries, yea, and plead for us in their conſciences, as he did for Mr. *Bradford* and many more of the Martyrs, whom as they could not out-reaſon, ſo neither could they but conceive well of the Martyrs innocency, triumphing in their perſecutors conſciences.

Chap. XXIII.

Verſe 1. *Then ſpake Jeſus to the multitude*, &c.]

Chriſt having confuted and confounded the Scribes and Phariſees, turns him to the people and to his Diſciples: and that he might do nothing to the detriment of the truth, he here cautionateth, that they deſpiſe not the doctrine of the Phariſees, ſo far as it was ſound and ſincere without leaven; but try all things, holding faſt that which was good. Be adviſed, and remember to ſearch into the truth of what you hear, was the counſel of *Epicharmus*.

Νῆφε καὶ μέμνησο ἀπιστεῖν. *Videas cui fidas. Deligas quem diligas.*

Verſe 2. *Sit in Moſes chair*] *i. e.* Have the ordinary office of teaching the people, but *quo jure*, he queſtioneth not. The Prieſts and Levites ſhould have done it, but the Scribes and Phariſees had for preſent taken it upon them, ſtept into the Chair, and there ſet themſelves. *Rom.* 2. 20. So *Hildebrand* and his Succeſſors, have invaded *Peters* Chair, as they call the ſea of *Rome*, but what ſaid an Antient? *Non habent Petri hæreditatem, qui Petri fidem non habent:* They have no right to *Peters* Chair, that have not *Peters* faith. The *Index Expurgatorius*, commands. (*Jubleſtâ fide,*) inſtead of *Fidem Petri*, to print it *Sedem Petri. Perfrica frontem*, ſaid *Calvus* to *Vatinius*, *& digniorem te dic qui Prætor fieres quàm Catonem.* Put on a good face, and ſay that thou art fitter for the Office then *Cato* himſelf. But what a bold face had *Barcæna* the Jeſuite, who meeting the Devil, required his Chair of him, as one that better deſerved it? He had his deſire, I doubt not. But if Scribes and Phariſees ſat in *Moſes* Chair, it's no news then for bad men to ſucceed better; as *Timotheus Herulus* did *Proterius* the good Biſhop of *Alexandria*, and as *Arminius* did *Junius* in the Profeſſors place at *Leyden*.

καθίζω. *Sedeo. colloco.*

Quintil. *lib.* 9. *cap.* 2. *Diabolo advenienti occurrit obviam petitâ ut cathedram ejus occuparet, quia erat dignior.*

Verſe 3. *All therefore whatſoever*] Not their traditions, ſuperſtitions, and corrupt gloſſes upon the Law, but whatſoever they teach that is agreeable to truth: ſo long as they ſit cloſe to *Moſes* Chair, and keep it warm, as it were, hearken to them. Gods good gifts are to be acknowledged and improved even in the worſt, as *David* made *Sauls* epitaph, 2 *Sam.* 1. though the Devil preached his funeral, 1 *Sam.* 28. 19.

Si paſtores benè vivunt, eorum lucrum eſt, ſi benè dicunt, tuum.

But do not ye after their works] If Miniſters do well, ſaith *Chryſoſtom*, it is their own gain, if they ſay well, it is thine. Take thou what thine own is, and let alone what is another mans. *Sylla* and King *Richard* the Third commanded others, under great penalties,

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nalties, to be vertuous and modeſt, when themſelves walked the clean contrary way. A deformed Painter may draw a goodly picture; a ſtinking breath, ſound a mighty blaſt; and he that hath but a bad voyce, ſhew cunning in deſcant. A blind man may bear a torch in a dark night, and a Harp make muſick to others, which it ſelf is not ſenſible of. Poſts ſet for direction of Paſſengers by the highway-ſide, do point out the way which themſelves go not: And ſign-poſts tell the travellor there is wholeſome diet or warm lodging within, when themſelves remain in the ſtorms without. Leud Preachers are like ſpirie-ſteeples, or high pinacles, which point up to Heaven, but preſs down to the Center.

Accipe quod tuum eſt, omitte alienum. Chryſoſt.

For they ſay, and do not] They had tongues which ſpake by the talent, but their hands ſcarce wrought by the ounce; like that ridiculous Actor at *Smyrna*, who pronouncing *O Cælum*, O Heaven, pointed with his finger toward the ground: ſo theſe Phariſees had the Heaven commonly at their tongues end, but the Earth continually at their fingers-end. In a certain battel againſt the *Turks*, there was a Biſhop that thus encouraged the Army. Play the men fellow-ſouldiers, to day; and I dare promiſe you, that if ye die fighting, ye ſhall ſup to night with God in Heaven. Now after the battel was begun, the Biſhop withdrew himſelf: And when ſome of the Souldiers enquired among themſelves what was become of the Biſhop; and why he would not take a ſupper with them that night in Heaven, others anſwered, *Hodie ſibi jejunium indixit, ideoq; non vult nobiſcum in Cœlo cænare.* This is faſting-day with him, and therefore he will eat no ſupper, no not in Heaven. *Epictetus* was wont to ſay, that there were many Philoſophers (we may ſay, Divines) ἄχρι τῶ φιλόσοφειν, μέχρι τῶ λέγειν, as far as a few words would go. But is Religion now become a word? goodneſs a name (as *Brutus* once cryed out?) Should it be ſaid of holineſs, as it was once in another place, *Audivimus famam*; we have heard the fame thereof with our ears, and that's all? The fooliſh Virgins were found with their *ſic dicentes*, but the good ſervants ſhall be found with their *ſic facientes*. Chriſt was full of grace, as well as truth. *John* Baptiſt was both a burning and ſhining light. *Origens* teaching and living were ſaid to be both one. That's the beſt Sermon ſurely, that's digg'd out of a mans own breſt, when he practiſeth what he preacheth, *non verbis ſolum prædicans ſed exemplis*, as *Euſebius* teſtifieth of *Origen*, and Mr. *Gataker* of Mr. *Stock*. As the want hereof occaſioned *Campian* to write *Miniſtris eorum nihil vilius*, their Miniſters are moſt baſe.

Of this actor, *Polemo* chaſing, ſaid, ἔστω τῆ χειρὶ σου λοιχίζει.

Job Manlii. loc. com. p. 441.

ὦ τλήμων, ἕξεις τὴν λογῶ ἀρ' ἥδα, &c. *Brutus ap. Dionem.*

Job 28. 22. *Spectemur agendo.* Joh. 1. 16. Καὶ ἔδωκε χ) ἐδόξε. Baſil. *Quod juſſit & geſſit.* Bern. ep. 41.

Verſe 4. *For they binde heavie burdens*, &c.] Their humane Traditions: ſo do the Popiſh Doctors (heirs herein to the Phariſees, of whom this Sermon is not more Hiſtorical, then of the other it is Prophetical,) The inferiour Clergy they make preach every day in Lent without intermiſſion, throughout all *Italy* in the greater Cities: ſo as ſix dayes in the week they preach on the Goſpel of the days, and on the Saturday in honour and praiſe of our Lady. Whereas the Pope and Biſhops preach not at all. So for the Laity; they muſt faſt with bread and water; when the Prieſts have their ſuckets and other ſweet meats three or four times on their mock-faſt-days. What ſhould we ſpeak of their Pilgrimages to *Peru*, *Jeruſalem*, &c. Penances, ſatisfactions, &c. And no man muſt queſtion, but obey without ſciſcitation. *Walter Mapes*, ſometimes Archdeacon of *Oxford*, relating the Popes groſs ſimony, concludes, *Sit tamen Domina materq; noſtra Roma baculus in aquâ fractus, & abſit credere quæ vidimus.* In things that make againſt our Lady-Mother *Rome*, we may not believe our own eyes.

Sands his Surv. *ſect.* 27.

Verſe 5. *To be ſeen of men*] Theatrically, thraſonically, and for oſtentation, as Stage-Players or painted faces. See Notes on *chap.* 6. *verſ.* 2. 5. Saints more ſeek to be good, then ſeem to be ſo.

They make broad their Phylacteries] That is, *Conſervatories*, ſo called. 1. Becauſe by the uſe of them, the law was kept in remembrance. 2. Becauſe the ſuperſtitious Phariſees conceited, that by the wearing of them about their necks, themſelves might be kept from danger, as by ſo many ſpels: what they were, ſee the *Notes above*, on Matth. 22. 40.

Ac ſi puellus audito patris pii veſtigiis inſiſtendum, patris iter facientis ſingula veſtigia obſervaret, & in iiſdem pedes ſuos poneret.

Enlarge the borders of their garments] God had charged the Phariſees to binde the law to their hand, and before their eyes, *Deut.* 6. 8. wherein (as *Hierom* and *Theophylact* well interpret it) he meant the meditation and practice of his law. They (ſaith a learned Author) like unto the fooliſh patient, which when the Phyſitian bids him take the preſcript, eats up the paper; if they could but get a liſt of Parchment upon their left arm

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arm next their heart, and another scroll to tye upon their forehead, and four corners of fringe, or (if these be denied) a red thread in their hand, thought they might say, 1 Sam. 16.13. Blessed be thou of the Lord, I have done the commandment of the Lord. What was this, but as Mr. *Tindal* said in another case, to think to quench their thirst by sucking the Ale-powl.

Verse 6. *And love the uppermost rooms*] Which is a singular vanity, and yet hath bred greatest contestation in the Church; as between the Bishops of *Rome* and *Constantinople*, the Archbishops of *Canterbury* and *York* justling in Parliament for precedency, even unto blows and bloodshed: what doleful effects followed upon the contention between the Lord Protector and his brother in King *Edward* the Sixths days, raised by their ambitious Wives, who could not agree about place? The Apostles rule is, *in honour to prefer one another*, Rom. 12.10. And true humility is like true balm, that still in water sinks to the bottome: like the violet, the sweetest but lowest of flowers, which hangs the head down-wards, and hides it self with its own leaves.

Verse 7. *And to be called of men Rabbi*] They were tickled with high titles, and thought it a goodly thing to be held and stiled *Magnifico's*, to be flie-blown with flatteries. There is not a more vain-glorious people under Heaven then the Jews. Hence that rabble of Titles amongst them in this order (brought in a little before the nativity of our Saviour) *Rabbi Rabban*, *Rab*, *Rabbi*, *Gaon*, *Moreh*, *Morenu* and *Moreh tsedek*. So the Friars proceed in their vain-glorious Titles, from *Padre benedicto* to *Padre Angelo*, then *Archangelo*, *Cherubino*, and lastly *Cerephino*, which is the top of perfection. Are not these those ὑπερογκα ματαιότητος the Apostle inveighs against, those great *swelling Titles of vanity*?

Alsted. Chronol. pag. 320.

Sands his Surv.

2 Per. 2.18. Jude 16.

Verse 8. *Be not ye called Rabbi*] Do not ambitiously affect such a Title, as if you were the onely ones, and others not worthy to be named in the same day with you. Swelling in the body is an ill symptom, but worse in the soul.

καθηγητὴς. *For one is your master*] Your guide to godliness, and happiness, your Doctor and Dictator, your Oracle, your *Ipse dixit*, whose bare word you are to take, without further proof or pawn.

And all ye are brethren] Not as the Pope calls his Cardinals brethren, when in creating them, he useth this form, *Estote fratres nostri, & Principes mundi. Odi fastum illius Ecclesiæ*, saith *Basil*, which caused the lamentable separation of the Estern or Greek Church, from communion with the Latine, the other four Patriachs dividing themselves from the Bishop of *Rome*, for his encroaching upon them.

Verse 9. *Call no man your father*] *i.e.* Give no man absolute power over you; be not the servants of men, or slaves to their opinions or mandates, as Friars are to their superiours, to argue or debate on whose commands is held high presumption: to search their reasons, proud curiosity: to detract or disobey them, breach of vow equal to sacriledge.

Quibus nihil placet nisi quod è capitis sui liripipio ipsi protulerint. Mucheſius. *Dist. 19. c. In memoriam.*

Verse 10. *One is your master*] Where then are *Magistri nostri Parisienses*? our *Doctores resolutissimi*? our Masters of opinions, whose word must stand for a law, whose tenets must pass for Oracles? By the Canon-law, *Omnes sanctiones Apostolicæ sedis irrefragabiliter sunt observandæ.* The Pope may not be disobeyed.

Verse 11. *Shall be your servant*] The word signifies one that is ready prest to raise dust, to do his utmost endeavour with all possible expedition in any business that he is set about.

q d. Præsestinans, expeditus, paratus, promptus.

Verse 12. *And whosoever shall exalt himself*, &c.] Lo here a great Miracle, saith *Augustine*. God is on high, and yet the higher thou liftest up thy self, the farther thou art from him: the lower thou humblest thy self, the nearer he draweth to thee. Low things he looketh close upon, that he may raise them: proud things he knows afar off, that he may depress them. The proud Pharisee prest as near God as he could: the poor Publican, not daring to do so, stood aloof off: yet was God far from the Pharisee, near to the Publican.

Videte magnum miraculum: Altus est Deus, &c. Aug. de temp.

Verse 13. *Wo unto you Scribes*, &c.] By these eight dreadful woes, as by so many links of an adamantine chain, our Saviour draws these hypocrites down to Hell, their place, and there leaves them to be reserved unto judgement. S. *Hierom* was called *Fulmen Ecclesiasticum*, the Churches thunderbolt. How much more might this be attributed to Christ? How terribly doth he here thunderstrike these stupid Pharisees, though he saw well

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well (with Father *Latimer*) that whosoever will be busie with *ve vobis*, shall shortly after come *coram nobis*. *Act. and Mon. fol. 1590.*

Ye shut up the Kingdom of Heaven] By hiding heavenly truths, teaching damnable errors, excommunicating the well affected, or corrupting them by evil counsel and example: and all this, ἔμπροσθεν *coram & in os*, before men, and to their faces, making fools of them, even whiles they look on, casting a mist before their eyes, as those *Egyptian* Juglers did, *Exod.* 7. and keeping from them that *collyrium*, that should cure, and clear up their eye-sight, *Revel.* 3. 18. Thus did *Arundel* Archbishop of *Canterbury*, who bound up the word of God, that it might not be preached in his time (as the Historians words are) and was therefore (according to this wo here denounced) so smitten in his tongue, that he could neither swallow, nor speak for certain days afore he dyed. *Steven Gardiner* was plagued in like manner, for like reason. And generally, the Popish Clergy are vexed with that grievous and noisom sore of devilish spite against the Reformation, *Revel.* 16. 2. which they therefore oppose with might and main, till wrath come upon them to the utmost. And albeit many of them escape the visible vengeance of God, yet this terrible Wo, as a moath, doth secretly eat them up like a garment, and as a worm, eateth them up like wood, *Isa.* 51. 8. as it did these Pharisees; on whose outside nothing could be discerned, all was as before, but their souls were blasted, seared, and sealed up to destruction. He that hath drunk poyson, falls not down dead presently in the place, but he hath his death about him, as we say. *Saul* lived and reigned long after he was cast off by God: and the very Devils are respited in regard of their full torment, but the more is behinde. *Quod verbum Dei aliqâsset, ne tempore suo prædicaretur.* Tho. Gascon. *in Dictionar. Theolog.*

Verse 14. *Ye devour widows houses*] Though they pretended to be great fasters, *Luk.* 18. 12. yet their *bellies prepared deceit*, as *Eliphaz* hath it, *Job* 15. 35. and their throats (those open sepulchers) swallowed up whole houses (such was their covetousnes) and that of widows (such was their cruelty) and that under a pretence of long prayers, which was their hypocrisie: for while their lips seemed to pray, they were but chewing that morsel, that murthering morsel that made them receive the greater damnation. *Multi in terris manducant, quod apud inferos digerunt*, saith *Augustine*; Many devour that on earth, that they must digest in Hell, where the never-dying worm will feed greedily upon all such covetous caitiffs, as have the greedy worm under their tongues, and their ill-gotten goods gotten already into their bowels, as these Pharisees had: which therefore God shall fetch thence again with a vengeance. τὰ ἅρπαγα. Luk. 11. 41. Job 20. 15.

Make long prayer] God takes not mens prayers by tale, but by weight. He respecteth not the Arithmetick of our prayers, how many they are, nor the Rhetorick of our prayers, how eloquent they are, nor the Geometry of our prayers, how long they are, nor the Musick of our prayers, the sweetnes of our voyce, nor the Logick of our prayers, or the method of them, but the divinity of our prayers is that which he so much esteemeth. He looketh not for any *James* with horny knees through assiduity in prayer: nor for any *Bartholomew* with a century of prayers for the morning, and as many for the evening: but S. *Paul* his frequency of praying with fervency of spirit, without all tedious prolixities and vain-bablings; this is it that God maketh most account of. It is not a servants going to and fro, but the dispatch of his business that pleaseth his Master. It is not the loudnes of a Preachers voyce, but the holines of the matter, and the spirit of the Preacher, that moveth a wise and intelligent hearer. So here, not gifts, but graces in prayer move the Lord. But these long prayers of the Pharisees were so much the worse, because thereby they sought to entitle God to their sin, yea, they meerly mocked him, fleering in his face.

Verse 15. *Ye compass sea and land*] They walked the round, as the Devil doth, to gain Proselytes; they spared for no pains to pervert men (as now the Jesuites those *Circulatores & Agyrtæ*) should not we be as diligent and indefatigable to convert them to God? Shall we not be as busie in building stair-cases for Heaven, as Seducers are in digging descents to Hell? If *Saul* seeking Asses found a Kingdom, shall not we by seeking others finde Heaven?

Ye make him two-fold more the childe of Hell] Either because they relapse to Gentilism, as finding you so vile and vitious in your lives: Or, because ye teach them only Ceremonies and superstitions: Or, because you keep them ignorant of Christ, and plant in them an hatred of the truth, as the Jesuites do in their Proselytes. So that of them *Ambros. de Elia & jejun. cap. 12.*

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them we may say as *Ambrose* did of *Polemo*, who of a drunkard, by hearing *Xenocrates*, became a Philosopher, *Si resipuit a vino, fuit semper tamen temulentus sacrilegio*, Though he be now no drunkard, yet he remains drunk still with superstition.

צ גדולה *Vbi Tsaddi est majusculum.* Buxtor. Tiber.

Verse 16. *Ye blinde guides which say*] *His Watchmen are blinde*, was an old complaint, *Isa.* 56. 10. Which that it is a foul fault, the Rabbines have there noted from one letter (in the Original) of the word rendered *Watchmen*, bigger then his fellows. How many are there that thrust into the Ministery, wanting both heart and art to teach the people? These lead their flocks to the Pits brink, wherein if they perish, themselves lie lowermost.

Whosoever shall swear by the gold of the Temple] So by the gift on the Altar, *vers.* 18. these, they taught, were tyed: the other might for a sum of money be dispensed with, that swore by the Temple, or the Altar. Not so those that swore by the gold of the Temple, that is, dedicated to the Temple, or by the gift on the Altar: for these oaths brought these blinde guides in commodity, which the swearer was forced presently to pay down. The people also were hereby made more free and forward to offer gold for the Temple, sacrifices for the Altar; because they were made believe, that those presents were more precious then either Temple or Altar. Pretty devices these were to get money; and are they not still practised by Papists? *Philip Brasier* was abjured in *Act. and Mon. Henry* the Eighths time, for saying, That when any cure is done, the Priests do noynt the Images, and make men believe the Images do sweat in labouring for them. The rood *Sands* his rela. of Grace, and blood of *Hails* is notorious. Our Lady of *Loretto* hath her Churches so stuffed with vowed presents and memories, that they are fain to hang their Cloysters and Church-yards with them. They teach the people, that as they may sooner go to Christ by S. *Dominick* then by S. *Paul*: so to swear by holy Relicks, and in swearing to lay hand on them, is a more binding oath, then to swear by God, laying hand on the Bible.

Verse 17. *Whether is greater the gold*, &c.] The cause must needs be more noble then the effect. But the dust of covetousness had put out the eyes of these buzzards, and expectorated their understandings. It is a besotting sin, and bereaves a man of right reason. *Avidus à non videndo.* Papists, our modern Pharisees, are most corrupt in those things, where their honour, ease, or profit is engaged. In the doctrine of the Trinity that toucheth not upon these, they are sound enough.

Or the Temple that sanctifieth the gold?] *Solomons* Temple was stone without, and gold within, to shew, saith one, the resplendent glory of Divine Majesty, lurking within *Moses* unveiled. a humane and humbled body. *Quid est templi illius autrum sive aurea claritas, nisi ad dextram patris sedentis immortalitas atq; impassibilitas?* saith *Rupertus*, What is the gold of the Temple, but the glory of Christ at Gods right hand?

ὅτι τὸ συμφέρον ἔχει τὸ εὐτελές. Verse 18. *But whosoever sweareth by the gift*, &c.] *Ubi utilitas, ibi pietas*, saith *Epictetus*, where there is gain, there is godliness. And, *Deos quisq; sibi utiles cudit*, saith another. All the worldlings plowing, sailing, building, buying, buts upon commodity, he knows no other deity. These Pharisees strove to reduce all offerings to their own purses and paunches, though they rendred men thereby not only irreligious, but unnatural, *Mat.* 15. 5, 6. See the Notes there.

Verse 19. *Ye fools and blinde*] The second time so, For behold they have rejected the word of the Lord (yea the Word, the Lord Christ) and what wisdom was in them? 1 Cor. 1. *Jer.* 8. 9. True it is, they were accounted the onely wise men: *Where is the wise, where is the Scribe?* saith S. *Paul*. As if *wise* and *Scribe* were terms convertible. And for the Pharisees, they did so carry away the hearts of the people, that there was no holy man that was not termed a Pharisee, as we finde in their *Talmud*. And after the most *straitest* sect of our Religion, *I lived a Pharisee*, saith *Paul*, Act. 26. 5. They were *omnium districtissimi*, and did utterly out-shine and obscure those other sects of Sadducees and Essenes, the later whereof are not so much as mentioned in the Gospel: And yet we see what esteem Christ had of them, and what Titles he here bestows upon them: To Teach us not to rest in mans applause, nor to think it sufficient that others think well of us. But let every man prove his own work, *Galat.* 6. 4. and know, that not he that commends himself, or is commended by others, is approved, but he whom the Lord commendeth, 2 *Cor.* 10. 18.

Verse

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Verſe 20. *Whoſo therefore ſhall ſwear*] It was not lawful to ſwear by the altar, or by any creature whatſoever, *Jer.* 5.7. (much leſs by Idols, *Amos* 8. 14. I my ſelf, ſaith *Latimer*, have uſed in mine earneſt matters to ſay, *Yea by S. Mary*, which indeed is naught.) But though theſe oaths be formally naught, yet they are finally binding; and being broken, they are plain perjury, becauſe they are all reduced to God himſelf, no otherwiſe then if they had been taken expreſly by the name of God. Hence it is that the oaths of Papiſts, Turks, Heathens (though ſuperſtitious) are obligatory, ὅρκος, *quaſi* ἕρκος, An oath is an hedge, which a man may not break.

Serm. in 3 ſun. in Advent. *Fieri non debuit factum valet.*

Verſe 21. *And by him that dwelleth therein*] By his grace in his Ordinances, yea by his glory, which ſometimes filled the Temple. This Temple at *Jeruſalem*, together with that of *Diana* at *Epheſus* (which was alſo built of *Cedar*, in an apiſh imitation of Gods Temple, as *Vitruvius* and others witneſs) were deſtroy'd much about one and the ſame time: *Believe me*, ſaith Chriſt, *the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father.* *Demoſthenes* ſaith, That mans heart is Gods beſt Temple, where he dwels with delight, ſo it be beautified with modeſty, piety, juſtice, &c. And this is the end of our creation, ſaith another, that man ſhould be the Temple of God, and God the Altar of man.

Joh. 4. 21. *Contra Ariſt. Bucholc.*

Verſe 22. *By the throne of God*] Heaven is his throne, and earth his footſtool; yet may we not conceive that God is commenſurable by the place, as if he were partly here, and partly elſe-where; but he is every where all preſent. See more in the Notes on *Mat.* 5. 34.

Verſe 23. *Ye pay tythe of mint*] The Chaldee word for mint ſignifies alſo a book of hiſtories; becauſe in that one poor herb large ſtories of Gods wiſdom, might and love are deſcribed unto us. In tything this and other pot-herbs the Phariſees were over and above ſollicitous, and even ſuperſtitious, and all for a name. So in the year of Grace, 1435. *Capiſtranus* the Minorite, being ſent into *Germany* and other Countreys by Pope *Nicolas*, to preach obedience to the Sea of *Rome*, gat a great deal of credit and reſpect to his Doctrine by putting down dicing, carding, dancing, feaſting, masking, enterludes, &c. although he taught not one ſyllable of ſound doctrine, touching Chriſt and his merits, obedience of faith, patience of hope, &c. There are both *Magnalia & minutula legis*, the great and the leſſer things of the Law; both muſt be looked to. Hypocrites are nice in the one, but negligent of the other.

נבעא

Funcc. *Chron.*

Judgement, mercy and faith] So of old, to thoſe bodily exerciſes, and external rites, ſo ſtood upon by the hypocrites in their times, *Iſaiah* oppoſeth *judgement and juſtice*, Chap. 1. *Hoſea* oppoſeth mercy and kindneſs, *Chap.* 4. *Zachary* oppoſeth truth and fidelity, *Chap.* 8. as more to be looked after, and laboured for.

Verſe 24. *Which ſtrain at a gnat, &c.*] A proverbial ſpeech, warranting the lawful uſe of ſuch expreſſions, for illuſtration of a truth. The Greeks have a like proverb; to gargle down an image, ſtatue or coloſs; that is, to make no bones of a foul fault, when matters of leſs moment are much ſcrupled. *Saul* kept a great ſtir about eating the fleſh with the blood, when he made nothing of ſhedding innocent blood. *Doeg* was *detained before the Lord*, by ſome voluntary vow belike. But better he had been further off, for any good he did there. The Prieſts made conſcience of putting the price of blood into the treaſury, *Matth.* 27. 6. who yet made no conſcience of imbruing their hands in the innocent blood of the Lamb of God. The *Begardi* and *Beginnæ*, a certain kind of Hereticks, *Anno* 1322. held this mad opinion, that a man might here attain to perfection, and that having attained to it, he might do whatſoever his nature led him to; That fornication was no ſin, but to kiſs a woman was a mortal wickedneſs, &c. Archbiſhop *Bancroft* fell foul upon Maſter *Paul Bayn*, for a little black-work-edging about his cuffs, threatning to lay him by the heels for it, when far greater faults in others were winked at.

Ἀνδείαν τὰ γαργαλίζειν.

1 Sam. 14. 33. 1 Sam. 21. 7.

Fornicari peccatum non eſſe reputabant: At mulieri oſculum figere mortale facinus arbitrab. Funcc. *Chron. ex Maſſei, l.* 18.

Verſe 25. *Ye make clean the out-ſide*] True *Ephraimites*, or rather *Canaanites*, ſo they are called, *Hoſ.* 12. 7, 8. that is, meer natural men, *Ezek.* 16. 4. the ballances of deceit were in their hands, they loved to oppreſs, yet ſo long as thereby they grew rich, they flattered themſelves, and ſaid, *In all my labours they ſhall find none iniquity in me, that were ſin.* Hypocrites if they can but make fair to the world-ward it is enough. But as the fiſh *Sepia* is bewrayed by the black-colour which ſhe caſteth out to cover

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ver her; so the hypocrite is convinced by the very shew of godliness, under which he hoped to have lurked. God so discovers his deceitful courses, as that his wickedness is shew'd before the whole Congregation, *Prov.* 26.26.

Verse 26. *Cleanse first that which is within*] God loveth truth in the inwards, *Psal.* 51 6. O *Jerusalem* wash thy heart, *Jer.* 4.14. (not thy hands only, as *Pilate* did:) this breeds constancy and evenness in all our outward behaviours; *Jam.* 4.8. Grace and nature both begin at the heart, at the center, and from thence goes to the circumference. Art and hypocrisie begin with the face and outward lineaments.

Verse 27. *Ye are like unto whited Sepulchres*] The Jews had their vaults or caves for burial. These the wealthier sort would paint, garnish, beautifie at the mouth or entrance of them. And hereunto our Saviour alludeth, *Intùs Nero, foris Cato: loquitur hic ut Piso, vivit ut Gallomus, &c.* It was said of the *Sarmatians*, that all their vertue was outward; and of *Sejanus*, that he had only a semblance of honesty, *Intùs summa adipiscendi libido*, within he was full of extortion and excess. Hypocrites seem as glo-worms, to have both light and heat; but touch them, and they have neither. The *Egyptian* Temples were beautiful on the outside, when within ye should find nothing but some Serpent or Crocodile. Apothecaries boxes oft have goodly titles, when yet they hold not one dram of any good drug. A certain stranger coming on embassage unto the Senators of *Rome*, and colouring his hoary hair and pale cheeks with vermilion hiew, a grave Senator espying the deceit, stood up and said, What sincerity are we to expect at this mans hands, whose locks, and looks, and lips do lye? Think the same of all painted hypocrites. These we may compare (as *Lucian* doth his *Grecians*) to a fair gilt bossed Book; look within it, and there is the Tragedy of *Thyestes*; or perhaps *Arrius* his *Thalya*; the name of a Muse, the matter heresie: Or *Conradus Vorstius* his Book Monster, that hath *De Deo* in the Front, but Atheism and blasphemy in the Text.

Godw. *Antiq. Heb.* 207. *Raynold. Orat. Omnis Sarmatarum virtus extra ipsos.* Tac. *lib.* 1. *cap.* 10. *Philàm compositus pudor, &c.* Tac.

Verse 28. *But within ye are full*, &c.] Fair professors they were, but foul sinners, not close, but gross hypocrites, such as knew themselves to be so; like as *Jeroboams* wife knew her self to be disguised, when she went to the Prophet; and as the whore that offered sacrifice to cover her whoredom, *Prov.* 7. 14. This hypocrisie goes worthily coupled here with iniquity. It ariseth from secret Atheism, as in *Ananias* and *Saphira* that noble pair of hypocrites, and paveth a way to the unpardonable sin, as in these Pharisees.

Verse 29. *Ye build the Tombs, &c.*] And lost their cost, because they received not their doctrine. So do the Papists at this day in their pretended honouring the ancient Saints and Martyrs, whose Religion and practices they persecute in the true professors. How much better *Rabus Crispen*, the French Chronicler, *Knox*, *Fox*, and others, who have raised the Martyrs, as so many *Phœnices*, out of their ashes again, by recording their holy lives, and Christian deaths? And how shall *Cope* and *Kemp* stink for ever in the nostrils of all good people? The former for fouling so much fair paper in railing at, and casting reproach upon the holy Martyrs of the Protestant Religion, in his sixth dialogue especially: The later, for disgracing them some few years since, excusing the powder Traytors at the same time, in a Sermon at S. *Maries* in *Cambridge*.

Vetus est morbus quo mortui sancti coluntur, vivi contemnitur. Chrysost. Alan. Copus. *in dial. sex cont. Pseudomart.* *Kemp* of Queens *Myst. of Iniq. p.* 15.

Verse 30. *If we had been in the days*] Either these men grossly dissembled, or their hearts greatly deceived them; for certainly, an *Herod* and *Herodias* to *John* Baptist, would have been an *Ahab* and *Jezabel* to *Elias*. But as it was said of *Demosthenes*, that he was excellent at praising the worthy acts of Ancestors, not so at imitating of them: In like sort may we say of the Pharisees, they could well declaim against their fore-fathers cruelties, but not so well disclaim them. They were *adversus sua ipsorum vitia facundi satis*, as one speaketh in a like case. Shrill accusers of themselves.

ἐπαινέσαι μὲν ἱκανώτατος ἦν τὰ τῶν προγόνων κακὰ μιμήσασθαι δὲ καὶ μισῆσαι. *Plutarch.*

Verse 31. *Wherefore ye be witnesses*, &c.] Here our Saviour casts all their cost in their teeth, as if thereby they had meant to commend their fathers cruelty in killing the Prophets, sith they abetted it, by persecuting him and his to the death. Malice is commonly hereditary, and runs in the blood; and (as we use to say of Runnet) *The older it is, the stronger*; as in the deadly feud of *Scotland* taken away by King *James*.

Verse 32. *Fill ye up then the measure*] *Ironicè dictum.* It gives us to understand, that sinners are stinted, and cannot do what mischief they would. If at any time they exceed

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ceed their commiſſion (as they are apt) and help forward the affliction, as out of their innate malice they will, God will ſoon grow jealous for *Jeruſalem*, and take them off, *Zach.*1.14,15. When wickedneſs hath filled her ephah, God will ſoon tranſport it into the Land of *Shinar*, Zech. 5. 8.——11. When it is once ripe in the field, God will not ſuffer it to ſhed, to grow again, but cuts it up by a juſt and ſeaſonable vengeance.

Verſe 33. *Ye Serpents*] *Serpentum tot ſunt venena, quot genera*, ſaith *Iſidore*, *tot pernicies, quot ſpecies, tot dolores, quot colores.* See how our Saviour ſharps up theſe Hereſiarches, that, if poſſible, they might be made ſound in the faith. So deals *Peter* by *Simon Magus*, *Paul* by *Elymas*, many of our Champions by their Popiſh Antagoniſts. Before God you are deceivers of the people (ſaid M. *Philpot* Martyr, to his perſecutors) afore God there is no truth in you. And to mocking *Morgan* he ſaid, I muſt tell thee, thou painted wall and hypocrite, in the name of the living Lord, that God ſhall rain fire and brimſtone upon ſuch ſcorners of his word, and blaſphemers of his people as thou art. And afterward, Thou art but an Aſs in the things of God, in that thou kickeſt againſt the truth, and art void of all godly underſtanding. Thou haſt ſeduced others (ſaid *Bonner* to *Philpot*) and madeſt them rejoyce and ſing with thee. Yea, my Lord, quoth he, we ſhall ſing when you ſhall cry, Wo, wo, except ye repent. What an arrogant fool is this (ſaid the Biſhop) I will handle thee like an heretick, and that ſhortly. I fear nothing, I thank God (ſaid the other) that you can do unto me. But God ſhall deſtroy ſuch as thou art, and that ſhortly, as I truſt. Likewiſe to the Biſhop of *Chicheſter* he ſpake thus: I perceive you are blinde guides, and leaders of the blind, and therefore, as I am bound to tell you, very hypocrites, tyrannouſly perſecuting the truth, which you are not able to diſprove. Thus *Hilary* called *Conſtantius* Antichriſt, and *Auxentius* Devil, becauſe they were *Arrians.*

*Lib.*12.*cap.*2. *Act. and Mon.* fol.1653. *Ibid.*1654. *Ibid.*1567. *Mihi certè Auxentius nihil aliud erit quàm diabolus, quia Arrianus.* Plin.*l.*11,*c.*37

Ye generation of vipers] *Quarum morſus inſanabilis. Sic contra ſycophantarum morſum non eſt remedium.* See my Notes on *Mat.*3.7. Vipers teeth are buried in their gums, that one would think they could not bite: ſo hypocrites.

Verſe 34. *Wherefore, Behold I ſend you*] O the infinite goodneſs of God, in ſtriving by his Spirit with refractory ſinners in the uſe of the means, waiting their return!

Sed penſare ſolet vi graviore moram.

Prophets, wiſe-men and Scribes] That is, Apoſtles, Paſtors and Teachers, *Epheſ.*4.11. whom he here calleth by the cuſtomary names of that Countrey. Scribe was an honorable name, till Phariſees diſhoneſted it by their hypocriſie.

Ye ſhall kill and crucifie] If therefore we have not yet reſiſted unto blood, be content with lighter croſſes. and look for heavier. *Omnis Chriſtianus crucianus.* It is but a delicacy to divide betwixt Chriſt and his Croſs. *Luther.*

Verſe 35. *From the blood of righteous Abel*] God reckons of men by their righteouſneſs, *Rom.*10. The righteous (let him dwell where he will, and by whom) is better then his neighbour, ſaith *Solomon.* This was *Cains* grief, who was of that wicked one, and ſlew his brother; And wherefore ſlew he him, but becauſe his own works were evil, and his brothers righteous? So *Alphonſus Diazius*, that *Cain* the ſecond, ſlew his brother *John*, becauſe he could not win him to Popery. And I would this Patriarch of the Devil (as one cals *Cain*) did not ſtill live in his ſons and ſucceſſors, who carry about his club, that is red with *Abels* blood, *Imò ut rem ſacram adorant & venerantur*, think they do a goodly act in killing up the poor Lambs of Chriſt. *Cæſar* is ſaid to have ſlain *Grecinus Julius*, for this reaſon alone, for that he was a better man, then that it was for the Tyrants behoof, to ſuffer him to live. 1John 3. 12.

Unto the blood of Zacharias] Moſt unworthily ſlain by his pupil *Joas* (as *Linus* likewiſe was by his ſcholar *Hercules* for a few ſharp words that he gave him, as he was teaching him.) Our Saviour inſtanceth in this *Zacharias* as the laſt Prophet mentioned in the Scripture to have been ſlain by them, though they ſlew many more, not elſewhere mentioned, unleſs it be in that *little Book of Martyrs*, as one fitly calleth the eleventh to the *Hebrews.* *Quòd melior vir erat quam eſſe quenquam tyranno expediret.* Senec.2.*de benefic.* 2 Chron.24.

20, 21. *Cum ille Herculem verbulo aſperiore inter erudiendum affatus eſſet, &c.* Bucholc. *Chronol.*

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Verse 36. *Shall come upon this generation*] In that last desolation of *Jerusalem*, whereof more in the next Chapter. God will not fail to punish persecutors. See *Acts and Mon. of the Church, fol.* 1902. to 1950. Good for them therefore is the counsel that *Tertullian* gave *Scapula*, a bloody persecutor, *If thou wilt not spare us, yet spare thy self; if not thy self, yet thy City* Carthage.

Si nobis non parcis, tibi parces; si non tibi, Carthagini.

Verse 37. *How often would I, &c.*] How then could they perish, whom God would have saved? It is answered, *Voluntas Dei alia est præcepti, revelata Antecedens, alia beneplaciti, arcana consequens.* By the former God willed their conversion, but not by the later. A King wills the welfare of all his Subjects; yet he will not acquit those that are laid up for treason, murther, and the like foul crimes. A father is willing to give his son the inheritance; yet if he prove an unthrift, he'll put him beside it, and take another. *How oft would I have gathered?* that is (say some) by the external Ministry of the Prophets, sent unto thee, *verse* 34,35. Not by internal regenerating operation of the spirit.

Chytræus in Levit. 12.

Even as a hen gathereth her chickens] *Columbarum masculus ipse ovis incubat, sicut Christus ipse ecclesiam, suam fovet.* Of unreasonable creatures, birds, and of birds, the hen excels in kindness to her young; so that she doubts not, in their defence, to encounter a Kite, a Dog, &c. *Iniquo & impari prælio*, though with greatest disadvantage.

Pareus.

And ye would not] Men may nill their conversion then, though called by God, *Quo nihil est verius, sed & nihil turpius*, saith one. Men are not damned, because they cannot do better, but because they will do no better. If there were no will, there would be no hell, *John* 12.39. Therefore they could not believe: they could not, that is, they would not, saith *Theophylact* out of *Chrysostome*, who yet usually extolleth mans free-will more then is meet.

Cesset voluntas propria & non erit infernus.

Verse 38. *Behold, your house is left, &c.*] City and Temple both. God will not alway stand men for a sinning-stock. They that will not hear his word, shall hear his rod, and feel his sword too. *Elisha* hath his sword as well as *Jehu* and *Hazael*, 1 King. 19.17: and the one usually precedes the other. They therefore that say, *Following of Sermons will make men beggars*, forget that to take away the Gospel from *Jerusalem*, was to leave their houses, as well as Gods house desolate.

Verse 39. *Till ye shall say, Blessed, &c.*] That is, ye shall never see me, or not till the general Judgement; when as you that would not obey that sweet voyce of mine, *Come unto me, ye that are weary*, &c. shall have no other command of mine to obey, but that dreadful *Discedite, Go ye cursed into everlasting fire, &c.*

CHAP. XXIV.

Verse 1. *Departed from the Temple*]

ἀπὸ τοῦ ἱεροῦ non ἐν τῷ ἱερῷ.

NEver to return more to it. In the ninth, tenth, and eleventh Chapters of *Ezekiel*, God makes divers removes, and still as he goes out, some judgement comes in; and when he was quite gone, then followed the fatal calamity in the utter ruine of the City and Temple. So it was then, and so it was now, according to that *Hos.* 9.12. Wo also to them when I depart from them. So *Jer.* 6. 8. *Be instructed, O Jerusalem, lest my soul be dis-joynted from thee, lest I make thee desolate, a Land not inhabited.* Whatever therefore we do, let us retain Christ with us; lay hold on him, as *Magdalen* did, take him by the feet as the *Shunamite* did the Prophet, as the *Shulamite* held her *Spouse*, constrain him to stay with us, as the two Disciples going to *Emaus*, cry

Vespera jam venit, nobiscum Christe maneto:
Extingui lucem ne patiare tuam.

To shew him the buildings of the Temple] As thinking by that goodly sight, haply, he might be moved to moderate the severity of that former sentence of leaving their house desolate unto them, *Chap.* 23. 38. True it is, that *Herod* (to get the peoples good

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good will, which yet he could never do) had been at a wonderful charge in building and beautifying the Temple. *Josephus* the Jew tells us, that for eight whole years together, he kept ten thousand men awork about it; and that for magnificence and statelineſs, it exceeded *Solomons* Temple, if his words exceed not the truth of the matter. This the Diſciples fondly thought would work upon our Saviour to reverſe his former ſentence, as aboveſaid; but his thoughts were not as their thoughts. *Animo magno nihil magnum*, ſaith *Seneca*. The Branble reckoned it a great matter to reign over the trees; not ſo the Vine and Olive. *Lib.15. Antiq. cap.14.* Iudg.9.

Verſe 2. *There ſhall not be left here*, &c.] This was afterwards fulfilled, when the Temple was ſo ſet on fire by *Titus* his ſouldiers, that it could not be quencht by the induſtry of man. *Titus* (it is ſaid) would have preſerved the Temple, as one of the worlds wonders, from being burnt, but could not; ſuch was the fury of the ſouldiers, ſet awork by God doubtleſs. And when, upon the taking of the City and Temple, the Army ſaluted him Emperor, and many others by way of congratulation ſent him Crowns and Garlands, he, by a memorable example of modeſty, refuſed them, ſaying, that he had done nothing more then lent his hands and help to God, who declared his fierce wrath againſt that ſinful people. And when *Julian* the Apoſtate, to ſpite the Chriſtians, permitted and encouraged the Jews to re-edifie their Temple at his charge, and they attempted it accordingly, they were hindred from heaven by a mighty earthquake, together with balls of fire iſſuing out of the ground-works, and conſuming the builders. There are that ſay, that at the ſame time the Temple at *Delphi* was utterly overthrown by earthquakes and thunder-bolts, and could never ſince be repaired. When *Phocas* the murtherer ſought to ſecure himſelf by building high walls, he heard a voyce from heaven telling him, that though he built his bulworks never ſo high, yet ſin within would ſoon undermine all. We may ſay the ſame to the Jeſuites, telling us ſo oft in their writings *de magnitudine Eccleſiæ Romanæ*, that be they never ſo high-ſet, God, for their abominations, will abaſe them. It is obſerved of *Rome*, that ſince it became the Popes ſeat, it was never beſieged by any, but it was ſackt and ranſackt. See its deſtiny elegantly and emphatically ſet forth, *Rev.*18.21. *Josephus.* *Non ſese dicens illa feciſſe, ſed Deo iram ſuam declaranti manus ſuas commodaſſe*, Pareus *in hiſt. proſa. medul. Ammian.* 13. *Socrat.*3. *Theodoret. Buchol. Func. Godw. Antiq. Hebr.* Εαὶν ὑ ἰοις τὰ τείχη ὡς ἐρεῖ τῦ εἰδὼν τὸ κενὸν ἀνάλωτος ἡ πολις. Cur.

Verſe 3. *Came unto him privately, ſaying*] Becauſe it was dangerous to ſpeak publiquely of the deſtruction of the Temple, as the examples of *Jeremy* and *Steven* ſhew. Howbeit *Micah* the *Moraſhite* prophecied in the days of *Hezekiah*, ſaying, *Zion ſhall be plowed, &c. and the mountain of this houſe ſhall be as the high-places of a forreſt.* And God ſtirred up many faithful witneſſes to cry out againſt *Rome* in her ruff, and to foretell her ruine. In the year 1159. lived *Johannes Sariſburienſis*, who reproved the Pope to his face, and wrote his *Polycraticon*, wherein he freely taxeth all the Romiſh Hierarchy. *Bernard* alſo, told the Biſhops of his time, that they were not Teachers, but Seducers, not Paſtors, but Impoſtors, not Prelates, but *Pilates*, *&c.* And a certain Painter, blamed by a Cardinal for colouring the viſages of *Peter* and *Paul* too red, tartly, but fitly replyed, that he painted them ſo, as bluſhing at the lives of their ſucceſſors. Ier. 26.18. *Iac. Revius in hiſt. Pont. Rom. p.145.* *Lib.4. de conſid.*

The ſign of thy coming] *viz.* To deſtroy the Temple.

And of the end of the world] Which they thought could not poſſibly out-laſt the Temple. As they were wont to ſay in the Primitive Church, *Abſq; ſtationibus non ſtaret mundus*: The world could not ſtand if Gods people did not ſtand before him in prayer. *Semen ſanctum ſtatumen terræ*, as *Tremellius* reads, *Iſa.*6.13. *Tertull.*

Verſe 4. *Take heed that no man deceive you*] Try the ſpirits, and turn from falſe doctrines, as you would do from a Serpent in your way, or from poyſon in your meats. Deceivers are ſly and ſubtile, and that old Serpent more ſubtile then them all, catcheth the deceived by the deceiver, as the fiſher doth one fiſh by another, that he may make a prey of them both. Theſe, as *Harpies*, have virgins faces, vultures tallons; they are ravening wolves in ſheeps-cloathing, &c. Shun them therefore, for they will *increaſe to more ungodlineſs, and their word will eat as doth a gangrene*, 2 Tim. 2. 16, 17. *Theodoſius* tore the writings of the *Arrians* that were preſented to him: And when he deſired to confer with *Eunomius*, his Empreſs *Placilla* diſſwaded him very earneſtly: leſt being perverted by his ſpeeches he might fall into hereſie. *Theod. Imp. laceravit ſcripta Arrianorum pugnantia cum teſtimoniis divina.* Selnec.

Verſe 5. *Shall come in my name*] Or, *under my name, ſaying, I am Chriſt*, as *Theudas* the *Egyptian*, *Judas* the *Galilean*, *Acts* 5. 36, 37. *Barchocab*, and others of old, who *Sozom. l.7. c.7.*

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Joseph. Antiq. lib. 17. cap. 12. & lib. 18. c. 20. De bel. Iud. lib. 2. cap. 12.

were miserably slain by the *Romans*. So one *Moor* in King *Edward* the sixths time, took upon him to be Christ: So did *Hacket* in Q. *Elizabeths* time, *David George* likewise and others in *Germany*. Here in *England*, at the Convocation held at *Oseney* under *Steven Langton* 1206. a certain young man professed himself to be Jesus Christ; shewing marks of wounds in his hands, feet and sides. He brought also two women with him, whereof one took upon her to be our Lady, and the other *Mary Magdalen*. This counterfeit Christ, for his labour was worthily crucified. That I say nothing here of Papists, who desperately deny the Lord that bought them, and wickedly set up Antichrist in his stead (as were easie to prove) who opposeth him not so much in his nature or person, as in his unction and function, and thence also hath his name.

Godw. Catal. page 108.

Ἀντίχριστος, *non* Ἀντεῖος, *non* Ἀντιθεος

μὴ προφθάσῃ.

Verse 6. *See that you be not troubled*] Or *frighted*, as souldiers are by sudden alarm. *Quid timet hominem homo in sinu dei positus? David* was undaunted, *Psal.* 3.6. & 27.3. He looked not downward on the rushing and roaring streams of dangers that ran so swiftly under him, for that would have made him giddy: But stedfastly fastned on the power and promise of God All-sufficient, and was safe. So at the sack of *Ziglag*, 1 Sam. 30.6.

Verse 7. *For nation shall rise, &c.*] See here the woful effects of refusing Gods free offers of grace. They that would have none of the Gospel of peace, shall have the miseries of war. They that loathed the heavenly Manna, shall be hunger-starved. They that despised the onely medicine of their souls, shall be visited with the pestilence. They that would not suffer heart-quake, shall suffer earth-quake. Or as that Martyr expresseth it. They that trembled not in hearing, shall be crusht to pieces in feeling. As they heap up sin, so they treasure up wrath; as there hath been a conjuncture of offences, so there shall be of their miseries. The black horse is at the heels of the red, and the pale of the black, *Rev.* 6. 4. God left not *Pharoah*, that sturdy rebel, till he had beaten the breath out of his body, nor will he cease pursuing men with his plagues, one in the neck of another, till they throw the traytors head over the wall.

Bradford.

Adhuc restant gravissimi partus cruciatus.

Verse 8. *All these are the beginning, &c.*] *q.d.* There yet remain far worse matters then war, famine, pestilence, earthquakes. And yet war is as a fire that feeds upon the people, *Isa.* 9. 19, 20. Famine is far worse then that, *Lam.* 4. 9. Pestilence is Gods *evil Angel*, Psal. 78. 49, 50. Earthquakes are wondrous terrible, and destructive to whole Cities, as to *Antioch* of old, and to *Pleurs* in *Italy* of late, where fifteen hundred men perished together. A conflux of all these abides the contemners of Christs Gospel. The holy Martyrs, as *Saunders, Bradford, Philpot, &c.* The Confessors also that fled for Religion in Q. *Maries* days acknowledged (as *Ursinus* relates) that that great inundation of misery came justly upon them, for their unprofitableness under the means of grace, which they had enjoyed in K. *Edwards* days. When I first came to be Pastor at *Clavenna*, saith *Zanchy*, there fell out a grievous pestilence, that in seven moneths space consumed 1200 persons. Their former Pastor *Mainardus*, that man of God, had often foretold such a calamity for their Popery and prophaneness: But he could never be believed, till the plague had proved him a true Prophet; and then they remembred his words, and wisht they had been warned by him. When the Protestants of *France* began to grow wanton of their peace and prosperity, to jangle among themselves about discipline, and to affect a vain frothy way of preaching, then came the cruel massacre upon them.

Anno 527. Anno 1618. Act. and Mon. Zanch. Miscell. epist. ad Lantg. Melch. Ad. in vita Bulling.

Verse 9. *And shall kill you*] Besides the Butcheries at *Jerusalem*, that slaughter-house of the Saints, *Nero orientem fidem primus Romæ cruentavit*, *Nero* was the first *Roman* Persecutor, saith *Tertullian*, who therefore calleth him the *Dedicator of the Condemnation of Christians*: He is said to have made such a bloody decree as this, *Quisquis Christianum se esse confitetur, is tanquam generis humani convictas hostis, sine ulteriori sui defensione capite plectitor.* Whoso confesseth himself a Christian, let him be put to death without any more ado, as a convicted enemy of mankind.

Dedicator damnationis Christianorum. Tert. Alsted. Chron. 331.

Verse 10. *And then shall many be offended*] As not willing to suffer. How many revolted for fear in the Primitive times, were abjured here in Q. *Maries* Raign, fell to Popery in the *Palatinate*, and other places in *Germany*, since the troubles there, as fast as leaves fall in Autumn? Somewhat men will do for Christ, but suffer nothing.

Verse

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Verſe 11. *And ſhall deceive many*] Witneſs the Eaſtern and Weſtern Antichriſt, thoſe deceitful workers, that have drawn millions of ſouls into hell, by their grand impoſtures. The world went wondering after thoſe two Beaſts, which as the Panther, hid their horrid heads, that they might take men with their fleſh-pleaſing ſuperſtitions: And (as the ſerpent Scytale) when they cannot otherwiſe overtake the flying paſſenger, they ſo bewitch him with their beauty and bravery, that he hath no power to paſs away.

Verſe 12. *And becauſe iniquity ſhall abound*] In theſe laſt and worſt times, as *Bernard* yoketh them, and as the Scripture oft deſcribeth them. There was never but one *Noah*, that with two faces ſaw both before and behind him. But loe that Ancient of days, to whom all times are preſent, hath told us, that the laſt ſhall be the looſeſt, the dregs of time, the ſink of ſins of all former Ages. In his *ultimis & peſſimis temp.* Bern.

The love of many ſhall wax cold] Converſation with cold ones will caſt a damp, and make one cold, as our Saviour here intimates; there is no ſmall danger of defection, if not of infection by ſuch; they are notable quench-coals. This both *David* and *Eſay* found, and therefore cryed out each for himſelf, *Woe is me*, *Pſal.* 120. 5. *Iſa.* 6. 5. There is a compulſive power in company to do as they do, *Gal.* 2. 14. *Why compelleſt thou*, *&c.* It behoveth us therefore to beware, upon whom the ends of the world are come, leaſt we ſuffer a decay, leaſt leaving our firſt love, and led away with the error of the wicked, we fall from our former ſtedfaſtneſs. The world, ſaith *Ludolfus*, hath been once deſtroyed with water for the heat of luſt, and ſhall be again with fire for the coldneſs of love. *Latimer* ſaw ſo much lack of love to God and goodneſs in his time, that he thought verily dooms-day was then juſt at hand. What would he have thought, had he lived in our Age, wherein it were far eaſier to write a Book of Apoſtates, then a Book of Martyrs? Rev. 2. 5. 2 Pet. 3. 17. *De vita Chriſti, lib.* 2. *cap.* 87.

Verſe 13. *But he that endureth*] It is but a *He*, a ſingle man, that holdeth out; when *Many* loſe their love, and therewith their reward, 2 *John* 8. *Ecebolius*, *Æneas*, *Sylvius*, *Baldwin*, *Pendleton*, *Shaxton*, and many others, ſet forth gallantly, but tired ere they came to their journeys end. Of them that verſe was verified, *Principium fervet*, *medium tepet*, *exitus alget*. Like the *Galli Inſubres*, they ſhewed all their valour in the firſt encounter. Like *Charls* the 8. of *France*, of whom *Guicciarden* noteth, that in his expedition to *Naples*, he came into the field like Thunder and Lightning, but went out like a ſnuff. Like *Mandrobulus* in *Lucian*, who the firſt year offered gold to his gods, the ſecond year ſilver, the third nothing. Or laſtly, like the Lyons of *Syria*, whith as *Ariſtotle* reporteth, bring forth firſt five whelps, next time four, next three, and ſo on, till at length they become barren. So Apoſtates come at laſt to nothing, and therefore muſt look for nothing better then to be caſt off for ever; when they that hold out and hold on their way, paſſing from ſtrength to ſtrength, from faith to faith, &c. ſhall be as the Sun when he goeth forth in his ſtrength; yea, they ſhall ſhine forth as the Sun in the Kingdom of their father, *Matth.* 13. 43. *Caleb* was not diſcouraged by the Gyants, and therefore had *Hebron*, the place of the Gyants; ſo thoſe that hold out in the way of heaven, ſhall be ſure to have heaven. *Thomas San-Paulins* at *Paris*, a young man of eighteen years, being in the fire, was pluckt up again upon the gibbet, and asked whether he would turn? To whom he ſaid, That he was in his way toward God, and therefore deſired them to let him go. That Merchant of *Paris*, his caſe was nothing ſo comfortable, who for jeſting at the Fryers, was by them condemned to be hanged; But he, to ſave his life, was content to recant, and ſo he did. The Fryers hearing of his recantation, commended him, ſaying, If he continued ſo, he ſhould be ſaved. And ſo calling upon the Officers, cauſed them to make haſte to the Gallows to hang him up, while he was yet in a good way (ſaid they) leſt he fall again. *Act. and Mon. fol.* 825. *ibid. fol.* 831.

Verſe 14. *For a Witneſs unto all Nations*] Whileſt, with *Moſes*, it ſlayeth the *Egyptian*, ſaveth the *Iſraelite*; is a ſavour of life to ſome, of death to others, who ſhall be left without excuſe by the Goſpel preached to them, as thoſe that by their obſtinacy have wilfully cut the throats of their own poor ſouls, refuſing to be reformed, hating to be healed. Sure it is that the laſt ſentence ſhall be but a more manifeſt declaration of that judgement which the Lord in this life, moſt an end, by his word, hath paſſed upon people.

Verſe

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Verse 15. *The abomination of desolation*] That is Antichrist, say some Interpreters; and hitherto may fitly be referred that of *Baronius*; who in his Annals of the year, 964. reckoning up some Popes monstrously wicked, he calleth them, *The abomination of desolation standing in Gods Temple.* Others understand it of the *Roman* Eagles or Ensigns. Others of the Emperor *Caius* his statue, said by some to be set up in the Sanctuary. As others again of *Titus* his picture placed there, which haply was that one great sin that so troubled him upon his death-bed. But they do best, that understand the Text of those abominable authors of desolation, the *Roman* Armies; who laid waste that pleasant Land, and destroyed the Nation; as, besides what *Daniel* fore-told, is set forth by *Josephus* at large in his sixth and seventh book, *De bello Judaico.*

Titus moriens se unius tantùmodò rei pœnitere dixit. Id autem quid esset non aperuit, nec quisquam certò novit, aliud aliis conjicientibus. Dio *in vita* Tit.

Spoken of by Daniel] *Porphyrie* that mad Dog, running furiously at God and Christ, *Amanuenses, Spiritus sancti Danielem & Matthæum nefariè calumniatus est scripsisse falsa*, blasphemed these two Secretaries of the Holy Ghost, *Daniel* and *Matthew*, as writer of false things. This was *contra solem mingere.*

Raynold. de idolalat. Rom. page 246.

Whoso readeth, let him understand] Let him strive to do so by reading with utmost attention, diligence and devotion; weeping as *John* did, till the sealed book was opened; digging deep in the mine of the Scriptures for the mind of God, 1 *Cor.* 2.15. and holding it fast when he hath it, lest at any time he should *let it slip*, Heb. 2.1. Admirable is that, and appliable to this purpose, which *Philostratus* relateth of the precious stone *Pantarbe*, of so orient, bright and sweet a colour, that it both dazleth and refresheth the eyes at once, drawing together heaps of other stones by its secret force (though far distant) as hives of Bees, &c. But, lest so costly a gift should grow cheap, nature hath not only hid it in the innermost bowels of the earth, but also hath put a faculty into it, of slipping out of the hands of those that hold it, unless they be very careful to prevent it.

In vita Apollonii, l.3.c.4. Acervos lapidum non aliter ac apum examina pertrahit. Non modò occultis terræ visceribus abdidit, sed & facultatem indidit, qua ex captantium manibus effluerit, nisi provida ratione teneretur.

Verse 16. *Flee into the mountains*] As *Lot* at length did, for *Zoar* was too hot to hold him: So should *Judea* be for these, who were therefore to repair to *Pella* beyond *Jordan*, where they were hid till the indignation was over-past, as *Eusebius* hath it, in the third Book, and fifth Chapter of his history. Such a receptacle of religious people was *Geneva* in the *Marian* persecution. And such (blessed be God our strength for his unspeakable favour) is at this present *Warwick-Castle*, to my self writing these things, and to many others in these troublous times. So *Bucer*, and many godly people were entertained and safe-guarded by that noble *Franciscus à Sickengen* in the *German* wars.

Verse 17. *Not come down to take any thing*] See here the miseries of war, which now, alas, we feel and can seal to; being glad to flee for our lives with the loss of all, lest with *Shimei*, seeking to save our goods, we lose life and all; glad if we may scape with the skin of our teeth: And how like are our present convulsions to end in a deadly consumption? War is called *evil* by a specialty, *Isa.* 45.7. Sin, Satan, and War have all one name, Evil is the best of them. The best of sin is deformity, of Satan enmity, of War misery. God yet offereth us mercy, as *Alexander* did those he warred against, whiles the lamp burned. O let us break off our sins by repentance, and be abrupt in it, lest we should seem to come short, *Heb.* 4. 1.

Heu fuge nate Dea. Hostis habet muros, &c.

Verse 18. *Return back to take his cloathes*] The body is better then rayment; And although there is great use of cloathes, in flight especially, to save us from the injury of wind and weather (for we carry the lamps of our lives in paper-lanthorns, as it were) yet life for a prey (though we have nothing else) in a common calamity is a singular mercy. *A living dog is better then a dead Lyon*, saith *Solomon.* The *Gibeonites*, to save their lives, submitted to the meanest offices of being hewers of wood, &c. *Skin for skin, &c. Iob* 2.4. We should be content to sacrifice all to the service of our lives.

Verse 19. *Wo to them that are with child, &c.*] By the Laws of Nations, women with child, babes and sucklings, maids and old folk should be spared. But the bloody sword oft knows no difference, as *Hos.* 10.14. the mother was dashed in pieces upon her

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her children, *Hoſ.* 13. 16. their Infants were daſhed in pieces, and their woman with child ript up. So at the ſack of *Magdeburg* by *Charls* the Fifth, and of *Merindol* in *France* by *Minerius*, where the Paps of many women were cut off, and their children, looking for ſuck at their mothers breſt, being dead before, dyed alſo for hunger. Many ſuch barbarous butcheries have been acted lately in *Ireland*, and begin to be alſo now in *England*, (poor *England*, now an *Iceland!*) as at *Bolton* in *Lancaſhire* lately. Help, Lord, or thy ſervant periſheth. *Act. and Mon. fol.* 868.

Verſe 20. *But pray ye*] Chriſt ſaith not, Fight ye, but pray ye. To fight it boots not: for God hath reſolved the lands ruine: But prayers are *Bombardæ & inſtrumenta bellica Chriſtianorum*, as *Luther* hath it, the great guns and artillery of Chriſtians, whereby they may batter Heaven, and make a breach upon God himſelf. *Flectitur iratus voce rogante Deus.* Something God will yield to the prayers of his people, even when he ſeems moſt bitterly bent, and unchangeably reſolved againſt them. Chriſt here bids them pray, that their flight fell not out *in the Winter*, when the days are ſhort, ways foul, and all leſs fit for ſuch a purpoſe. *Nor on the Sabbath*; when though it were lawful enough, yet it would be ſo much the more uncomfortable. This they were bid to pray above thirty years before the City was beſieged. And they had what they prayed for. Their flight was not in winter, for the ſiege began about *Eaſter*, and the City was taken in *September*. Neither was it on the Sabbath-day, as we have cauſe to believe: for when Chriſt bids us pray for any thing, it's ſure he means to beſtow it. As when we bid our children ask us this or that, it is becauſe we mean to give it them. χείμα δὲ τὸ χεῖν Hycms. πρὸ τοῦ ὕειν. Bruma, q. ἔαρ-χὴ ἡμᾶς, i. e. ἦμας. Beeman.

Verſe 21. *Tribulation, ſuch as was not*, &c.] Thoſe very days *ſhall be affliction*: ſo *Mark* hath it, chap. 13. 19. As if the very time were nothing elſe but affliction it ſelf. He that can read the hiſtory of it without tears, hath hardly the heart of a man in him. Beſides, thoſe many that periſhed within the walls, *Joſephus* tells us of a thouſand thouſand of them ſlain by the *Romans*, and 97000 carryed captive. Oh ſee the ſeverity of God and tremble. *Rom.* 11. 22. *Alterius perditio tua ſit cautio. Scipio* wept when he ſaw *Carthage* on fire. And when *Saguntum* was taken, the *Romans* were as much affected, as if *Hannibal fuiſſet ad portus*, the enemy had been beating upon the walls of the Capitol. ἔσονται γὰρ ἡμέραι ἐκεῖναι θλῖψις. *Iſidor.*

Verſe 22. *There ſhould no fleſh be ſaved*] That is, *No Jew left alive*; the *Roman* ſouldiers had been ſo often beaten by them, that they deſired nothing more then to rid the world of them. But God, for his Covenant ſake, preſerved a remnant of them, as he ever ſoftneth the ſword of his juſtice in the oyl of his mercy, as *Nicephorus* hath it. *Joſephus* attributeth it to *Titus* his clemency: but our Saviour here better, to Gods infinite mercy to his Elect. Theſe are the ſalt of the earth, that ſprinkled here and there, preſerve it from putrifying and periſhing. God gave all the ſouls that were in the ſhip to *Paul*, and all that were in *Zoar* to *Lot*. If it were not for his Elect in the world, he would make a *ſhort work in the earth*, Rom. 9. 28. *Deus vindicta gladium oleo miſerationis ſemper emollit.*

Verſe 23. *Then if any man ſhall ſay*] Here again our Saviour returns to the deſcription of the laſt times, containing the riſe, raign, and ruine of Antichriſt, whoſe chief engine ſhall be to perſwade Chriſts corporal preſence here and there in certain places, and to tie his worſhip and ſervice to ſuch or ſuch a City, Countrey, Temple, &c. where he may be ſeen, touched, eaten, &c. as they feign in the Euchariſt.

Verſe 24. *If it were poſſible*, &c.] Fundamentally and finally the Elect cannot poſſibly be deceived: becauſe both *the deceived, and the deceiver are with the Lord*, Job 12. 13, 16. In the Primitive Church, thoſe capital Hereſies concerning the Trinity and the incarnation of our Saviour did ſo prevail, *Ut ingenioſa res fuerit eſſe Chriſtianum*, ſaith *Eraſmus*, that it was a witty thing to be a true Chriſtian. Arrianiſm had ſo overſpread the world, that *Athanaſius* ſeemed to be alone, as did *Elias* before him, and *Luther* after him. But God in worſt times, reſerved a remnant, and at all times, will not ſee nor ſuffer any of his to miſcarry: but will reduce them from their out-ſtrays, as he did *Latimer*, who was (as himſelf confeſſeth) as obſtinate a Papiſt as any was in *England*, till converted by *Bilney*; and as he did *Denckius* a Learned Dutchman, but a peſtilent heretick, till converted by *Oecolampadius*; and as he did *Francis Junius*, a deſperate Atheiſt, till converted by conference with a countrey-man of his not far from *Florence*. *Act. and Mon. fol.* 919. *Scultet. Annal. Melch. Adam.*

Verſe 25. *Behold, I have told you before*] See therefore that ye ſtand alway upon your watch: for, for this end have I warned you: previſion is the beſt means of prevention.

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Leo cassibus irretitus ait si præscivissem. To sin after warning, is to fall with open eyes, which deserves no pity. Not to be warned, is both a just presage and desert of a downfal.

Verse 26. *Behold, He is in the Desart*] In such an ermitage, or blinde chappel, built in a by-place to the honour of such a Saint, as our Lady of *Loretto*, *Hall*, or *Sichem* (*Lipsius*, his last dotages) *Behold he is in the secret chambers or conclaves* (*scil.* of Cardinals, *&c.*) or *cupboards*, as the breaden-god born up and down in a box, or on an Altar, and worshipped by the common people. The Rebels of *Norfolk* in *Edw.* 6. time, brought with them into the battel the Pyx under his Canopy, as the *Israelites* brought the Ark, 1 *Sam.* 4. 3. and said it should save them. But as then the Ark, so now the consecrated God, with all the trumpery about him, was taken in a Cart, which was then in stead of an Altar, and there lay all in the dust. Believe them not therefore in any of these their sopperies and forgeries. The simple believeth every word: but the prudent man looketh well to his goings. He is a slave to good reason, but not easily swayed by every new opinion.

ἐν τοῖς ταμείοις.

Act. and Mon. fol. 1190.

Fatuus פתא *fatuellus.* Lipsius. Prov. 14. 15.

Verse 27. *So shall also the coming of the son of man be*] Clear and conspicuous, as the lightning cannot be hid or hindered from being seen all the whole Heaven over. Then shall all secret sins be made visible, as things written with the juice of Limmons are legible, when held to the fire: as visible shall they be, and legible too, as if written with the brightest lightning upon a wall of chrystal.

Act. and Mon. fol. 1021.

Verse 28. *For wheresoever the carcase is, &c.*] That is, saith M. *Lambert*, Martyr, wheresoever is declared by the course of the Scriptures, the benefits granted to us by Christs death, thither will men seek and flie, to know how they may enjoy the same. The sacrificed body of Christ (saith another) hath a most fragant smell, inviting the Saints (like birds of prey) to flie from far with marvellous swiftness to this dead, but all quickning carcass. Some interpret it thus: Where the carcass is, that is, the body of the Jews, that had forsaken God and his truth, and so was a dead carcass, (confer *Hos.* 13. 1.) there will the Roman Eagles and enemies be.

Pemble of the Sacrament.

There will the Eagles be gathered] The *Vulturine* Eagles especially, whereof read *Job* 39. 29, 30. they follow Armies, and feed on carcasses. *Eagles* the Saints are called, 1. For their delight in high flying. 2. For their sharp sightedness, and stedfast looking into the Sun of righteousness. 3. For their singular sagacity, in smelling out Christ, and resenting things above, for the which they are said to have, *A nose like the tower of Lebanon.* 4. For their feeding upon the bloody sacrifice of Christ, the true carcass. Briefly, this proverbial speech may be well understood, either of the conflux of the godly to the light and liberty of the Gospel, or else of their indissoluble union with Christ, to be perfectly enjoyed at the resurrection. For the sense of it is, that let the Devil use what means so ever he can by his emissaries the false prophets, to divide betwixt Christ and his people, by telling them, *There he is*, or *here he is*, it will not be: for they will flee to him as a cloud, or as the Doves to their windows, *Isa.* 60. 8. Nay, as the Eagles to their carcass, with incredible swiftness; so forcible is the tie that is betwixt them, that they will not be kept asunder. The *Israelites* removed their Tents from *Mithcah*, which signifies sweetness, to *Cashmonah* which signifies swiftness, *Numb.* 33. 29. To teach us (saith a Divine) that no sooner have the Saints tasted Christs sweetness, but presently they are carryed after him with swiftness: they cannot rest till they are joyned unto him, whom their soul loveth. In reference to whom, Christs last Supper is called by the Ancients, *Festum aquilarum, non graculorum*, a Feast for Eagles, not for Daws.

Cant. 7. 4.

Verse 29. *Immediately after the tribulation of those dayes*] After that the mysterie of iniquity hath wrought effectually, and is come to an upshot: after that Antichrist hath had his full forth, as they say, and hath compleated his sin, Christ shall suddenly come, as it were out of an Engine.

Shall the Sun be darkned, &c.] Stupendious eclipses shall precede the Lords coming, and other strange events both in Heaven, Earth and Sea, as *Luke* hath it. The frame of this whole universe shall shake, as houses give great cracks, when ready to fall. See 2 *Pet.* 3. 10. and seek no further.

Verse 30. *The sign of the son of man*] That is, either Christ himself (by an Hebraism) or the dreadful dissolution of the worlds fabrick, or that cloud of Heaven that was

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was of old the ſign of the ſon of man in the Wilderneſs, *Exod.* 13.21. or the ſcars of his wounds, or his croſs, or ſomething elſe that we cannot deſcribe, and need not ſearch into. Look how a King, when he would gather his forces into one, ſets up his Standard, or appoints his *rendezvous*: ſo, ſuch ſhall be the brigthneſs of Chriſts coming, that all his ſhall be gathered unto him by that token, not to fight; but to triumph with him and divide the ſpoyl, as it were, being more then Conquerors; and what is that but triumphers? The expectation of this day muſt (as that did with *Davids* Souldiers at *Ziklag*) digeſt all our ſorrows.

And then ſhall all the Tribes of the earth mourn] This to prevent, we muſt judge our ſelves, 1 *Cor.* 11.31. and take unto us words againſt our ſins, if we would not have Chriſt take unto him words againſt our ſouls, *Hoſ.* 14.3. Good men have been exceedingly affected at the hearing of Gods judgements againſt others, as *Hab.* 3.16.

Verſe 31. *And he ſhall ſend his Angels*] As his Apparitours and Executioners. *David* went otherwiſe attended when he went againſt *Nabal*, then when againſt *Goliah*: So Chriſt ſhall come, when he ſhall come again with his troops and trumpets, &c.

With a great ſound of a Trumpet.] Chriſt ſhall put forth his own mighty voyce, *Joh.* 5.28. & 1 *Theſſ.* 4.16. miniſtred by his Angels, as in the Text, and ſet forth by the ſound of a trumpet, in alluſion, belike to *Numb.* 10. where the people were congregated and called together by the ſound of a trumpet to the door of the Tabernacle. The Lion of the Tribe of *Judah* ſhall roar from above, and thruſt out his voyce from his holy habitation, when he entreth into judgement with all fleſh, *Jer.* 25.30,31. As the Lion roareth over his whelps, brought forth dead at firſt, and raiſeth them from death to life, as *Pliny* reporteth.

And they ſhall gather together his elect] How ſhall they know them from reprobates? By Gods ſaving mark ſet fairly in their fore-heads, *Ezek.* 9. And by their blith and merry countenances, cleared and cheared in the apprehenſion and approach of their full redemption, now drawing nigh. Beſides, as ſervants know their maſters harveſt from anothers, and can eaſily diſcern the corn from the cockle, ſo can the good Angels ſoon ſingle out the elect, about whom they have been familiarly converſant here on earth; as miniſtring ſpirits ſent forth to miniſter to the heirs of ſalvation, ready preſt to any good-office about them. *Sig. ſalutari.* Tremel. Heb. 1. 14.

Verſe 32. *Ye know that Summer is nigh*] Which is ſo much the ſweeter, becauſe brought in, and led out by winter: ſo will eternal life be to the Saints, here toſſed and turmoyled with variety of ſufferings. Many ſharp ſhowers they muſt here paſs thorow, *Light is ſown for the righteous*, &c. ſown onely; and ſeed-time we know is uſually wet and ſhowrie. Howbeit it is fair weather oft-times with Gods children, when it is fouleſt with the wicked; as the Sun roſe upon *Zoar*, when the fire fell upon *Sodom*. But, if they ſhould have never a good day in this world, yet Heaven will make amends for all. And what is it for one to have a rainy day, who is going to take poſſeſſion of a Kingdom?

Verſe 33. *Know that it is near*, &c.] Some ſpace then there ſhall be, it ſeems, between the fore-going ſigns, and the coming of Chriſt. But though ſpace be granted, yet grace is uncertain. Make ſure work therefore betimes, leſt ye come late, and be left without doors for your lingering.

Verſe 34. *This generation ſhall not paſs*] *viz.* That generation that immediately precedes the end of the world. That this is the ſenſe, appears by the Antitheſis, *verſ.* 36. *But of that day and hour knoweth no man*, q. d. The generation and age wherein Chriſt ſhall come, ye may know by the ſigns that foreſhew it, but the day and hour ye muſt not look to know, be you never ſo intelligent.

Verſe 35. *Heaven and earth ſhall paſs*, &c.] What God hath written, he hath written. His word is ſtabliſhed in Heaven, ſaith *David*: It endures for ever, ſaith *Peter*; It remaineth firm as Mount *Sion*, and ſhall ſtand inviolable, when Heaven ſhall paſs away with a great noyſe, and the Earth with its works ſhall be burnt up, 2 *Pet.* 3.10. to the terror and confuſion of thoſe profane ſcoffers, who deridingly demand, *Where is the promiſe of his coming*, &c? *verſ.* 4. that ſay, *Let him make ſpeed and haſten his work, that we may ſee it*, &c. Wo to you that thus deſire the day of the Lord: To what end is it for you? The day of the Lord is darkneſs, and not light. The great day of the Lord is near, it is near and haſteth greatly. It is a day of wrath, a day of Pſal. 119. 1 Pet. 1. Iſa 5.19. Amos 5.18. Zeph. 1.15.

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of trouble and distress, a day of wastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, to them that are setled on their lees, and that say in their heart, The Lord will not do good, neither will he do evil.

Verse 36. *But of that day and hour knoweth no man*] That the Lord will come, it is *certo certius*, not more sure, then what time he will come, is to us most uncertain. Sundry guesses have been given at it by both ancient and modern Writers: most of which, time hath already refuted. In the year of grace 1533. there was one that foolishly fore-told, That the day of judgement should fall out in October next ensuing. And this he gathered out of these words, *Jesus Nazarenus Rex Judæorum*. Likewise out of these, *Videbunt in quem transfixerunt*: the numerals of the former point to the year 1532. of the later to 1533. Others there are that place the end of the world upon the year 1657. And for proof they make use of this Chronogram *MVnDI ConfLagrat Io*; and further alledge, that the general deluge fell out in the year of the worlds Creation 1657. The end of the world, saith another, will be in the year of Christ 1688. three Jubilees and an half (or thereabouts) after the Reformation of Religion by *Luther*, &c. *Joachimus Abbas* had long since set the year 1258. *Arnoldus de villa nova* the year 1345. *Michael Stiphelius* Saint *Lukes* day in the year 1533. *Cyprianus Leontius* the year 1583. *Joannes Regiomontanus* the year 1588. *Adelbertus Thermopedius* the year 1599. April 3. *Nicolaus Cusanus* the year 1700. *Cardanus*. 1800. *Picus Mirandula* 1905. *&c.* So great hath been the folly and sin of many learned men, who have thus childishly set their wits to play in so serious a business, as one well censureth it.

Bucholc. Chron. Alsted. Chronol. pag.494.

Selnec. ex Beda. Christ. par 2. p.374,375.

But my Father onely] *Ordine videlicet sciendi à se, non ab alio.* The son knoweth it not, but from his Father: like as he neither subsisteth nor worketh, but from the Father. The set time of the general judgement God hath hid from us. 1. For his own glory, *Prov.25.2. Rom.11.36.* 2. For our good, that we may watch always, and not wax secure as we would do, with the evil servant, vers. 48. till the very day and hour, if we knew it. The Harlot in the Proverbs grew bold upon this, that her husband was gone forth for such a time.

Idcò latet unus dies, ut observentur omnes. Prov.7.

Verse 37. *So shall the coming of the Son of man be*] Sudden and unexpected. *Luther* observeth, that it was in the Spring that the flood came, when every thing was in it's prime and pride, and nothing less looked for then a flood: men sinned securely, as if they had lived out of the reach of Gods rod, but he found them out. Security is the certain usher of destruction: as at *Laish, Ziklag*: Before an earthquake the ayr will be most quiet, and when the winde lyes, the great rain fals. *Frequentissimum initium calamitatis securitas*, saith the Historian.

Paterculus.

Verse 38. *They were eating, and drinking*] Wine, likely; because our Saviour hereupon bids his Apostles take heed to themselves lest their hearts at any time should be overcharged with surfetting *and drunkenness*, &c. *Luk.* 21.34. Like as some do not improbably conjecture, that *Nadab* and *Abihu* were in their drink, when they offered strange fire, because after, they were devoured by fire from the Lord. *Aaron* and the Priests are charged to drink no Wine nor strong drink, when they go into the Tabernacle of the Congregation, lest they dye, *Lev.*10.12.8.9.S. *Luke* delivers the matter more roundly by an elegant, *Asyndeton*, *They ate, they drink, they married*, &c. *q.d.* they passed without intermission, from eating, to drinking, from drinking, to marrying &c. they followed it close, as if it had been their work, and they born for no other end. Of *Ninus*, second King of *Assyrians*, Nephew haply to these Antedihunian belly-gods, it is said, that he was *old excellent* at eating and drinking. And of *Sardanapalus*, one of the same line, *Tully* tells us, that his gut was his god. *Summum bonum in ventre, aut sub ventre posuit*: and *Plutarch*, that he hired men to devise new pleasures for him. See my Common-place of Abstinence.

Αειστε ην εδειν κ νιπειν. *Athenæ Dipnosoph. lib.2. Tusc. quæst. l.5. Plut. in Sympos.*

Until the day] They were set upon't, and would lose no time. Their destruction was foretold them to a day; they were nothing bettered by it: no more would wicked men, should they foreknow the very instant of Christs coming to judgement. *Joseph* had foretold the famine of *Egypt* and the time when it should come; but fulness bred forgetfulness, saturity, security: None observed, or provided for it.

Quod vel inviti norant, non agnoverant.

Verse 39. *And knew not*] *i. e.* They took no knowledge of *Noahs* predictions, or their own peril. Their wits they had buried in their guts, their brains in their bellies (As

of

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of the Asſ-fiſh it is ſaid, that contrary to all other living creatures, he hath his heart in his belly) *Whoredom, wine, and new wine take away the heart*, Hoſ. 4. 11. Carnal ſins diſable nature, and ſo ſet men in a greater diſtance from grace, which is ſeated in the powers of nature. I read of ſome deſperate wretches, that drinking together, when one of them had drunk himſelf ſtark dead, the other no whit warned by that fearfull example of Gods wrath, poured his part of drink into the dead mans belly.

Ariſt. de anim.

In quodam epiſcopatu potaverunt aliqui, &c. Joh. Manl. *loc com. p.* 244.

And took them all away] Men are never leſs ſafe, then when they are moſt ſecure. *Babylon* bore it ſelf bold upon the twenty years proviſion laid up aforehand, to ſtand out at ſiege. When it was nevertheleſs taken by *Cyrus*, ſome part of the City would not know or believe of three dayes after, that there was any ſuch matter.

Herodot. lib. 1. Ariſt. *Polit. l.* 3.

Verſe 40. *The one ſhall be taken, the other left*] The flood took all away in a manner: but at Chriſts coming there ſhall be found a conſiderable company of ſuch as ſhall be ſaved. He ſhall ſeparate his Saints with a wonderful ſeparation, and make himſelf to be *admired in all them that believe*, 2 Theſ. 1. 10. How carefully then ſhould we work out our ſalvation, and enſure to our ſelves our election by good works?

Verſe 41. *Two women ſhall be grinding at the mill*] A poor trade, a hard task. God would have every man in his honeſt occupation to humble himſelf by juſt labour, and ſo to accept of the puniſhment of their iniquity, *Levit.* 26, 41. But one of theſe two poor grinders at the mill, is left by Chriſt for her pride and profaneneſs. Many are humbled, but not humble; low, but not lowly. To theſe Chriſt will ſay, *Perdidiſtis utilitatem calamitatis, miſerimi facti eſtis, & peſſimi permanſiſtis.* Miſery hath no whit mended you: wo be to you.

Aug. *de civ. dei. lib.* 1. *c.* 33.

Verſe 42. *Watch therefore*, &c.] *Læti ſimus, non ſecuri*, &c. Whilſt *Iſhboſheth* ſlept upon his bed at noon, *Baanah* and *Rechab* took away his head. Hold faſt that thou haſt, that no man take thy crown from thee. Whilſt the Crocodile ſleepeth with open mouth, the *Indian* Rat gets into him, and eateth his entrails. Satan works ſtrongeſt on the fancy when the ſoul is drouſie. The Spouſe therefore promiſeth to get up early, *Cant.* 7. 12. to ſhake off ſecurity, and not to be found henceforth ſupine and ſluggiſh, but to ſtand upon her watch: as of *Scanderbeg* it is ſaid, that from his firſt coming to *Epirus*, he never ſlept above two hours in a night, but with reſtleſs labour proſecuted his affairs. *Ariſtotle* and ſome others would not ſleep, but with braſen balls in their hands; which falling on veſſels purpoſely ſet on their beds ſides, the noyſe did diſſwade immoderate ſleep. Our Saviour pronounceth them three times happy that watch, *Luk.* 12. 37, 38, 43. The bleſſed Angels are called *Watchers*, ἐγρήγοροι, *Dan.* 4. 10.

Bernard. Rev. 3.

Turk. Hiſt. fol. 287.

Terq; quaterq; beati. Virg. *Felices ter & amplius.* Hor.

For ye know not what hour your Lord, &c.] He may haply come upon you, as *Epaminondas* did upon his Sentinel, whom finding aſleep, he thruſt through with his ſword: and being chid for ſo ſevere a fact, he replyed, I left him but as I found him.

Talem eum reliqui, qualem inveni.

Verſe 43. *He would not have ſuffered his houſe*, &c.] And ſhall the children of this world be wiſer for their houſes, then we for our ſouls? what are theſe earthly tabernacles, theſe clayie cottages, to our houſes from Heaven? All things here are terrene and abject, *nec vera, nec veſtra*, ſubject to vanity and violence. Heaven onely hath a foundation, *Heb.* 11. Earth hath none, *Job* 26. 7. And things are ſaid to be *in heaven*, but *on earth*, as ready with the leaſt ſhake, to fall off. There is nothing of any ſtability or ſolid conſiſtency in the creature. It is but a ſurface, an outſide, all the felicity of it is but skin-deep. *Seek* therefore *firſt Gods kingdom*, &c.

Colo' 1. 20.

Verſe 44. *Therefore be ye alſo ready*] *Suetonius* tells us, that it was a piece of *Julius Cæſars* policy, never to fore-acquaint his Souldiers of any ſet time of removal or onſet, that he might ever have them in readineſs to draw forth whitherſoever he would. Chriſt in like manner, who is called the *Captain of our ſalvation*. Our enemy is always ready to annoy us, ſhould we not therefore look to our ſtand, and be viligant? *Solomons* wiſdom, *Lots* integrity, and *Noahs* ſobriety felt the ſmart of the Serpents ſting. The firſt was ſeduced, the ſecond ſtumbled, and the third fell, while the eye of watchfulneſs was fallen aſleep.

Scilicèt ut paratum & intentum momentis omnibus, quo vellet ſuhitò educeret. Heb. 2. 10.

For in ſuch an hour, &c.] Chriſt will ſooneſt ſeize upon the ſecure, 1 *Theſſ.* 5. 3. ſuch ſhall ſleep as *Siſera*, who ere he awaked had his head faſtened to the ground, as if it had been now liſtening what was become of the ſoul. See the Notes on *verſ.* 42.

Verſe 45. *Who then is a faithful and wiſe ſervant*] So every man ought to be, but Miniſters eſpecially: who ſhould ſo far ſurpaſs others in theſe good qualities, as *Saul* did

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did the people, then whom he was higher by head and ſhoulders. They ſhould be faithful in all Gods houſe as Servants, as Stewards and Diſpenſers of the myſteries of God, to give to every man his *demenſe*, his due meaſure of meat, and that which is fit for him, not (as he in the Emblem did) ſtraw to the Dog, and a bone to the Aſs,&c. but to every one his portion, 1 *Cor.*4.1.

Σιτομέτριον. Luk.12.42.

Verſe 46. *Bleſſed is that ſervant*] It was *Auguſtines* wiſh, that Chriſt when he came might finde him, *aut precantem, aut prædicantem*, either praying or preaching. It was *Latimers* wiſh (and he had it) that he might ſhed his heart-blood for Chriſt. It was *Jewels* wiſh, that he might die preaching, and he did ſo. For preſently after his laſt Sermon at *Lacock* in *Wiltſhire*, he was, by reaſon of ſickneſs, forced to his bed, from whence he never came of, till his tranſlation to glory. I have heard the like of Mr. *Lancaſter*, a precious man of God, ſometimes Paſtor of *Bloxham* in *Oxfordſhire*, a man very famous for his living by Faith. *Cuſhamerus* a Dutch Divine, and one of the firſt Preachers of the Goſpel at *Erfurt* in *Germany*, had his Pulpit poyſoned by the malicious Papiſts there, and ſo took his death in Gods work. What, would you that the Lord when he comes, ſhould finde me idle? ſaid *Calvin* to his friends, who wiſhed him to forbear ſtudying awhile, for his health ſake. And ſuch a like anſwer made Doctor *Reynolds* to his Phyſitian upon the like occaſion. *Eliah* was going on and talking with *Eliſha* (about heavenly things, no doubt) when the Charet of Heaven came to fetch him. There can be no better poſture or ſtate for the Meſſenger of our diſſolution to finde us in, then in a diligent proſecution of our general, or particular calling.

*Act. and Mon. fol.*1575. B. *Jewels* life by D. *Humphrey.*

In ſuggeſtu veneno illito extinctus eſt. Scult. *Ann.*80.

Beza in vita. An propter vitam vivendi perdere finem.

Verſe 47. *Verily I ſay unto you*,&c.] A deep aſſeveration, for our better aſſurance and incouragement. Chriſt is a liberal pay-maſter, and his retributions are more then bountiful. *Abraham* thought much that the Steward of his houſe ſhould be heir of his goods, *Gen.*15.2,3. Not ſo the Lord Chriſt.

Verſe 48. *But and if that evil ſervant*] All places are full of ſuch evil ſervants (and ſo is Hell too,) as future their repentance, and ſo fool away their ſalvation. Of ſuch duſt-heaps we may finde in every corner: This is a depth of the Devil, brim-full with the blood of many ſouls, to perſwade them that they have yet long to live, and many fair Summers to ſee: that there is no ſuch haſte, but that hereafter may be time enough: In ſpace comes grace: and a few good words at laſt will waft them to Heaven,&c.

Verſe 49. *To eat and drink with the drunken*] Though he neither be drunk himſelf, nor make others drunk, yet to be among wine-bibbers and fleſh-mongers, as *Solomon* hath it, *Prov.*23.20. to company with ſuch as a frequent and immoderate bibber, as *Peters* word importeth, 1 *Pet.*4.3. to drink *ad numerum*, as *Bullinger* expreſſeth it, though there follow not an utter alienation of minde, this is here threatned. Exceſſive drinking is drunkenneſs, *Epheſ.* 5.18. though men be ſtrong to bear it, *Iſa.*5.22.

ἐν πότοις.

Verſe 50. *In a day when he looketh not*,&c.] As he did to that rich fool (*Stultitiam patiuntur opes,*) who made account he had much good laid up in ſtore for many years; but heard ere morning, *Stulte, hac nocte, Thou fool, this night*, &c. Then when like a Jay he was pruning himſelf in the boughs, and thought leaſt of death, he came tumbling down with the arrow in his ſide: his glaſs was run when he hoped it had been but new turned. *Sic ſubitò tollitur qui diù toleratur.* God ſhall ſhoot at ſuch with an arrow ſuddenly, *Pſal.*64.7.

Martial.

Luk.12.19 20.

Verſe 51. *And ſhall cut him aſunder*] *Gr.* Shall cut him in twain, that is, tear his ſoul from his body by main force, *Job* 27.8. throw him out of the world, as it were, by a *firmæ ejectione*, and hurl him into Hell, there to undergo moſt exquiſite torments, ſuch as they did here, that were *ſawn aſunder*, Heb.11. hewn in pieces as *Agag*, torn limb-meal, as *Dan.*3.29. 2 *Sam.*12.31.

Διχοτομήσει.

1 Sam.15. *μέρος id quod in diviſione obtigit.* Lorin.

And appoint him his portion with hypocrites] Hypocrites then are the free-holders of Hell, other ſinners are but as Tenants and Inmates to them.

CHAP.

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CHAP. XXV.

Verſe 1. *Then ſhall the Kingdom of heaven*]

OUr Saviour here continueth his former diſcourſe, and ſets it on by a ſecond parable to the ſame purpoſe; not ſo much for the difficulty of the matter, as for our dulneſs and backwardneſs to believe and improve it. *Moſes* would have men *whet good things* upon their childrens minds and memories, by going often over them, as the knife doth over the whetſtone. *Solomon* ſaith good counſel ſhould be faſtened as nails driven home to the head, *Eccleſ.* 12. 11. *Paul* holds it profitable to write the ſame things, though not in the ſame words, to his *Philippians*, *chap.* 4. 1. *Peter* ſlacks not to rouſe up thoſe to whom he writes, by remembring them of thoſe points wherein they were ready and well-rooted, 2 *Epiſt.* 1. 12, 13. And *Auſtin* adviſeth preachers ſo long to preſs the ſame truths, till they read in their hearers very viſage that they reſent and reliſh them. Deut. 6. 7. *Repetere ſicut in acuendo. Shanan & Shanab ſunt cognata.* Διεγείρειν. *Aug. de doct. Chriſtiana.*

Unto ten Virgins] Virgins without number, *Cant.* 6. 8. Profeſſors at large, good and bad, one with another.

Which took their lamps] The ſolemnities of Marriage were anciently preformed and celebrated by night, *Luk.* 12. 35. *Plutarch. Problem.* and the bridegrom brought to his lodging by the virgins, bearing burning lamps before him.

Verſe 2. *Five were fooliſh*] That is, ſome were wiſe, and ſome others fooliſh, and theſe laſt uſually the moſt, imprudent, improvident, after-witted, *oculos habentes in occipitio*, that forſee not a following miſchief, but come in with their fools, *Had I wiſt*, with their *Si præſciviſſem*, as the Lyon in the Fable. The *Spaniards* ſay of the *Portugals* that they are *pocos y focos*, Few and fooliſh. But of fooliſh Virgins, that is of profligate profeſſors, that have no more then an outſide, there are not a few, but more then a good many in all places, *Cant.* 6. 8, 9. μωροὶ quaſi μὴ ὁρῶσαι.

Verſe 3. *Took their lamps, and took no oyl*] Empty casks, barren fig-trees, pretenders only to the power of godlineſs: of whom it may be ſaid, as *Livy* ſaith of the *Athenians*, that they waged war againſt *Philip* the Father of *Perſius* King of *Macedonia* (ſo theſe againſt the Devil, the World, and the fleſh;) *literis verbiſq́, quibus ſolis valent.* Theſe carry *Uriah's* Letters about them deſtructory to themſelves. For if Religion be not good, why do they profeſs it? If it be, why do they not practiſe it? To ſuch it may fitly be ſaid, as *Archidamus* to his ſon, raſhly conflicting with the enemy without ſufficient ſtrength, *Aut viribus adde, aut animis adime*, ſo either add practiſe, or leave profeſſion: And as *Alexander*, having a ſouldier of his own name, and this ſouldier being a coward, he came to him and ſaid, either leave off the name of *Alexander*, or be valiant: ſo let theſe Nominals either lay by their lamps, or take oyl with them. *Decad.* 4.

Verſe 4. *But the wiſe took oyl*] That is, true faith in their hearts, which as oyl, is ſpredding, ſoftning, ſuppling, ſoaking. Chriſt putteth not upon his a waſhy colour of profeſſion (a blockwood blew) but he dyeth them in grain, with true grace and holineſs.

Verſe 5. *While the bridegroom tarried*] Tarry he doth. 1. To exerciſe our patience. 2. To eneager our deſires. 3. That his elect may be all gathered. 4. That the myſterie of iniquity may be fulfilled. 5. That the prophecies may be accompliſhed, &c.

They all ſlumbred] The wiſe ones alſo ſlept, but their hearts waked, they ſlept but half-ſleep, they napped and nodded, they ſlept with open eyes, as the Lyon doth; the ſpirit was willing to wake, but the fleſh was weak, and over-wayed it: They ſlumbred, but it was by Candle-light, they had their lamps burning by them, which the fooliſh had not. *Cant.* 5. 2. ἐνύσταξαν.

Verſe 6. *There was a cry made*] By the trumpet of the Arch-angel, and the voyce of God, ſay ſome Interpreters: and *Hierom* reports it for an Apoſtolical tradition, that Chriſt ſhall come at midnight. But of that hour no man knoweth, ſaith the Judge himſelf. Others there are that expound this cry, of the Preaching of the Goſpel, according to that voyce of the Cryer, *Prepare ye the way of the Lord*, &c. *Matth.* 3. And here —*clames ut Stentora vincas*, *Cry aloud, ſpare not*, &c. *Reflè ad Archangeli vocem referetur. Aret. in loc.*

Verſe

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Verſe 7. *And trimmed their Lamps*] The fooliſh alſo made a fair flouriſh, and held themſelves, haply, in caſe good enough for Heaven; deceiving their own hearts, or rather deceived by them, whiles they uſe fallacious and ſpecious ſophiſms, *Jam.* 1. 26. to make themſelves believe their peny to be good ſilver, when as it is nothing better then a ſlip.

Verſe 8. *Our lamps are gone out*] They were not lighted lamps, but ſparks of their own tinder-boxes; phantaſtical fire, an *ignis fatuus*, a painted flame, which neither heats nor lights. The glow-worm ſeems to have both heat and light, but touch it, and it hath neither. Alchymy gold may ſeem brighter and better then true gold, but it can neither paſs the ſeventh fire, nor comfort the heart as a cordial: ſo here. A man may live by a form, but he cannot die by it. They that kindle a fire, but not of Gods ſanctuary, and compaſs themſelves about with ſpecious ſparks, they may walk here for a while in the light of their fire, and in the ſparks that they have kindled. But when all's done, this is all they ſhall have of Gods hand, they ſhall *lie down to ſorrow*, *Iſa.* 50. 11.

Verſe 9. *Leſt there be not enough*, &c.] The beſt have nought to ſpare, what ever Papiſts fancy of the Church-treaſury. The righteous is *ſcarcely ſaved*; at death he finds all he could do little enough: though he began betime, and beſtirred himſelf to his utmoſt, hard and ſcarce gets he to Heaven, though he hath inſtantly ſerved God day and night. (*Act.* 26. 7.) with a kinde of *extenſion and vehemency*. ἐν ἐκτενείᾳ.

But go ye rather to them that ſell] *Salſa eſt deriſio non cohortatio*, like that, *Iſa.* 47. 13. As if God ſhould ſay to Papiſts, Go to your Indulgencers, pardon-mongers, Aneylers: or to carnal Goſpellers, Go to your paraſitical-preachers, that have ſoothed you up in your ſins (and ye loved to have it ſo) or at the beſt, have ſhot off a few pot-guns onely againſt groſs ſins, and licked you whole again preſently with, *I hope better things of you*, &c.

Verſe 10. *And they that were ready, went in*, &c.] The bridegroom waits no mans leiſure: Love is impatient of delays, leaps over all impediments, thoſe *mountains of Bether* or diviſion, that it may have not a union onely, but a unity with the beloved. Cant 2 17.

And the door was ſhut] Opportunity is headlong, and once loſt, irrecoverable. It behoves us therefore to be *abrupt* in the work of repentance, *Dan.* 4. 27. as a work of greateſt haſte: leſt we cry out, as he once, *All too late, all too late*: or as a great Lady of this Land did lately upon her death-bed, *Time, time, a world of wealth for an inch of time*. We *want* not time ſo much, as *waſte* it. Remember that upon this moment depends eternity. God hath hang'd the heavieſt weights upon the weakeſt Wyers.

Verſe 11. *Afterward came alſo the other Virgins*] The greater number by odds, that ſtand trifling & bafling with Chriſt, and their ſouls, futuring their repentance, Epimetheus *Poſt-maſters*, *ſemper victuri* in *Seneca's* ſenſe. *Jehoſaphat* in temporals, was ever wiſe too late, 2 *Chron.* 18. 31. & 20. 36, 37. and payd for his after-wit: howbeit in ſpirituals he was a wiſe Virgin, made ſure work for his ſoul, which was an high point of heavenly prudence.

Lord, Lord, open unto us] The ſelf-ſoother (with *Siſera*) is dreaming of a Kingdom, when *Jaels* nail is nearer to his temples, then a Crown; unleſs it be ſuch a Crown as *Walter* Earl of *Athol* (that *Scotch* Traytor) had, a Crown of red-hot iron clapt upon his head; being one of thoſe tortures wherewith he ended at once his wicked dayes, and deſires of the Kingdom. *Speeds Hiſt. 842. ex Hect. Boeth.*

Verſe. 12. *Verily I ſay unto you, I know you not*] *i. e.* With a knowledge of approbation or delight. *Verba notitiæ, apud Hebræos ſecum trahunt affectum.* See more above in the Note upon *chap.* 7. *v.* 23.

Verſe 13. *Watch therefore*] Leſt ye ſmart for it, when God ſhall ſend out *ſummons for ſleepers*. This is an exhortation anſwerable to that *chap.* 24. 42. and the upſhot of that, this, and the enſuing parable. See the Notes there.

Verſe 14. *And delivered unto them his goods*] There is ſcarce any man but hath ſome one thing or other in him, that is excellent and extraordinary: ſome ſpecial talent to trade with, ſome honey to bring to the common Hive, have he but an heart to it. *Sua cuiq; dos eſt.* Let every man according to his ſeveral ability, improve what he hath to the common benefit. Freely he hath received, freely let him give: ability he hath none but from God; who yet, for our encouragement, is pleaſed to call that ours, that is his own work in us.

Verſe

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Verſe 15. *According to his ſeveral ability*] Uſurers uſe not to lend to thoſe that cannot give pledge or ſecurity. Howbeit we have nothing of our own, but according to the meaſure of our gifts and faith, *Epheſ.* 4. the meaſure of the rule diſtributed to us, 2 *Cor.*10.13. the meaſure of grace concredited, *Rom.*12.

Verſe. 16. *Went and traded*] Grace grows by exerciſe, and decays by diſuſe: as that ſide of the teeth which is leaſt uſed in chewing, is apt to have more rheum to ſettle upon it. Though both arms grows, yet that which a man uſeth, is the ſtronger and bigger: ſo is it in both gifts and graces. In birds their wings, which have been uſed moſt, are ſweeteſt. Among trees, that which is planted and plaſhed againſt a wall, the more it is ſpread and layd forth in the branches, even to the leaſt twig, the more warmth and vigor it gets from the Sun-beams, and the more fruit it beareth. So here.

Verſe 17. *He alſo gained other two*] The Lord, as he hath a fatherly reſpect to our weakneſs, ſo as not to over-lay us, ſo he takes well aworth what we are able, and exacts no more then he gives. Deſpiſe not therefore the day of ſmall things, ſith God doth not, *Zech.*4.10. Neither caſt away your confidence, becauſe not good to ſuch a degree: but be faithful in weakneſs, though weak in Faith. A palſey-hand may receive an Alms: he that had but half an eye might look upon the braſen ſerpent, and be healed.

Honeſtum eſt ei qui in primis nequit, in ſecundis tertiiſve conſiſtere. Cic.

Verſe 18. *Digged it in the earth*] Through ſloth and pride: as many now-adays will do no more ſervce to God then may breed admiration amongſt men. Some Preachers (ſaith one) to win applauſe, ſet forth at firſt with ſuch a ſtriſe to ſeem eloquent and learned, that they quickly ſpend their ſtore: and then, rather then they would be obſerved to want, they will give over preaching, or elſe preach once a quarter, to ayr their learning, and keep it from moulding. Such another is the Miſer, like the *Corniſh*-Cough, which will ſteal a piece of money, and hiding it in ſome hole, will never help her ſelf or others with it afterward.

Biſield on Col. 4. fol. 200.

Verſe 19. *And reckoneth with them*] This is that we muſt alſo come to. Chriſt will one day ſay, *Redde rationem*, Give an account of thy Stewardſhip. *Cicero* could ſay, Let us ſo frame our courſe, as that we reckon upon our laſt reckoning, and make account we muſt all come to an account. And becauſe often-reckonings keep long-friends, *Villicus rationem cum Domino crebrò putet*, ſaith *Cato*, Let us be oft dealing with our ſelves, and ſetting things to rights, betwixt God and our own ſouls: ſo ſhall we have the leſs to do at laſt caſt. Sparing a little pains at firſt, doubleth it in the end: as he who will not caſt up his books, his books will caſt up him at length.

2 Cor. 5.10. *Ita vivamus ut rationem nobis reddendam arbitremur.* Cic. *in Verr.*

Verſe 20. *He that had received five*] He was firſt called to an account, and if four, or but one of his five talents had lain dead and unoccupied, he had been doomed for his ill-husbandry. See that ye receive not any Grace of God in vain: neither envie thoſe that have much: a proportion is expected, *Non tantùm otioſi, ſed cunctatores plectentur.* *Thou idle*, and therefore *evil ſervant*, verſ. 26.

Verſe 21. *Thou haſt been faithful over a few things*] So the Lord calleth the greateſt meaſure of grace here attainable, in compariſon of Heavens holineſs and happineſs, *Ne donis vel bonis noſtris efferamur.* What's a ſpark to the Sun, a drop to the Ocean?

Enter thou into the joy of thy Lord] A joy too big to enter into us, we muſt enter into it. A joy more meet for the Lord then the ſervant. Yet ſuch a Lord do we ſerve, as will honour his ſervants with ſuch a joy. Amongſt men it is otherwiſe, *Luk.*17.7. *Gen.*15. 2,3. 1 *King.*11.28,40.

Verſe 22. *Lord, thou deliveredſt unto me two talents*] It is with Chriſtians as with Planets. The Moon goes her courſe in a moneth, the Sun in a year, the reſt not but in many years, yet at length they finiſh. Let us be doing as we can, and our reward is ſure with God. Covet rather graces then gifts; as to pray more fervently, though leſs notionally or eloquently. Stammering *Moſes* muſt pray, rather then well-ſpoken *Aaron*. The *Corinthians* came behinde in no gift, 1 *Cor.*1.7. yet were babes and carnal, *Chap.*3.2,3.

Verſe 23. *Well done good and faithful ſervant*] Though this ſecond had the ſame good acceptance as the former, yet it follows not that they were both alike rewarded; but had a different degree, as of grace, ſo of glory.

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Seneca. Verse 24. *Lord, I knew that thou wert*, &c.] *Invalidum omne naturâ querulum.* A sorry senseless excuse it is that this man makes for himself; and such as is both false and frivolous. It shews an utter emptiness of the oyl of Gods grace, when mens lips, like doors on rusty hinges, move not without murmuring and male-contentedness.

Verse 25. *I was afraid and went and hid*, &c.] So God must bear the blame of his
Prov. 19.3. unfaithfulness. *The foolishness of man perverteth his way*, and (then to mend the matter) *his heart fretteth against the Lord*, or at least he digests his choler, as horses do, by champing on the bridle-bit.

Verse 26. *Thou wicked and slothful servant*] God puts no difference betwixt *Nequaquam & nequam*, an idle and an evil servant. Had idleness been a calling, this servant had been both a good husband, and a good fellow too. But what saith the Hea-
Sallust. *in Jug.* then? *Nè illi falsi sunt, qui diversissimas res expectant, ignaviæ voluptatem, & præmia virtutis.*

Verse 27. *Received the same with usury*] Our Saviour doth no more patronize Usury here, then he doth injustice, *Luk.* 16. 1. Theft, 1 *Thess.* 5. 2. Dancing, *Matth.* 11. 17. Olympick games, 1 *Cor.* 9. 24.

Hos. 2. 9. Verse 28. *Take therefore the talent from him*] God will take his own, and be gone from an unworthy people or person. The Idol shepherds arm shall be clean dryed up, and his right eye utterly darkned, *Zech.* 11. 17. It is no hard matter to observe a wain and decay of Gods gifts in them that use them not; till at last, *Zedekiah* like, they may
1 King. 22. 24. say, *When did the Spirit depart from me?* And as many of *Ishbosheths* friends shrank together with *Abner*, so do mens abilities fail amain, when once they begin to fail, till at last God lays them aside, as so many broken vessels, and cause them to be forgotten, as dead men out of minde, *Psal.* 31. 21.

Verse 29. *But from him that hath not, shall be*, &c.] See the Notes on *Chap.* 13. 12. Where the like is spoken, but with this difference. There our Saviour speaketh of proud men, such as arrogate to themselves that they have not: Here of idle and evil persons, such as improve and imploy not that they have: the rust of whose worth shall rise up against them, *Jam.* 5. 3.

Verse 30. *And cast ye the unprofitable servant*] That had his soul for salt onely,
Ἀχρεῖος, useless. to keep his body from putrifying, that worthless, sapless, useless man, that is no more missed, when gone, then the parings of ones nails, that never did good among his peo-
ἔπτωσον ἄχθος ἀρούρης. *Hom.* ple, *Ezek.* 18. 18. but lived *wickedly*, and therefore dyed *wishedly*. Away with such a fellow, saith Christ, from off the earth, which he hath burdened, *&c.*

Verse 31. *And all the holy Angels with him*] He shall not leave one behinde him in Heaven. Oh! what a brave bright day must that needs be, when so many glorious Suns shall shine in the Firmament, and among, and above them all the Sun of righteousness, in whom our nature is advanced above the brightest Cherub?

Upon the throne of his glory] Perhaps upon his Angels, who are called *Thrones*, Col. 1. 16. and possibly may bear him aloft by their natural strength, as on their shoulders.

Verse 32. *And before him shall be gathered all*] Then shall *Adam* see all his Nephews at once: none shall be excused for absence at this general Assizes, none shall appear by a proxie, all shall be compelled to come in and hear their sentence; which may be, as some conceive, a long while a doing. It may be made evident (saith one) from Scripture and reason, That this day of Christs kingly Office in judging all men, shall last haply longer then his private administration now (wherein he is less glorious) in go-
Mr. Shepeards Sincere convert, pag. 87. verning the world. Things shall not be suddenly shuffled up at last day, as some imagine.

And he shall separate them] Before he hears their causes: which is an argument of singular skill in the Judge: it being the course of other Judges to proceed, *Secundum allegata & probata*. But he shall set mens sins in order before their eyes, *Psal.* 50. 21. with *Items* of the particulars.

Verse 33. *The sheep on the right hand*, &c.] A place of dignity and safety. Our Saviour seems here to allude to that of *Moses* his dividing the Tribes on *Gerizzim* and *Ebal*. Those six Tribes that came of the free-women are set to bless the people: as the other five, that came of the bond-women (whereunto is adjoyned *Reuben* for his Incest) are set to say Amen to the curses, *Deut.* 27. 11, 12, 13.

Verse

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Verſe 34. *Come ye bleſſed of my Father,*] *Paternè alloquitur.* As who ſhould ſay, Where have ye been, my darlings, all this while of my long abſence? Come, Come, now into my boſom, which is now wide open to receive you, as the welcomeſt gueſts that ever accoaſted me, &c. And ſurely, if *Jacobs* and *Joſephs* meeting were ſo unſpeakably comfortable: If *Mary* and *Elizabeth* did ſo greet and congratulate, O what ſhall be the joy of that laſt day!

Inherit the Kingdom prepared] Here (as in the Turks Court) every man is *aut Cæſar aut nullus*, as he ſaid, either a King or a Caitiff; as the *Sultans* children, if they raign not, they die without mercy, either by the ſword or halter. *Turk. Hiſt.*

From the foundation of the World] Their heads were deſtinated long ſince to the diadem, as *Tertullian* hath it. King *James* was crowned in his Cradle. *Sapores* King of *Perſia*, before he was born (for his Father dying, the Nobles ſet the Crown on his Mothers belly) but the Saints were crowned in Gods eternal counſel, before the world was founded.

Verſe 35. *For I was an hungred*] *For* in this place, denoteth not the cauſe, but the evidence. It is all one as if I ſhould ſay, This man liveth, for behold he moveth. Where it will eaſily by yielded, That motion is not the cauſe of life, but the evidence and effect of it. So here. Merit is a meer fiction, ſith there can be no proportion betwixt the work and the wages.

Verſe 36. *Naked, and ye clothed me*] *Darius*, before he came to the Kingdom, received a garment for a gift of one *Syloſon*. And when he became King, he rewarded him with the command of his Countrey *Samus*. Who now will ſay that *Syloſon* merited ſuch a boon for ſo ſmall a curteſie? A Gardiner, offering a rape-root (being the beſt preſent the poor man had) to the Duke of *Burgundy*, was bountifully rewarded by the Duke: Which his Steward obſerving, thought to make uſe of his bounty, preſenting him with a very fair Horſe. The Duke (*ut perſpicaci erat ingenio*, ſaith mine Author) being a very wiſe man, perceived the project, received the Horſe, and gave him nothing for it. Right ſo will God deal with our merit-mongers, that by building Monaſteries, *&c.* think to purchaſe Heaven. *Ælian.*

I was ſick, and ye viſited me] Our King *Henry* the Third, the ſame day that he ſet Sail for *France*, himſelf did in Perſon viſit the poor and feeble, and dealt large Alms; not refuſing to kiſs the ſick and leprous. This was well done, if without opinion of merit; and with the like minde that Dr. *Taylour* Martyr, uſually viſited the Alms-houſes and Hoſpitals, there to ſee what the poor and ſick lacked, to procure them ſupplies, and to give them good counſel. *Speed. 603.* *Act. and Mon. fol. 1388.*

I was in Priſon, and ye came to me] Many Papiſts have hence concluded, that there are onely ſix works of mercy, *Viſito, poto, cibo*, &c. whereas indeed there are many more. But it is remarkable out of this Text, that the laſt definitive ſentence ſhall paſs upon men, according to their forwardneſs and freeneſs in ſhewing mercy to the family of Faith. And that the ſentence of abſolution ſhall contain a manifeſtation of all their good-works, and that with ſuch fervency of affection in Chriſt, that he will ſee and remember nothing in them, but the good they have done. See my *Common-place of Alms.*

Verſe 37, 38, 39. *Then ſhall the righteous*, &c.] Not that there ſhall be then any ſuch dialogiſm, (ſay Divines) at the laſt day: but Chriſt would hereby give us to underſtand, That the Saints riſing again, and returning to themſelves, can never ſufficiently ſet forth ſuch a bounty in Chriſt, whereby he taketh all they do to their poor neceſſitous brethren, in as good part, as done to his ſacred ſelf.

Verſe 40. *One of the leaſt of theſe my brethren*] What a comfort is this, that our own brother ſhall judge us, who is much more compaſſionate then any *Joſeph*? What an honour, that Chriſt cals us his brethren? What an obligation is ſuch a dignity to all poſſible duty? that we ſtain not our kindred. *Antigonus* being invited to a place, where a notable Harlot was to be preſent, asked counſel of *Menedemus*, what he ſhould do; He bad him onely remember, that he was a Kings ſon. Remember we that we are Chriſt the Kings brethren, and it may prove a ſingular preſervative. *Vellem ſi non eſſem Imperator*, ſaid *Scipio*, when an Harlot was offered unto him, I would, if I were not General. Take thou the pillage of the Field, ſaid *Themiſtocles* to his friend: for thou art not *Themiſtocles*. Ἀγαθὸς στρατηγὸς τῶν, σὺ δὲ οὐκ ἂν εἴ Θεμιστοκλῆς.

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Ye have done it unto me] Christ, saith *Salvian*, is, *Mendicorum maximus*, as one that shareth in all the Saints necessities; and who would but relieve necessitous Christ? Look out some *Mephibosheth*, in whom we may seal up love to deceased *Jonathan*. *My goodness extendeth not to thee*, saith *David*, *but to the Saints*, Christs receivers. Mr. *Fox* never denyed beggar that asked in *Jesus* name. And being once asked, Whether he knew a certain poor man who had received succour from him in time of trouble, he answered, I remember him well: I tell you, I forget Lords and Ladies to remember such.

Psal. 16.2,3. M. Wards Ser.

Davids desire, by Rob. Abbots.

Verse 41. *Then shall he say also*, &c.] Then: Judgement as it begins here at Gods house, so shall it at the last day. The Elect shall be crowned, and then the rebrobates doomed and damned.

Depart from me ye cursed, &c.] A sentence that breathes out nothing but fire and brimstone, stings and horrors, wo and alas, torments without end, and past imagination. Mercy, Lord, saith the mercilesse miser. No, saith Christ, *Depart*, be packing.

Obj. Yet bless me before I go.

Sol. *Depart ye cursed.*

Obj. To some good place then.

Sol. To *hell-fire*, not material fire, but worse in many respects.

Obj. But let me then come out again.

Sol. It is *everlasting fire*, eternity of extremity. This is the hell of hell: this puts the damned to their εἰς αἰῶ, as much as if they should say, εἰς ἀεὶ, εἰς ἀεὶ, Not ever, Lord, torment us thus. But they have a will to sin ever; and being worthless, they cannot satisfie Gods justice in any time: therefore is their fire everlasting.

Obj. But let me have some good company in my misery.

Sol. *The Devil and his Angels.*

Obj. But who appointed me this hard condition?

Sol. It was *prepared of old*. The all-powerfull wisdom did, as it were, sit down and devise most tormenting temper for that most formidable fire. And here it is hard to say, whether be more woful, *Depart from me ye cursed*, or that which followeth, *Into everlasting fire*; Pain of loss, or pain of sense. Sure it is, that the tears of Hell are not sufficient to bewail the loss of Heaven; the worm of grief gnaws as painful, as the fire burns. If those good souls, *Act.* 20. wept because they should see *Pauls* face no more, how deplorable is the eternal deprivation of the beatifical vision?

Verse 42. *For I was an hungred*, &c.] Ill works are the just causes of damnation, as being perfectly evil. But good works can be no such causes of salvation, because due debts to God, and at the best, imperfect.

Prov. 17.16. Verse 43. *I was a stranger*, &c.] These fools of the people had a price in their hands to get Heaven (as *Joseph* by his bounty bought the Land of *Ægypt*) but they had no heart to it. *Richard*, son to *Henry* the Third of *England*, was elected King of *Romans*, being preferred therein before *Alphonsus* King of *Spain* his Competitor. The *Spaniard* pretended and complained to have been first elected. But, being it seems a great Mathematician, he was drawing lines, when he should have drawn out his purse, and so came prevented of his hopes. And is not this many an English mans fault and folly?

Daniels Hist. of Engl. 174.

μυωπάζοντες. 2 Pet. 1.9. Verse 44. *Lord, When saw we thee*, &c.] They were sand-blinde, and could not see Christ in poor Christians, whom they should have looked upon, as the onely earthly Angels, the dearly beloved of Christs soul, *Jer.* 12.7. The house of his glory, *Isa.* 60. 7. An ornament of God, *Ezek.* 7.20. A royal diadem in the hand of *Jehovah*, Isa. 62.3.

Deut. 23.3,4. Verse 45. *Inasmuch as ye did it not to one*, &c.] Omissions then are damnable sins. *Ammonites* and *Moabites* were bastardized and banished the beauty of holiness, the Tabernacle of God, to the tenth Generation, because they met not Gods *Israel* with bread and water in the Wilderness. Not to do justice is injustice: not to shew mercy is cruelty. Where then will Oppressors appear, that grinde the faces of the poor, that quaff their tears, and make musick of their shreeks? Go to now ye rich men, weep and howl, &c. *Jam.* 5.1,2,3. If not relieving of the poor damns men, What shall robbing do, but double damn?

Verse 46. *And these shall go away*, &c.] The sentence began with the godly, the execution with the wicked: both that the godly may see their desire upon their enemies, *Psal.* 58.10. & 79.10. And also, that in the others misery, they may behold, by the difference their own felicity: and thereby be moved to lift up many an humble, joyful and thankful heart to God.

CHAP.

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CHAP. XXVI.

Verse 1. *And it came to pass when,*&c.]

THis is our Evangelists transition from the Ministery of Christs Doctrine, to the Mysterie of his passion. He had hitherto taught salvation, and now is declared how he wrought it. He had done the office of a Doctor, now of a Redeemer: of a Prophet, now of a Priest.

Verse 2. *Is the Feast of the Passeover*] At which Feast, Christ our Passeover was sacrificed for us, 1 *Cor.*5.7. and we were purchased by his blood, as *Israel* was typically out of the world, by the blood of the Paschal Lamb; our hearts being sprinkled therewith by the hyssop bunch of Faith, from an evil conscience, and our bodies washed with pure water, *Heb.*10.22.

Verse 3. *Then assembled together,* &c.] Here was met a whole Council of Caitiffs to crucifie Christ. General Councils may err then in necessary and fundamental points: as the Council of *Ariminum* and *Seleucia* (held in two Cities, because no one was able to contain them for multitude, yet) decreed for *Arrius* against the Deity of Christ. The truth of God may be locked up within the hearts of such a company, as in competition of suffrages, cannot make a greater part in a general Council.

Verse 4. *Take Jesus by subtilty, and kill him*] Craft and cruelty go commonly coupled in the Churches Adversaries. Neither of them *wants their mate*, as the Scripture speaks of those birds of prey and desolation, *Isa.*34.16. These Priests and Elders were so bitterly bent against Christ, that nothing would satisfie them but his blood. All plants and other creatures have their growth and encrease to a period, and then, their declination and decay, except onely the Crocodile, who grows bigger and bigger, even till death. So have all passions and perturbations in mans minde their intentions and remissions, except onely malicious revenge. This dies not, many times, but with the man (if that) as nothing can quench the combustible slime in *Samosaris*, nor the burning flame of the Hill *Chimera*, but onely earth. Saint *Peter* tells us, That our Saviour being reviled, did not onely commit his cause to God, but *Himself to God*: as expecting the increase of his enemies opposition, till they had put him to death. Plin *l.*2.*c.* 104.& 106. 1 Pet.2.23.

Verse 5. *Not on the Feast-day lest,* &c.] But God would have it on that Feast-day, and no other, *Act.* 4. 27. And here these wicked ones fulfill the divine decree: but no thank to them: more then to *Haman* for *Mordecai's* advancement, whereunto *Haman* held the Stirrop only. *Divinum consilium dum devitatur impletur*, saith a Father. *Aug.*

Verse 6. *Now when Jesus was in Bethany*] This History of a thing acted before Christ came to *Jerusalem*, comes in here somewhat out of place: to shew the ground and occasion of *Judas* his treason, which was discontent at the loss of such a prize, and our Saviours sharping him up, for shewing his dislike.

In the house of Simon the Leper] A Leper he had been, but was now healed, and haply by Christ: whom therefore he entertaineth in way of thankfulness, as *Matthew* also did.

Verse 7. *An Alabaster box of very precious,* &c.] *Pliny* telleth us, That they were wont to keep the most costly oyntments in boxes of Alabaster. And *Herodotus* reckoneth μύρου ἀλάβαστρον, an Alabaster box of oyntment, among the precious things that *Cambyses* the *Persian* sent for a present to the King of *Ethiopia*. *Mary* thought nothing too costly for Christ. See the Notes on *Joh.*12.3. *In Thalia.*

Verse 8. *They had indignation:*] Not all, but one of them was displeased, *viz. Judas*, (as *John* explains *Matthew*): who yet was of such esteem and authority amongst the Disciples, that what he did, they are all said to do, and possibly they might, some of them, be drawn to do the same by his example, and upon so specious a pretence of charity to the poor.

To what purpose is this waste?] All seems to be lost to flesh and blood, that is laid out upon Christ, his servants and services. *The people is idle*, said *Pharaoh*, when they would needs go worship in the wilderness. And *Seneca* jeers the Jews for wasting a seventh part of their lives on a weekly Sabbath. Aug. *de civ. Dei.*

Verse

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Verse 9. *For this oyntment might have been sold.*] True, and better it had been sold, had it been a superfluous and idle expence; such as is now-adays ordinary in fine-clothes, sumptuous Feasts, over stately Buildings, &c. Back, Belly and Building, these three, *B. B. B.* like the daughters of the horse-leech, suck out the blood of mens substance. But here it is a senseless sentence that *Judas* uttereth, out of discontent onely, that he missed of so fat a morsel. Avarice made *Judas*, as it did *Sejanus*, think all which he acquired not, to be lost, *Quicquid non acquiritur, damnum est.* Sen.

Verse 10. *Why trouble ye the woman?*] Christ will patronize his well-doers, and stick to them, though all forsake them, 2 *Tim.* 4.16,17. He many times pleads for them in the consciences of their greatest enemies, who spend more thoughts about such, then the world is aware of: and are *afraid of the name of God, whereby they are called*, Deut. 28.9,10.

Verse 11. *The poor ye have always with you*] To try and to exercise your liberality, yea your justice, as the Syriack calleth it, *Prov.* 3.27. *With-hold not thy goods from these owners thereof.* Mat. 6.1.

But me ye have not always] Christ dwelt in the flesh, as in a *tent* or *booth*, Joh. 1.14. He sojourned here for awhile onely; his abode with us was but temporary, as the Greek word there importeth. ἐσκήνωσεν, ex quo intelligitur Christi moram apud nos temporariam fuisse Beza.

Verse 12. *She did it for my burial*] This *Mary* perhaps understood not. So things that we think come to pass by hap-hazard, are preordained, and sweetly ordered by Almighty God in his secret counsel, and by his fatherly providence, to excellent ends many times, such as we never thought on.

Verse 13. *Be told for a memorial of her*] Though now she be sharply censured by the traytor for a wast-good. *Do Well, and hear ill, is written upon Heaven gates*, said that Martyr. But God will both right his wronged and honour his disparaged. *Maries* name now smels as sweet in all Gods house, as ever her oyntment did; when *Judas* his name rots, and shall do to all posterity. Yea, in the next world, *Mary* and such, we shall look upon, likely, with thoughts of extraordinary love and sweetness thorowout all eternity: as *Judas* and such, with execrable and everlasting detestation.

Verse 14. *Then one of the twelve*, &c.] *sc.* When he heard of the chief Priests and Elders meeting about such a matter, Satan sets him on being now male-content, to make one amongst them. That spirit of darkness loves to dwell in a soul that is clouded by passion: as in *Saul* when he was envious at *David*, and here in *Judas*, when defeated of his design, and fretted at his Masters reprehension.

Verse 15. *What will ye give me*] Take heed and beware of covetousness, saith our Saviour: for it is *the root of all evil*, saith *Paul*; a breach of the whole decalogue, as some Divines have demonstrated, and universal experience hath confirmed. These *fordida poscinummia*, as one calleth them, are still found everywhere: such as will sell their souls to the Devil with *Ahab*, not for seven years enjoyment of the Popedome, as some have done, but for a few paltry shillings, as *Judas* here did, or some other pidling profit. This our Saviour calleth the *Mammon of Iniquity*, which is the next odious name to the Devil himself. Luk. 12.15. 1 Tim. 6.10. See Mr. *Dikes* Caveat for the Covetous. Δεινὸς γὰρ παντὸλμῳ τὸ φιλοχρημοσύνης ἔρως. Isid. Pelus. l. 3. ep. 24.

For thirty pieces of silver] *A goodly price*, as the Prophet in scorn and detestation calleth it. It was a known set price for the basest slave, *Exod.* 21.31. *Joel* 3.3,6. For so small a sum sold this Traytor, so sweet a Master, as had not onely admitted him into his company, but committed the bag to him, and let him want for nothing. *Quid non mortalia pectora cogis, Auri sacra fames?* Look well to it. For as there were many *Marii* in one *Cæsar*, so are there many *Judasses* in the best. Let Patrons especially look to it: for many of them are worse then *Judas*; He sold the head, they the members: he the sheep, they the shepheard: he but the body, they the souls, as that scarlet strumpet, *Rev.* 18.13. Luke 16.9. Virgil.

Verse 16. *And from that time he sought*] So it was no sudden, but a prepensed wickedness, done in cold blood, and upon mature deliberation. Gods people when they sin, they are pre-occupated, and taken before they are aware, *Gal.* 6.1. There is no *way of wickedness* in them, ordinarily. It is of incogitancy: put them in minde, and they mend all. Or, it is of passion; and passions last not long. They deny not Christ that bought them: they can do nothing against the truth, they will not forgo God upon any terms, they never sin with deliberation about this chief end: if they Psal. 139. ult.

err,

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err, it is onely in the way, as thinking that they may fulfill such a lust, and keep God too.

Verse 17. *Now the first day*] That is, on the fourteenth day of the first Moneth, according to the Law. The Priests for politick respects, had adjourned this Feast to the sixteenth day, being the Sabbath, against the letter of the Law; that the celebrity might be the greater, and the people were ruled by them. Our Saviour followeth not a multitude, nor observeth mans tradition herein, but Gods prescription: No more must we. This S. *Luke* plainly intimateth in his ἔδει, *Luk.* 22.7. Then came the day of unleavened bread when the Passeover *ought* to be killed; though the custome were otherwise.

Verse 18. *Go into the City to such a man*] Meaning some man of his special acquaintance, for so the Greek imports, though he named him not. So *Palmoni hammedabber, such an one the speaker*, Dan. 8.13. ὁ δεῖνα.

Verse 19. *Did as Jesus had appointed them*] With a kinde of blinde obedience: such as we must yield to God, notwithstanding all unlikelyhoods or scruples whatsoever, cast in by carnal reason. This the Scripture cals the *obedience of Faith*, and commends it to us, in the examples of *Abraham*, *Moses*, others, *Heb.* 11.

Verse 20. *He sat down with the twelve*] With *Judas* among the rest: though *Hilary* hold otherwise, for what reason I know not. Christ sat at the Sacrament, when yet the gesture imported in the Law was standing: and this sitting at the Passeover was nowhere commanded, yet by the godly Jews, was generally used. Let this *heap of Wheat* (the Lords Supper, as some interpret it) be *set about with Lillies*, that is with Christians, white, and of holy life: that's the main matter to be looked to. Cant. 7.2.

Verse 21. *And as they did eat, he said*] With a great deal of detestation of so horrid a fact; to see the frontless traytor bear himself so bold amongst them, having now hatcht so prodigious a villany.

One of you shall betray me] But shall any therefore condemn the whole twelve, as if there were never a better? This were to *offend against the generation of the righteous*, Psal. 73.15. This were to match in immanity that cruel Prince of *Valachia*, whose custome was, together with the offendor, to execute the whole family, yea sometimes the whole kindred. And yet this justice is done Gods people many times by the Church Malignant. *Turk. Hist. fol.* 363.

Verse 22. *And they were exceeding sorrowful*] Not joyful (as some would have been,) to finde out other mens faults, and to exagitate them. Not only those that *make*, but that *love lies*, yea or unseasonable truths in this kinde, are shut out of Heaven among dogs and devils. Rev. 22.15.

Lord is it I?] He puts them all to a search, afore the Sacrament. Let *a man therefore examine himself*, &c. who knows the errors of his life? saith *David*. In our hearts are volumns of corruptions, in our lives infinite *Errata's*. *Socrates* would say, when he saw one drunk, or otherwise disordered, *Num ego talis?* So would Mr. *Bradford*, when he looked into the leud lives of any others. 1 Cor. 11.28. Psal. 19.12.

Verse 23. *He that dippeth his hand*, &c.] My fellow-commoner, my familiar friend. This greatly aggravateth the indignity of the matter. He was *ex societate Jesu* that betrayed him. So do the pretended Jesuites, Jebusites, at this day. *Julius Cæsar* was slain in the Senate-house by more of his friends then of his enemies, *quorum non expleverat spes inexplebiles*, saith *Seneca*. But the wound that went neerest his heart, was that he received from his son *Brutus*. Καὶ σὺ τέκνον βρῦτε; this pierced him worse then any Ponyard. Queen *Elizabeths* grief and complaint was, that in trust she had found Treason. Psal. 41.10. Sen. l. 3. de ira. Dio.

Verse 24. *The son of man goeth*] That is, *dyeth*, *suffereth*. Death was to him but an ἔξοδος as it is called *Luk.* 9.31. that is, an *out-going*, or a departure. It was no more betwixt God and *Moses*, but *Go up and die*, as it was said to another Prophet, *Up and eat*. He that hath conversed with God here, cannot fear to go to him; cannot hold death either uncouth, or unwelcome.

But wo unto that man by whom, &c.] He bewails not himself, but *Judas*. So should we do those by whom we are traduced, and injured. They poor wretches, have the worst of it. Let us pity them, and pray for them, as the holy Martyrs dealt by their persecutors. Ah! I lament the infidelity of *England*, said Mr. *Philpot*. Ah! great be the plagues *Act. and Mon fol.* 1667.

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plagues that hang over *England*, yea though the Gospel should be restored again. Happy shall that person be whom the Lord shall take out of the World not to see them.

Verse 25. *Master is it I?*] Desperate impudency! debauched hypocrisie! Had he the face to ask such a question? He could not but know that Christ knew all: yet hoped he perhaps, that of his wonted gentleness, he would conceal him still, as he had done for certain dayes before. But incorrigible and incurable persons are no longer to be born with. He heareth therefore, *Thou hast said it*: that is, Thou art the man I mean. Thus Christ puls off his vizour, washeth off his varnish, and maketh him to appear in his own colours, a covetous Caitiff, an impudent dog, a breathing Devil, as *Chrysostom* hath it, a mischievous Monkey; which creature hath the gravest countenance of any other; but is unceasantly doing mischief.

Talis res est avaritia, amentes, stolidos, impudentes, canes pro hominibus, & dæmones ex canibus facit. Chrys.

Verse 26. *Jesus took bread*] From bread and wine used by the Jews at the eating of the Paschal Lamb, without all command of *Moses*, but resting upon the common reason given by the Creator, Christ autorizeth a seal of his very flesh and blood. And as the housholder, at the end of that solemn Supper, blessed God, first, taking bread, and again, taking wine: so that we should not turn his seal into superstition, he followeth that plainness: *ne miseri mortales, in istorum mysteriorum usu, in rebus terrestribus hæreant & obstupescant*, as *Beza* gives the reason. For which cause also, saith he, even in the old Lyturgie they used to cry out to the people at the Lords Table, *Sursum corda*, Lift up your hearts: that is, Look not so much to the outward signs, in the Sacraments, but use them as ladders to mount you up to Christ in Heaven.

Broughton on Dan. 9.

Bez Confess. pag. 104.

Ut in cœlum usq; ad Christum penetrarent. Ibid.

This is my body] *This is* referred to *Bread* by an anomaly of the gender (the like whereof we finde, *Ephes.* 5. 6.) and so the Apostle interpreteth it, 1 *Cor.* 10. 16. & 11. 26. The sense then is, This bread is my true essential body, which is given for you: that is, by an ordinary metonymie. This bread is the sign of my body, as circumcision is called *the Covenant*, that is the sign of the Covenant, and Seal of the righteousness of Faith, *Rom.* 4. 11. And as *Homer* cals the Sacrifices, *Covenants*; because thereby the Covenants were confirmed: *Virgil* calleth it *fallere dextras*, to deceive the right hands, for to break the oath that was taken, by the taking of right hands, *&c.* Transubstantiation is a meer fiction: and the learnedest Papists are not yet agreed whether the substance of the bread in this Sacrament be turned into the substance of Christs body *productivè*, as one thing is made of another; or whether the bread goes away, and Christs body comes into the room of it *adductivè*, as one thing succeeds into the place of another, the first being voyded. *Suarez* is for the first, *Bellarmine* for the latter sense. And yet because *Luther* and *Calvin* agree not upon the meaning of these words, *This is my body*, the Jesuites cry out, *Spiritus sanctus à seipso non discordat, Hæ interpretationes discordant, Ergo*: for *Luther* interpreteth the words Synecdochically, *Calvin* Metonymically, after *Tertullian* and *Augustine*; *This is my body*, for this is a sign or figure of my body, a Seal also to every faithful Receiver, that Christ is his, with all his benefits.

Τὸ τὸ refertur ad ἀρτ& anomaliâ generis. Pasor.

——αὐτὰρ κεφαλὰς ἄγανοι Ὀφιες πεσὰ ἔδων πύαγον. Iliad. 13.

Verse 27. *And he took the cup*] Anciently of Glass, afterwards of Wood, and lastly of Silver or Gold. Whence that saying of a Father, Once there were wooden Cups, golden Priests: now there are golden Cups, but wooden Priests.

Drink ye all of it] This is expres against that Antichristian sacriledge of robbing the people of the Cup. *Eckius* saith the people ought to content themselves with the bread onely, because, *Equi donati non sunt inspiciendi dentes*, *A gift-horse is not to be looked in the mouth.* He thought belike, that Lay-men could not claim any right to the bread neither. *Bellarmine*, a little wiser, grants they have right to the bread, but adds, that in eating the bread transubstantiated by the Priest into the body of Christ, they drink his blood also. But *Lombard* (his master) denies this: saying, that the bread is not turned, but into Christs flesh; nor the wine, but into his blood. And thus these *Babel*-builders are confounded in their language, and hard it is to know what the Church of *Rome* holdeth. The Council of *Constance* speaketh out, and saith, That albeit Christ instituted, and accordingly administred this Sacrament in both kinds, *tamen hoc non-obstante*, All this notwithstanding, the authority of the holy Canons, and the approved custom of the Church hath and doth deny the Cup to the Laity. And *Nicolas Shetterden* Martyr, in his answer compelled the Commissarie to grant, that Christs Testament was broken, and his Institution changed from that he left it. But he said, they had power so to do. Christs redemption is both precious and plenteous. He makes his people a full Feast:

Apud Manlium in loc. com.

Caranza Sum. Concel. sess. 13.

Act. and Mon.

Bread

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Bread and wine comprehend entire food: for *humidum & ſiccum*, moyſt and dry are all that is required unto food, *Iſa.* 25. 6. Therefore as he gave them in the Wilderneſs the bread of Angels, ſo he ſet the Rock abroach for them, and ſo fed them with Sacraments. They did *all eat the ſame ſpiritual bread, and they did all drink the ſame ſpiritual drink*: that the Ancient Church might give no warrant of a dry Communion. The *Ruſſians*, a kinde of mongril-Chriſtians, communicate in both kinds; but mingling both together in a chalice, they diſtribute it both together in a ſpoon. 1 Cor. 10. 3, 4. *Breerwoods. Enquiries.*

Verſe 28. *For this is my blood*] *This cup is my blood, viz.* in a Sacramental ſenſe; as before the bread is ſaid to be Chriſts body: If the words of Chriſt when he ſaid, *This is my body*, did change the ſubſtance, then belike, when Chriſt ſaid, This Cup is my blood, the ſubſtance of the Cup was likewiſe changed into his blood, ſaid *Shetterden* the Martyr to Arch-deacon *Harpfield*. And you can no more enforce of neceſſity (ſaid another Martyr) from the words of Chriſt the changing of the bread and wine into his body and blood, then the wives fleſh to be the natural and real fleſh of her husband, becauſe it is written, They are not two but one fleſh. Beſides, whereas it is forbidden that any ſhould eat or drink blood, The Apoſtles notwithſtanding took and drank of the Cup, *&c.* And when the Sarcament was adminiſtred, none of them all crouched down, and took it for his God. *Quandoquidem Chriſtiani manducant Deum quem adorant*, ſaid, *Averroes* the *Arabian*, *ſit anima mea cum Philoſophis*. Sith Chriſtians eat their God, I'll have none. *Act. and Mon. fol.* 1615. *Ibid.*

Which is ſhed] That is, ſhall ſhortly be ſhed. But all is deſivered and ſet down in the preſent Tenſe, here and elſewhere in this buſineſs: Becauſe to faith (which at this Sacrament we ſhould chiefly actuate and exerciſe) all things are made preſent, whether they be things to come (as to theſe Diſciples) or things paſt, as now to us. A communicant muſt call up his faith, and beſpeak it as *Deborah* did her ſelf, *Judg.* 5. 12. *Awake, awake Deborah, utter a ſong.* Aſcend up to Heaven in the act of receiving, and fetch down Chriſt: lean by faith upon his bleſſed boſome, cleave to his Croſs, ſuck honey out of this rock, and oyl out of the flinty Rock, *Deut.* 32. 13. *& intra ipſa redemptoris vulnera figite linguam*, as *Cyprian* expreſſeth it. Let faith have her perfect work: ſith ſhe is both the hand, mouth, and ſtomack of the ſoul. *Cyp. de cœna Dom.*

For remiſſion of ſins] This includes all the benefits of the New Covenant, all the purchaſe of Chriſts paſſion, ſweetly ſealed up to every faithful receiver. Chriſt inſtituted *h*is holy Supper, *tanquam* κ. φαρμακον αλεξιφαρμακον a ſoveraign preſervative or purgative, ſaith *Ignatius*. And by this Sacrament we are fenced and ſtrengthned againſt the Devil and all his aſſaults, ſaith *Chryſoſtom*, ſo that he ſhunneth us, as if we were ſo many *lions ſpetting fire at him.* *Ita ut nos fugiat tanquam ſi leones ignem exſpuentes eſſemus.* Chryſoſt.

Verſe 29. *I will not drink henceforth*] So he takes his farewell of his Diſciples: alluding, likely, to that cuſtom among them of drinking no more, till the next day after they had drunk, each his part, of the parting-cup. *Poculum ἀπολυτικὸν.*

Drink it new with you in my Fathers kingdom] Underſtand it either of the kingdom of grace (*Peter* ſaith, that he and others did eat and drink with Chriſt after he roſe from the dead, *Act.* 10. 41. we alſo feaſt with him dayly by faith, at his table eſpecially, where he is both feaſt-maker and feaſt-maſter,) Or of his Kingdom of glory, frequently and fitly ſet forth by the ſimilitude of a ſumptuous Supper, *Matth.* 8. *Luk.* 14. *&c.* ſuch as to which all other feaſts are but hunger.

Verſe 30. *And when they had ſung an hymn*] The Jews at the Paſſeover ſang the great *Hallelujah*, that is, the hundred and thirteenh Pſalm, with the five following Pſalms. This they began to ſing, after that dimiſſory cup aforementioned. At all times we ſhould ſing *Hallelujah's*, with grace in our hearts to the Lord: but at the Sacrament the great *Hallelujah*, the *Hoſannah Rabbah*. We ſhould credit the Feaſt by our ſpirituall jollity, ſhouting as a Gyant after his wine, ſinging and making melody to the Lord in our hearts. *Chryſoſtom* maketh mention of an hymn of thankſgiving, wont to be uſed by the Monks of his time, after they had ſupped: and he calleth them *Angels* for their holy and heavenly life and converſation. We ſhould come from the Lords Table, as *Moſes* did from the Mount, with our faces ſhining, as the good women did from the Sepulcher, *with fear and great joy*, as the people went to their Tents from *Solomons* Feaſt, *joyful and glad of heart*, 1 King. 8. 66. If thoſe in the Wilderneſs were ſo cheared & cheriſhed by their Idolatrous feaſt afore the golden Calf, that they did ὑμνος ἐυχαριστ. *Hom.* 55. in Matth.

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1 Cor. 10. 7. *eat and drink, and rise up to play*, how much more should we by this blessed banquet? To whet our stomacks, let faith feed upon some promise before the Sacrament. A moderate break-fast gets a man the better stomack to his dinner, *&c.*

Verse 31. *All ye shall be offended because of me*] Why? what had that righteous one done? Nothing but that his Cross lay in their way, whereat they stumbled shamefully, and left him, to wonder that he was *left alone*, Isa. 63. 5. Adversity is friendless, saith one Heathen: *Et cum fortuna stat, cadit fides*, saith another. *Job* found his friends like the brooks of *Tema*, which in a moysture swell, in a drought fail. *Tempora si fuerint nubila, solus eris.*

Ἄφιλον τὸ δυστυχὲς. Ovid.

For it is written, I will smite] This our Saviour purposely subjoyneth, for their support under the sense of their base deserting him. A foul sin it was, but yet such as was long since set down of them; not without a sweet promise of their recollection, *I will turn my hand upon the little ones*: Or, I will bring back may hand to the little ones, as *Tremellius* readeth it.

Zech. 13. 7. *At reducam manum meam ad parvulos.* Term.

Verse 32. *But after I am risen again*, &c.] Infirmities bewailed, break no square. Our sins hurt us not, if they please us not. The Church stands as right with Christ, when penitent, as whiles innocent, *Cant.* 7. 12. with *chap.* 4. 1, 2. *&c.* Her hair, teeth, temples, all as fair and well featured as ever.

Peccata nobis non nocent, si non placent. Aug.

Verse 33. *Though all men should be offended*] *Peter* spake as he meant, but his heart deceived him, as did likewise *Davids*, *Psal.* 39. 1, 2, 3. and *Orphah's*, *Ruth.* 1. 10. and those *Israelites* in the Wilderness, that were turned aside *like deceitful bows*, *Psal.* 78. 57. They levelled both eyes and arrows (that is both purposes and promises) to the mark of amendment, and thought verily to hit: but their deceitful hearts, as naughty bows, carryed their arrows a clean contrary way. So did *Peters* here, so will the best of ours, if we watch them not.

Verse 34. *Before the cock crow*, &c.] Christ mentioneth the cock, *quia tam strenuum pugnatorem decebat tale præconium*, saith one. The presumption of proud flesh never but miscaries: when humble self-suspition holds out, and hath favour. The story of *Pendleton* and *Saunders* is better known, then that it needs here to be related.

Act. and Mon. fol. 1363.

Verse 35. *Though I should die with thee*] *Quot verba tot absurda*, as one saith of *Peters* proposition of three Tabernacles, *&c.* Sure it is he knew as little what he said here, as there: How much more considerately those Martyrs, who both said it, and did it? *The Heavens shall as soon fall, as I will forsake my faith*, said *William Flower*. And, *if every hair of my head were a man, I would suffer death in the opinion and faith, that I am now in*, said *John Ardely*.

Act. and Mon. fol. 1430. *Ibid.* 1438.

Likewise also said all the Disciples] Misled, as *Barnabas* afterward was (*Gal.* 2.) by *Peters* example. *The leaders of this people cause them to err*, Isa. 9. 16. Our Saviour (to teach us what to do in like case) striveth not with them for the last word: but lets them enjoy their own over-good conceits of themselves, till time should confute them.

Verse 36. *Unto a place, called Gethseman*] By Mount Olivet stood this Garden: and here he began his passion, as well to expiate that first sin committed in a Garden, as to sanctifie unto us our repasts and recreations. Here, after our Saviour had prayed himself *into an agony* (to teach us to *strive also in prayer* as for life, and to struggle *even to agony* as the word signifieth, *Colos.* 4. 12.) he was taken *quasi ex conducto*, and led into the City thorow the sheep-gate (so called of the multitude of sheep driven in by it to be offered in the Temple,) to be sacrificed, as a Lamb undefiled and without spot.

Ἀγωνιζόμενος. Joh. 18. 2.

Sit ye here while I go and pray yonder] It may be lawful therefore in some cases to pray secretly, in the presence or with the privity of others, so there be some good use of them.

Verse 37. *And he took with him Peter*, &c.] He took the same that had seen his glory in the Mount, to see his Agony in the Garden: that they might the better stick to him. Let no man envy others their better parts or places; sith they have them on no other condition, but to be put upon greater temptations, hotter services. If we could wish another mans honour, when we feel the weight of his cares, as *David* once did of *Sauls* armour, we should be glad to be in our own coat.

And very heavy] To *faint*, or *fall away* in his soul, to *be out of the world*, as we say,

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say, *He sitteth alone, and keepeth silence, because he hath born it upon him*, Lam. 3.28. Ἀδημονεῖν —*hominum vestigia vitat.*

Verse 38. *My soul is exceeding sorrowfull*] He had a true humane soul then; neither was his Deity to him for a soul, as some Hereticks fancied: for then our bodies only had been redeemed by him, and not our souls (τὸ γὰρ ἀπροσλημπτον ἀθεράπευτον, as that Father hath it,) if he nad not in soul also suffered, and so, descended into hell. The sufferings of his body were but the body of his sufferings: the soul of his sufferings were the sufferings of his soul, which was now *undequaq; tristis* beset with sorrows, and heavie as heart could hold. The *sorrows of death compassed him, the cords of hell surrounded him*, Psal. 18.4,5. the pain whereof he certainly suffered, *non specie & loco sed* ἀνάλογον τὸ ἀνεκλάλητον, something answerable to Hell, and altogether unspeakable. Hence the Greek Letany. *By thine unknown sufferings, good Lord deliver us.* *Faninus* an *Italian* Martyr, being asked by one why he was so merry at his death, sith Christ himself was so sorrowful? Christ, said he, sustained in his soul all the sorrows and conflicts with Hell and Death due to us: by whose sufferings we are delivered from sorrow, and fear of them all. Πλείωνα Θ. Δι' ἀγνώστων σου παθημάτων. *Act. and Mon. fol.* 853.

Tarry ye here and watch with me] Yet not for my sake so much, as for your own; that ye enter not into temptation. Luk. 22.40.

Verse 39. *And he went a little further*] *Amat secessum ardens oratio.* S. *Luke* saith he was *violently withdrawn* from them, about a stones cast, and there he kneeled down and prayed: for further he could not go, thorough earnest desire of praying to his heavenly Father. Luk. 22.41. ἀπεσπάσθη. *Tantus desiderium precandi cum incessit, ut illum quodammodò truderet.* Cartw.

And fell on his face] He putteth his mouth in the dust, if so be there may be hope, *Lam.* 3.29. This and the like humble gestures in Gods service do at once testifie, and excite inward devotion.

Let this Cup pass] In the time of execution, they gave the malefactor a Cup of Wine mingled with Myrrhe, *Mark* 15.23. to stupifie his senses, and so to mitigate his pains. Hence the word *Calix* or *Cup* is put here and elsewhere for death it self: which being terrible to nature, is therefore here with strong crying and tears deprecated by our Saviour. This was natural in him, and not sinful in us, so it do not degenerate into that which is carnal fear of death. Heb 5.7.

Neverthelesse not as I will, but, &c.] Here Christ doth not correct his former request (for then there should have been some kinde of fault in it) but explicateth onely on what condition he desired deliverance; and becometh obedient unto death, even the death of the Cross, *Philip.* 2.8. crying out, *Not as I will, but as thou wilt*: which shews that he had a distinct humane will, from the will of his Father, and so was very man, as well as God. And here *Aristotle*, that great Philosopher, is clearly confuted. For he denies that a magnanimous man can be exceeding sorrowful for any thing that befals him. Our Saviour (his Churches stoutest Champion,) was exceeding sorrowful even to the death; and yet of so great a spirit, that he yields up himself wholly to God. *Magnus est animus, qui se Deo tradidit; pusillus & degener, qui obluctatur*, saith *Seneca*. He is a brave man that trusts God with all. Μεγαλόψυχος ἐκ ὃν πείθεται. *Arist Eth.* *Sen. epist.* 107.

Verse 40. *And he cometh unto the Disciples*,] They were his care in the midst of his Agony: so was *Peter*; upon whom he found time to look back, when he stood to answer for his life. So was the penitent Thief; whose prayer Christ answered, even when he hung upon the Tree, and was paying dear for his redemption. Our High-Priest bears the names of all his people on his shoulders, and on his breast, so that he cannot be unmindful of them. Behold he hath graven them upon the palms of his hands, their wals are continually before him, *Isa.* 49.16. he loveth to look upon the houses where they dwell.

And findeth them asleep] When he should have found them at prayer for him. Prayer is the creature of the holy Ghost: and unless he hold up mens eyes therewhile, even *Peter*, *James*, and *John* will fall asleep in prayer, and put up yawning petitions to God.

And saith unto Peter] Who had promised so much forwardness, and stood in so great danger above the rest, *Luk.* 22.31. For Satan earnestly desired to deal with him, he challenged *Peter* forth, as *Goliah* called for one to combate with. And was it for them to sleep then? or, with *Agrippa's* dormouse, not to awake, till boyled in lead? ἐξῃτήσατο.

What? could you not watch with me, &c.] How then will ye do to die with me;

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as erst ye promised me? If the footmen have wearied you, *how will ye contend with with horses?* Jer.12.5. If you cannot endure words, how will you endure wounds? If ye cannot strive against sin, how will you resist unto blood? *Heb.*12.4. If ye cannot burn your finger with *Bilney*, your right-hand with *Cranmer*, how will you bear the burning of your whole body? *Alice Coberly* being pitiously burnt in the hand by the Keepers Wife, with a hot key which she cunningly sent her to fetch, revoked.

*Act. and Mon. fol.*1719.

Verse 41. *Watch and pray*] Yea watch, whiles ye are praying, against corruption within, temptations without. Satan will be interrupting as the *Pythoniss* did *Paul* praying, *Act.*16.16. as the fowls did *Abraham* sacrificing, *Gen.*15.11. as the enemies did *Nehemiah* with his Jews, building, who therefore praid and watcht, watcht and praid. Amongst all actions, Satan is ever busiest in the best; and most in the best part of the best, as in the end of prayer, when the heart should close up it self with most comfort. Watch therefore unto prayer. *Set all aside for it*, and *wait on it*, as the word imports, *Coloss.*4.2. while prayer stands still, the trade of godliness stands still: Let this therefore be done, whatever is left undone. Take heed the Devil take you not out of your trenches, as he did *David*, likely, 2 *Sam.* 11.2. Out of your strong-hold, as *Joshua* did the men of *Ai*. *Little children*, saith Saint *John*, *abide in God*, keep home, keep close to your Father, if you mean to be safe, if that evil one shall not touch you, 1 *Joh.*5.18. nor thrust his deadly sting into you, *&c.*

παρεπιδημεῖτε.

1 Joh.2.28.

The spirit indeed is willing] *q.d.* Though the spirit purpose otherwise, yet the flesh will falter, and ye will be foiled else. Or, our Saviour speaks this by way of excuse of their infirmity, *q.d.* I see you are willing, so far as you are spiritual and regenerate: but the flesh is treacherous and tyrannical. It rebels ever and anon, and would gladly raign. It hangs off, when called to suffer, and makes shy of the business. So *Peter* was carryed *whether he would not*, Joh. 21. 18. So *Hilarion* chides out his soul (which plaid *loth to depart*) with *Egredere ô anima*, &c. So Mr. *Sanders*, Martyr, in a letter to his wife, a little afore his death, Fain would this flesh, said he, make strange of that which the spirit doth embrace. O Lord, how loth is this loytering sluggard, to pass forth in Gods path, *&c?* So Mr. *Bradford* going to his death. Now I am climbing up the hill, said he, It will cause me to puff and blow, before I come to the cliff. The hill is steep and high: my breath is short, and my strength is feeble. Pray therefore to the Lord for me; pray for me, pray for me, for Gods sake, pray for me. See more in the Notes on *Joh.*21.18.

*Act. and Mon. fol.*1359.

*Ibid.*1497.

Verse 42. *The second time, and prayed*] Prayer is that arrow of deliverance that would be multiplyed. God holds off on purpose, that he may hear oft of us, that we may ply the Throne of Grace, and give him no rest. The Church, *Psal.*80. commenceth thrice the same sute, but riseth every time in her earnestness, *vers.* 3,7,19. If thy petition be not lawful, never prefer it: as if it be, never give it over. God suspends thee, to eneager thee.

2 King.13.19.

If this cup may not pass, except I drink] It passeth then, even while we are drinking of it. Τὸ πικρὸν μικρὸν, Hold out faith and patience. It is but a storm, and will soon be over. It is but a death, and that's but the day-break of eternal brightness. It is but winking (as that Martyr said) and thou shalt be in Heaven presently.

Verse 43. *He came and found them asleep again*] After so sweet an admonition, so soveraign a reproof; Who knows how oft an infirmity may recur, even after repentance? See it in *Sampson*, in *Jonah*, in these Apostles, for their contention, *Who should be greatest*, &c.

Luk.26.45.

For their eyes were heavie] For *sorrow* (saith S. *Luke*) which, exhausting the spirits, renders a man more sluggish: and hindering concoction, sends up vapours to the brain, and so causeth sleep. This was somewhat, but not sufficient to excuse them. Christ took them with him into the Garden for their society and prayers. But they not onely not help him, but wound him by their dulness unto duty: and in stead of wiping off his bloody sweat, they draw more cut of him. *Judas* had somewhat else to do now then to sleep, when *Peter* was fast, and could not hold up. *Zachary* the Prophet lay under such a like drowsie distemper, *chap.*4.1. for though awaked and set to work, he was even ready to fall asleep at it.

Verse 44. *And he left them, and went away again*] A most memorable and imitable pattern of patience toward those that condole not, or that keep not touch with us; we must neither startle nor storm, but pass it by as a frailty. *And*

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And prayed the third time] A number of perfection. And, *Si ter pulsanti*, &c. *Paul* prayed thrice, and gave over, 2 *Cor.* 12. becauſe he ſaw it was Gods will it ſhould be otherwiſe: pardoning grace he had, but not prevailing, *verſ.* 9. So our Saviour here, had an Angel ſent from Heaven to ſtrengthen him, that he might the better drink that Cup, which he had ſo heartily deprecated. Hence the Apoſtle doubts not to ſay, *That he was heard in that he feared*: he was, and he was not; there's no praying againſt that which Gods providence hath diſpoſed of by an infallible order. And when we ſee how God will have it, we muſt ſit down and be ſatisfied: That which he will have done, we may be ſure is beſt to be done. Luk. 22. 43. Heb. 5. 7.

Saying the ſame words] And they were no whit the worſe for being the ſame. Let this comfort thoſe that complain they cannot vary in prayer: though that be a deſirable ability. The *Corinthians* were enriched by God in all utterance and knowledge, 1 *Cor.* 1. 5. But the buſineſs of prayer is more diſpatcht by inward groanings, then outward garniſhes.

Verſe 45. *Sleep on now, and take your reſt*] *q. d.* Do ſo, if you can at leaſt. But now the hour is come, wherein you ſhall have ſmall either leaſure or lift to ſleep, though never ſo drouſie ſpirited: for, *The Son of man is betrayed*, &c. *Luther* readeth the words indicatively, and by way of queſtion, thus, *Ah! Do ye now ſleep and take your reſt?* Will ye, with *Solomons* drunkard ſleep upon a maſt-pole? Take a nap upon a Weather-cock? Thus this heavenly Eagle, though he love his young ones dearly, yet he pricketh and beateth them out of the neſt. The beſt (as Bees) are killed with the honey of flattery, but quickned with the vineger of reproof. *Sarcaſmus quo egebat diſcipulorum torpor.* Beza.

Verſe 46. *Riſe, Let us be going*] To meet that death, which till he had prayed, he greatly feared. So it was with *Eſter*, chap. 4. 16. and with *David*, Pſal. 116. 3, 4. See the power of faithful prayer to diſarm death, and to alter the countenance of greateſt danger. *Quoties me oratio, quem pænè deſperantem ſuſceperat, reddidit exſultantem*, &c? How oft hath prayer recruted me? Bern. *Serm.* 33. *in Cant.*

Behold, He is at hand] *Behold*, for the miracle of the matter, yet now no miracle. *Tuta frequenſq; via eſt per amici fallere nomen: Tuta frequenſq; licet ſit via crimen habet.*

Verſe 47. *Lo, Judas one of the twelve*] *Lo*, for the reaſon next afore-mentioned. The truth hath no ſuch peſtilent perſecutors as Apoſtates. *Corruptio optimi peſſima*, ſweeteſt wine maketh ſowreſt vineger.

With ſwords and ſtaves] What need all this ado? But that the hornet haunted them, an ill conſcience abuſed them. When he put forth but one beam of his Deity, theſe armed men fell all to the ground: nor could they riſe again, till he had done indenting with them. Exod. 23. 18. Joh. 18. 6.

Verſe 48. *Whomſoever I ſhall kiſs*] Ah lewd loſel! Betrayeſt thou the Son of man with a kiſs? Giveſt thou thy Lord ſuch rank poyſon in ſuch a golden cup? Conſigneſt thou thy treachery with ſo ſweet a ſymbol of peace and love? But this is ſtill uſual with thoſe of his Tribe. *Caveatur oſculum Iſcarioticum.* Jeſuites at this day kiſs and kill familiarly: *officioſè occidunt*, as one ſaith of falſe Phyſitians. When thoſe *Rhemiſh* Incendiaries, *Giffard*, *Hodgeſon*, and others, had ſet *Savage* awork to kill Queen *Elizabeth*, they firſt ſet forth a book to perſwade the Engliſh Catholicks to attempt nothing againſt her. So when they had ſent *Squire* out of *Spain* to poyſon the Queen, they taught him to anoynt the pummel of her Saddle with poyſon covertly, and then to pray with a loud voyce, *God ſave the Queen*. *Lopez*, another of their Agents, affirmed at Tyburn, That he had loved the Queen as he had loved Jeſus Chriſt: Which, from a Jew, was heard not without laughter. So *Parſons*, when he had hatched that nameleſs villany the Powder-plot, ſet forth his Book of reſolution: as if he had been wholly made up of devotion, *E ſocietate Jeſu fuit qui Jeſum tradidit.* καταφιλεῖν ἐκ δόλου φιλεῖν. *Philo Sacramento pacis tradidit ſacrificium pacis.* Hieron. *Camd. Elizab.* *Ibid. an.* 1598. *Ibid. fol.* 431.

Verſe 49. *Hail Maſter, and kiſſed him*] But love is not always in a kiſs, ſaith *Philo* the Jew; nor in crying *Rabbi*, *Rabbi*, as the Traytor here did, *Mark* 14. 45. out of a ſeeming pity of his Maſters miſery. There are that think that he would have carryed this his treachery ſo cunningly, as if he had had no hand in it: and therefore kiſſed him as a friend, and ſo would ſtill have been taken. *Aretius.*

Verſe 50. *Friend*] Sith thou wilt needs be ſo eſteemed, though moſt unfriendly. φίλε ἐφ' ὃ πάρει φίλε. *Socr.*

wherefore art thou come?] As a friend, or as a foe: If as a friend, What mean theſe ſwords?

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swords? If as a so, What means this kiss? Christ knew well enough wherefore he came: but thinks good to sting his conscience by this cutting question.

Layed hands on Jesus and took him] By his own consent, and ἐσυγκάζοντος λόγου, as *Irenæus* hath it, while the Deity rested, and refused to put forth it self.

Verse 51. *One of them which were with Jesus*] This was *Peter*, who asked leave to strike, but stayd not till he had it, out of a preposterous zeal to his Master, and because he would be a man of his word. A wonderful work of God it was surely, that hereupon he was not hewn in an hundred pieces, by the barbarous Souldiers. Well might the Psalmist say, *He that is our God is the God of salvation; and unto God the Lord belong the issues from death*, Psal. 68. 20. *My times are in thine hands*, Psal. 31. 15. But this stout swordman could not be found, when his Master was, after this, apprehended and arraigned. *Plato* hath observed, That the most skilful Fencers are the most cowardly Souldiers.

Peritissimi lanistæ inludo, sunt inertissimi in bello.

Verse 52. *Put up again thy sword*] See the Notes on *Joh.* 18. 11.

For all they that take the sword] Without a just calling, as those sworn sword-men of the Devil the Jesuites, whose faction (as one saith of them) is a most agile sharp sword; the blade whereof is sheathed at pleasure, in the bowels of every Commonwealth, but the handle reacheth to *Rome* and *Spain*: Their design is to subdue all to the Pope, and the Pope to themselves.

Verse 53. *Thinkest thou that I cannot pray*] *q.d.* Need I be beholden to thee for help? *Luther* very boldly told his Patron and Protector, the Elector of *Saxony*, That he, by his prayers gained him more help and safeguard, then he received from him: and that this cause of Christ needeth not the help of man to carry it on, but the power of God, set awork by the prayer of Faith. And this way, saith he, I will undertake to secure your Highnesses soul, body, and estate, engaged in the Cause of the Gospel, from whatsoever danger or disaster, *Sive id credat C. V. sive non credat*, whether your Highness believe me herein, or not.

Judico Celsitud. Vest. plus à me præsidii & tutelæ habituram esse, quàm mihi præstare. Huic causæ nullus gladius consulere aut opem ferre potest, &c. Luth. epist.

More then twelve Legions] A legion is judg'd to be six thousand foot, and seven hundred horse. And this great Army of Angels is by prayer dispatcht from Heaven in an instant. Are we then in any immiment danger? send up to Heaven for help by prayer, and God will send from Heaven and help us. We need not help our selves by seeking private revenge, as *Peter* here, or using sinister shifts, as *David*, Psal. 34. 1. for in the same Psalm, Men are exhorted to ensue peace, and pass by private wrongs; because the *Angels of the Lord encamp round about them that fear him, and deliver them.*

Verse 54. *But how then shall the Scriptures*, &c.] Why dost thou not then pray (might they object) for an Army of Angels, to rescue thee out of these wicked hands, that now hold thee prisoner, and will let out thy life-blood? How then should the Scriptures be fulfilled, saith he, that have fore-told my death? This was his constant care, even when he hung upon the Cross, to fulfil the Scriptures: and so to assure us, that he was the very Christ.

That thus it must be] Why must? but because it was, 1. So decreed by God. 2. Fore-told by the Prophets; every particular of Christs sufferings, even to their very spetting in his face. 3. Prefigured in the daily morning and evening sacrifice; this Lamb of God was sacrificed from the beginning of the world. A necessity then there was of our Saviours suffering. Not a necessity of coaction (for he dyed freely and voluntarily) but of immutability and infallibility, for the former reasons and respects.

Verse 55. *Are ye come out as against a thief?*] Secretly, and by night, with all this clutter of people, and clashing of arms, so to make the world believe strange matters of me? whereas, had your cause and conscience been good, you would have taken a fitter time, and I should have had fairer dealing.

And ye laid no hand on me] Ye wanted no will, but ye could never finde cause: and which of you now accuseth me of sin? It is doubtless very lawful, and in some cases needful for Christians to defend their own innocency, and vindicate their wronged credit, as did *Moses*, *Samuel*, *Paul*, *Melanthon*: I never have sought profits, pleasures, nor preferments, saith he, neither was I ever moved with emulation or envie against any man, *Hanc conscientiam aufero, quocunq; discedo.* This conscience I carry with me wheresoever I go. Christ of all that ever lived, might best challenge his Adversaries

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Adverſaries of injury: For of him it might be truly affirmed, what *Xenophon* doth of *Socrates*, what *Paterculus* doth of *Scipio*, *Quod nihil in vita niſi laudandum aut fecit, aut dixit, aut ſenſit*, that he *did all things well*, as the people teſtified of him, and never ſaid or thought any thing amiſs. *Velleius. l. 2.*

Verſe 56. *That the Scriptures*, &c.] Which yet were no more the cauſe of the Jews cruelty, then *Joſeph* was of the Famine, then the Aſtrologer is of the Eclipſe, or *Tenterton*-ſteeple of the ebbing and flowing of the Sea.

Then all the Diſciples forſook him and fled] *Then*, when there was no ſuch need or danger to enforce them, Chriſt having capitulated with the enemy for their ſafety. They had leave to go free before: what ſtayed they for then? Or why flee they now? This was the fruit and puniſhment of their former ſleeping, *verſ.* 43. Had they watcht and prayd then, they had not now thus entred into temptation.

Verſe 57. *Where the Scribes and the Elders were*] A full Council then may err. See the Notes on *Chap.* 2. 4. and on *Chap.* 26. 3.

Verſe 58. *But Peter followed*] Firſt, he fled with the reſt, and then, remembring his promiſe, followed afar off: but better he had kept him away: for he ſat with the ſervants, ſo venturing upon the occaſion of ſin, which he ſhould have ſtudiouſly ſhunned; and meerly out of curioſity, to ſee the end and iſſue of Chriſts captivity. We many times tempt Satan to tempt us, by our imprudence. Evil company is contagious, and ſin more catching then the plague. *Iſrael* going down to *Ægypt* brought a golden Calf from thence: *Jeroboam* brought two. A man may paſs thorow *Ethiopia* unchanged, but he cannot reſide there, and not to be diſcoloured.

Verſe 59. *Sought falſe witneſs*] Here Chriſt is convented and examined in the ſpiritual Court, with a great deal of injuſtice and ſubornation. They firſt ſought falſe witneſs, as if they had obeyed our Saviour, who bad them ask thoſe that heard him, what he had ſaid unto them, *Joh.* 18. 21.

Verſe 60. *Yea, though many falſe-witneſſes came*] So adultery was objected to *Athanaſius*, hereſie and treaſon to *Cranmer*. Alſo I lay to thy charge, ſaid *Bonner* to *Philpot*, Martyr, that thou killedſt thy Father, and waſt accurſed of thy mother on her death-bed, *&c.* Q. *Elizabeth* wrote theſe lines in the window at *Woodſtock*; *Act. and Mon. fol.* 1650.

Much alledg'd againſt me,
Nothing proved can be.

Freedom of ſpeech uſed by the *Waldenſes* againſt the ſins of thoſe times, cauſed, *Ut plures nefariæ eis affingerentur opiniones, à quibus omninò fuerant alieni*, ſaith *Gerard*, That many falſe opinions were fathered upon them, ſuch as they never favoured. So deal the Papiſts by us at this day; They tell the ſeduced people, that we worſhip no God, count gain godlineſs, keep no promiſes, eat young children, make nothing of adultery, murther, *&c.* Good people, theſe men deny Chriſt to be God, and the holy Ghoſt to be God, *&c.* ſaid *White* Biſhop of *Wincheſter* concerning *Woodman*, and other holy Martyrs, in a Sermon. See *Alex. Cooks* pref. to his Abatement of Pop. brags. *Eudemon. Johan. contra Cataud.* *Act. and Mon. fol.* 1813.

Yet found they none] The enemies likelieſt projects oft fail. Theſe falſe witneſſes, as thoſe Babel-builders of old, diſagreed in their language, which God confounded; and ſo he doth to this day.

Verſe 61. *I am able to deſtroy the temple*] *Novum crimen Caie Cæſar.* For, what if Chriſt had ſaid ſo? Could not he as eaſily have reared a Temple as raiſed the dead, reſtored the blinde, *&c?* But the truth is, he never ſaid ſo, but was miſ-reported, and falſely accuſed (ſaith Father *Latimer*,) both as touching his words and meaning alſo. He ſaid *Deſtruite*, Deſtroy ye; they made it *Poſſum deſtruere*, I am able to deſtroy. He ſaid *Templum hoc*, this temple, meaning his own body: they added *manufactum* made with hands, to bring it to a contrary ſenſe, *&c.* Thus *mutilando vel mutando*, by chopping or changing, ill-minded men do uſually deprave and wreſt to a wrong meaning the moſt innocent paſſages and practiſes. So true is that of the *Comœdian*,

Nihil eſt quin malè narrando poſſit depravarier:
Tu id quod boni eſt excerpis, dicis quod mali eſt.

Verſe 62. *Anſwereſt thou nothing?* No, nothing: unleſs it had been to better purpoſe: for σιγᾶν χρὴ, ὃ μὴ βέλτιον σιγῆς λέγειν, ſaith the wiſe Heathen. Either hold thy peace,

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Plato. Tunc mendacium pallucet. Sen.

peace, or say something that's worth hearing. And, πᾶσιν ἀπολογεῖσθαι θεραπευτικόν. To answer every slight accusation is servile. Some are so thin they may be seen thorow, others so gross, that they need no refutation. These Hypocrites were not worthy of an answer from our Saviour: who knew also that now was the time not of apologizing,

Isa. 53.7. but of suffering: therefore as a sheep before her shearer is dumb, so he opened not his mouth. Besides, he saw that his enemies were resolved to have his blood, and therefore held it more glorious, τῷ σιωπᾷ ὑπερβαλέσθαι μίσος, as *Basil* hath it, to choak their spite

Epist. 172. with silence, *& injuriam tacendo fugere, potiùs quam respondendo superare*, as another saith, to set them down by saying nothing.

Verse 63. *I adjure thee by the living God*] So had the Devil done once before, *horrendo impudentiæ exemplo*, Mark. 3.7. *Sed os Caiaphæ & culeus Satanæ in eodem sunt prædicamento.* It is nothing with the Devil and his, to pollute and dishallow that *no-*

Deut. 28.58. *men majestativum*, as *Tertullian* stileth it, that *glorious and fearful name of God*, as *Moses* calleth it: and to call him in, at all turns, as an author or abettor, at least, of their abominable plots and practises. How much better that holy man that said, My heart, head, and tongue, trembleth as oft as I speak of God? Yea, the very Heathen *Sages*

Linguâ, mente, & cogitatione horreo eo quoties die Deo sermonem habeo. Nazianzen. had the same thoughts, that men ought to be better advised, then to toss Gods reverend name upon their tongues as a Tennis-ball, or to wear his image for an ornament, *&c.* And surely, as S. *Mark* relateth this History, one would think *Caiaphas* a very conscientious person. For he brings him in saying to our Saviour, *Art thou the son of that Blessed One*, Mark. 14.61. So he cals God by a *periphrasis*, as if he were afraid once to name God: when as yet presently after, he profanely adjureth our blessed Saviour *by the living God, that thou tell us whether thou be the Christ*, &c. And this he doth, not out of any desire to know the truth: but as seeking an occasion, from his bold and free confession of the truth, to put him to death: so going about to entitle God himself to his villanous enterprizes. See here the hateful nature of damned hypocrisie, and abandon it.

ἐν δειπνοις εἰκόνα Θεῷ μὴ περιτίθεσαν. *Præcept.* Pyth. εὐλογητὸς. *Blessed be he, quasi ipsum Dei nomen exprimere vereatur.*

Verse 64. *Thou hast said*] That is, as S. *Mark* expresseth the Hebraism in plainer terms, *I am. q.d.* Thou hast said it, and I must second it, I am indeed the promised *Messias*, and the onely-begotten Son of God. This was the naked truth without Equivocation: a device that the Jesuites have lately fetcht from hell, *for the consolation of afflicted Catholikes, and for the instruction of all the godly*, as *Blackwel* and *Garnet* blush not to profess in print. Let us learn here of our Saviour, to make a bold and wise confession of the truth, when called thereunto: although we create our selves thereby never so much danger from the enemy, who shall so be either converted, or at least convinced, and left inexcusable.

Hereafter shall ye see, &c.] *q. d.* Now I am in a state of abasement, God having hid his Son under the Carpenters son, whom ye have now bound, and shall shortly crucifie. But not long hence, ye shall see me in a state of advancement, sitting on the right hand of power, pouring out my spirit upon all flesh, *Acts* 2.33. and, after that, coming in the Clouds of Heaven, as in a Charet of State, to judge you that are now my Judges, *&c.*

Verse 65. *Then the High-Priest rent his clothes*] Which the High-Priest ought not by the law to have done, howsoever, *Levit.* 10.6 & 21.10. and here had no colour of cause at all to do: no not so much as *Joab* had, when for company, and at his Lords command, he rent his clothes at *Abners* funeral, whom he had basely murthered, 1 *Sam.* 3.31.

Verse 66. *He is guilty of death*] Servile souls! they durst do no otherwise then concur with *Caiaphas*. So in Popish Councils and Conclaves the Bishops and others (those *Aiones & Negones aulici*) have no more to do, but simply *inclinato capite* to say

History of the Counc. of *Trent fol.* 680. *Ibid.* 455. *Placet* to that which in the Popes name is proposed unto them. The Legats in the Council of *Trent* were blamed for suffering the Article of Priests marriage to be disputed. And in *Colloquio Poissiaceno*, after that *Beza* had spoken much of the Eucharist before the young King of *France*, the Queen-mother and the Princes of the blood, a *Spanish* Jesuite, having reproached the Protestants, did reprehend the Queen-mother for medling in matters that belong'd not to her, but to the Pope, Cardinals, and Bishops.

Verse 67. *Then did they spit in his face*] Condemned Prisoners are *sacred things*: and

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and by the Law of Nations, ſhould not be miſ-uſed and trampled on, but rather pitied and prepared for death. But theſe barbarous miſcreants (not without the good liking of their Lords the Prieſts and Elders,) ſpare for no kinde of cruelty toward Chriſt, who was content to be ſpit upon, to cleanſe our faces from the filth of ſin, to be buffeted with fiſts, and beaten with ſtaves, to free us from that mighty hand of God, 1 *Pet.* 5. 6. and from thoſe ſcourges and ſcorpions of infernal fiends. *ἐῤῥαπισαν baculis ceciderunt.* Beza.

Verſe 68. *Saying, propheſie unto us, thou Chriſt*] This is daily done to Chriſt by the children of darkneſs, which ſin ſecurely, and ſay, who ſeeth us? they put it to the triall, as *Ananias* and *Sapphira* did, whether they ſhall be detected.

Verſe 69. *And a damſel came unto him*] A ſilly wench daunteth and diſpiriteth this ſtout Champion. *Sic & Elias ille fulminator ad mulierculæ (Jeſabelis) minas trepidat, factus ſeipſo imbecillior.* Bucholcer. What poor things the beſt of us are, when left a little to our ſelves, when our faith is in the wain! *Regulus erat cum audebat, omnium audaciſſimus: cum tenebat, omnium timidiſſimus, ſic & Petrus.*

Thou alſo waſt with Jeſus] She was juſt of her maſters minde and making. We had need take heed where we ſet our children to ſervice: for, like water on a Table, they will be led any way, with a wet finger: and as any liquid matter, they will conform to the veſſel whereinto they are poured. Be ſure to teach them Gods fear, and to pray, and then where ever they come to live, they ſhall do good, and finde favour, as the captive children did in the Court of *Babylon*, Dan. 1. and as the Hebrew Girl did in *Naamans* Family: that great Lord lighted his Candle at his hand-maids coal: ſo good a thing is it to acquaint our children with the works of God, with the prayſes of his Prophets.

Verſe 70. *I know not what thou ſayeſt*] He makes as if he underſtood not either her words, or her meaning. And this falſe diſſembling, was a true denying S. *Mark* ſaith, that now the Cock crew, *chap.* 14. 68. A fair warning to ſo foul a ſinner; but he took no notice of it, till Chriſt looked back upon him; to teach us, that without the help of divine Grace, no means can convert a ſinner from the error of his way. God himſelf preached a Sermon of repentance to *Cain*, but it prevailed not. Whereas Chriſt no ſooner looked back upon this faln Apoſtle, but he went out and wept bitterly. Chriſt cured him with leſs ado, then he did *Malchus* his ear: that was healed by a touch, this by a look onely.

Verſe 71. *And when he was gone out*, &c.] The orifice of his wound was not yet cloſed: and therefore bled afreſh ſo ſoon again. Thus *Lot* committed Inceſt two nights together, &c. See the Note on *verſe* 43.

Verſe 72. *And again he denied with an oath*] This was fearful: and the worſe, becauſe his maſter, whom he foreſwore, was now (even as *Peters* faith was,) upon his trial, and might ſay, with wounded *Cæſar*, What, thou my ſon *Brutus*? Is this thy kindneſs to thy friend? *Scipio* had rather that *Hannibal* ſhould eat his heart with ſalt, then that *Lelius* do him the leaſt diſcourteſie.

Verſe 73. *For thy ſpeech bewrayeth thee*] *Jacob* muſt name himſelf *Eſau*, with the voyce of *Jacob*. The *Ephraimite* muſt liſp out his *Sibboleth* in deſpight of his heart, or habit. Each Country-man is known by his idiome or dialect. The fool ſaith to every one, that he is a fool, *Eccleſ.* 10. 3. when the wiſe mans tongue *talketh of judgement*, Pſal. 37. 30.

Verſe 74. *Then began he to curſe and ſwear*] This he had learn'd belike, of the ruffianly Souldiers, with whom uſually, execrations are but expletives, and horrible Oathes interjections of ſpeech. But though *Iſrael* play the Harlot, yet why ſhould *Judah* offend? come not ye to *Gilgal*, neither go ye up to *Bethaven*, nor ſwear, *The Lord liveth*. *David* ſware once ſuch an Oath, and it was enough of that once, 1 *Sam.* 25. 22. But *Peter* ſwears and forſwears again and again, and that after warning: as *Aaron* went down and did that in the Valley, which he heard forbidden in the Mount, and then excuſeth it by his fear of the people. That cowardly paſſion is the mother of many ſins, of lying eſpecially, *Zeph.* 3. 13. and ſwearing too, to ſave the life. But better die then lye; and better bear then ſwear. We may not break the hedge of any commandment to avoyd any peece of foul way, but go in a right line to God. *Quas non oportet mortes præeligere, quod non ſupplicium potiùs ferre, imò in quam profundam inferni abyſſum non intrare, quàm contra conſcientiam atteſtari*, ſaith holy Hoſ. 4. 15.

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Zuinglius in his third Epistle? What should not a man suffer rather then sin? *Peter* sinned to some purpose, if it were as some have thought, that he not onely cursed himself, if he knew Christ, but also cursed Jesus Christ, that so he might appear to be none of his Disciples.

And immediately the Cock crew] *Gallicinium complevit Christi vaticinium.* The Cock proved a Preacher to *Peter*. Despise not the Minister though never so mean: it is the *foolishness of preaching* that must bring men to Heaven. Cocks call men out of their beds, and therehence have their name in the Greek tongue. They constantly keep the Law of crowing at those set times that nature hath enjoyned them: they cry loud and thick against a storm. So do faithful Ministers, when gotten upon their battlements: they clap their own sides first, and then constantly call up others. They cry aloud, and spare not, but lift up their voyce like a trumpet, to tell *Judah* of their sins, &c. The roaring Lyon of Hell trembleth at their note: and the worlds *Sybarites* cannot bear their disturbances, and therefore wish them banished. But wisdom is justified of her children, and (though fierce before and untameable,) yet now *a little child shall lead them, Isa.* 11.6.

Ἀνέκτως quod nos excitet è lecto.

Verse 75. *And Peter remembred the words of Jesus*] Here began his repentance. If we remember not what is preached unto us, all's lost, saith the Apostle, 1 *Cor.* 15.2. If we leak and let slip, saith another, how shall we escape? *Heb.* 2.1,3. The Spirit shall be the Saints remembrancer: and as the Sea casts up her dead; so shall that come seasonably to minde, that was long before delivered, when Gods good time is come to work upon the dead heart. God will be found of his that seek him not. Surely, mercy and truth shall follow them all the days of their lives, as the Sun-beams follow the Traveller that turns his back on them. He will bring back his banished, he will reduce his runagates, he will not suffer any of his to be utterly drowned, though haply they have been drenched in the waves of sin, lain some while in them, yea and have also sunk twice or thrice, as *Peter*, to the very bottom. Now then how can any either presume of not sinning, or despair for sin, when they read of *Peter* thus fallen, and now thus remembring, thus rising again by repentance, and received to mercy? The like instances we have not a few, of *Origen* and other Primitive Christians, who recanting for a season through fear of death, were therefore utterly excluded by *Novatus* from all hope of mercy: but not so by Christ. *Be not thou a terror unto me, O Lord*, saith *Jeremy*, and then I care not, though all the world condemn and cast me out. *Bilney*, *Bainham*, *Benbridge*, *Abbes*, *Whittle*, *Sharp*, and many other Martyrs, having denyed their Lord God, as they called it, for fear of the fagot, could have no rest till they had repented, and publikely revoked their much bewayled recantations. *Steven Gardiner* indeed, like another *Ecebolius*, cryed out that he had denyed with *Peter*, but never repented with *Peter*, and so both stinkingly and unrepentantly dyed, saith Mr. *Fox*. It was a saying of the same Mr. *Fox* that his graces did him most hurt, and his sins most good. A paradox; but by our temptations, we know his meaning. As pain easeth a Christian, death revives him, dissolution unites him, so corruption clarifies him. I dare be bold to say (saith *Augustine,*) that it is good for proud persons to fall into some foul sin, *unde sibi displiceant, qui jam sibi placendo ceciderunt. Salubrius enim Petrus sibi displicuit quando flevit, quam sibi placuit quando præsumpsit*, that they may be humbled, as *Peter* was, and so saved.

Μήποτε παρρώμεν.

Jer. 17.17.

Act. and Mon. fol. 918, 938. 1857, 1633. 1528, 1861.

Ibid. 1904. *Copel of Tempt.*

Aug. *de civit. Dei. l.* 14. *c.* 13.

He wept bitterly] That one sweet look from Christ, melted him; as Gods kindness did the heard-hearted *Israelites* at the meet of *Mizpeh*. In this troubled pool *Peter* washed himself, in this red Sea the army of his iniquities was drowned. As once his faith was so great, that he leapt into a sea of waters to come to Christ: so now his repentance was so great, that he leapt, as it were, into a sea of tears for that he had gone from Christ. There are that say (and it may very well be) that henceforth he was ever and anon weeping: and that his face was even furrowed with continual tears. He began soon after his sin, *Mark* 14.72. *cùm se proripuisset*, when he had thrown himself out, as *Beza* renders it. He had no sooner took in poyson, but he vomited it up again ere it got to the vitals. He had no sooner handled his Serpent, but he turned it into a rod, to scourge his soul with remorse. *Peccatum tristitiam peperit, & tristitia peccatum contrivit, ut vermis is ligno natus, sed ipsum comminuit.*

Semper lachrymas suffusos habuisse oculos adeò ut etiam lachrymæ cutem genarum excederint. ἐπιβολή. Chrysost.

CHAP.

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CHAP. XXVII.

Verse 1. *When the morning was come*]

THey had broken their sleep the night afore: and yet were up and at it early the next morning, so soon as the day peeped, *Luke* 22. 66. So sedulous are the Devils servants. *Esau* began to bustle with *Jacob* even in the very womb, that no time might be lost. ὡς ἐγένετο ἡμέρα.

Verse 2. *And when they had bound him*] Bound he had been before this (to loose the cords of our iniquities:) but belike they had loosed him again, to try if by fair means they could make him belie himself. So those Martyrs were tempted, *Heb.* 11. 37. And this was *Julians* way of persecuting the Primitive Christians, as *Nazianzen* testifieth: *persecutioni suæ miscuit persuasiones; ideoq; fuit superioribus nocentior, & perniciosior.* So *Bonner*, after he had allowed *William Hunter* Martyr, an half-peny a day in bread and drink in prison, perswaded with him, saying: If thou wilt recant, I will make thee a free-man in the City, and give thee fourty pounds in good money, to set up thine occupation withall; or I will make thee Steward of mine house, and set thee in Office. So, to reduce D. *Taylor*, Matyr, they promised him not onely his pardon, but a Bishoprick. ἐκρίθησαν, ἐπιέζοντο. *Nazianzen.* *Act. and Mon. fol.* 1397. *Ibid.* 1386.

Verse 3. *Then Judas which had betrayed him*] Might not *Judas* have sang care away, now that he had both the bag and the price of blood, but he must come and betray himself? Whiles he playd alone, he won all: but soon after, his own *wickedness corrected him, and his backslidings reproved him.* Sin will surely prove *evil and bitter*, when the bottom of the bag is once turned upward. A man may have the stone, who feels no fit of it. Conscience will work once: though for the time, one may feel no fit of accusation: *Laban* shewed himself at parting. Knowest thou not that there will be bitterness in the latter end? But the Devil deals with men as the Panther doth with the beasts: he hides his deformed head, till his sweet sent have drawn them into his danger. Till we have sinned, Satan is a parasite: when we have sinned, he is a tyrant. But it is good to consider that of *Bernard*. At the day of judgement, a pure conscience shall better bestead one then a full purse. Jer. 2. 19. 2 Sam. 13. 15. *In die judicii plus valebit conscientia pura, quàm mare supra plena.* Bern.

When he saw that he was condemned] He hoped, belike, that Christ would, as at other times he did, have delivered himself by a miracle. Let no man flatter himself, as if there were no such hurt in sin; for like dirty dogs, it doth but defile us in fawning: and like a treacherous Host, though it welcome us into the Inn with smiling countenance, yet it will cut our throats in our beds. *Judas* was first nibling upon the silver bait, after which the hook of Conscience troubled him.

He repented] That is, he changed his minde, from thinking well of his former actions. So those miscreants in *Malachi* are said to *return and discern*, &c. *Malach.* 3. 18. So *Rodulphus* Duke of *Suevia*, when at the Popes instigation, taking up arms against *Henry* the Emperour, he had lost his right hand in the battel, he sent for his Bishops, and other his Confederates, and said unto them: Lo, this is that hand wherewith I swore that allegiance to my Soveraign, which by your means and motion I have violated. *Videte an rectâ viâ me duxeritis*, &c. Consider whether you have led me on in a right way or not. Μετανοήσας *Func. Chronol. Hic fuit ille cui Papa coronam misit cum ista inscriptione, Petra dedit Petro, Petrus diadema Rudulpho.*

And brought again the thirty pieces] So did *James Abbes* bring to the Bishop of *Norwich*, his forty pence fastened upon him by the Bishop: which when he had received (saith Mr. *Fox*) and was gone from the Bishop, who had prevailed with him to recant, his conscience began to throb, and inwardly to accuse this fact, how he had displeased the Lord, by consenting to their beastly illusions. In which combat with himself, being piteously vexed, he went to the Bishop again, and there threw him his money and said, It repented him that he ever consented to their wicked perswasions in taking of his mony. Hereupon the Bishop with his Chaplains laboured afresh to win him again. But he was beter resolved, and crying out to God for pardon of his sin (which *Judas* did not) he obtained mercy, and suffered Martyrdom. *Act. and Mon. fol.* 1528.

Verse 4. *I have sinned*, &c.]. Here was Contrition, Confession, Restitution (most

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men go not so far, that yet profess large hopes of Heaven) there was wanting that *Transmentation*, Conversion, Obedience of Faith that should have completed his repentance. He dyed in the birth, as that foolish child *Ephraim*. He confessed to men, and not to God: and by his confession he sought no more then to ease his heart, as drunkards by vomiting rid their stomacks. So *Latomus* of *Lovain* confessed *inter horrendos mugitus, se contra conscientiam adversatum esse veritati*, roaring and crying out, that against his conscience he had persecuted the truth of God. In trouble of minde all will out. Conscience, like *Sampsons* Wife, conceals not the riddle: like *Fulvia* a whorish woman, who declared all the secrets of her foolish lover *Cneius* a noble *Roman*.

Melanct. *in Chronico. p. 5.*

Salust. *in bel. Catil.*

What is that to us? See thou to that] Miserable Comforters, Physitians of no value. *To him that is afflicted pity should be shewed from his friend: but he forsaketh the fear of the Almighty.* The Devil and his Imps love to bring men into the bryers, and there leave them: as familiar Devils forsake their Witches, when they have brought them once into fetters. Thus the old *Bethelite*, that had been at pains to fetch back the Prophet, would not go back with him. Thus the Papists burnt *Cranmer* recanting, and the present Prelates cast off their great Anti-Sabbatarian *White*, when they had served their turns on him. *David* when he was hunted from *Samuel* the Prophet, he fled to *Abimelech* the Priest: as one that knew that justice and compassion should dwell in those brests that are consecrated to God. But *Judas* met with no such matter in the Priests of his time. Those mischievous men left him, when they had led him to his bane.

Job 6. 14.

Verse 5. *And he cast down the pieces of silver*] That wages of wickedness burnt in his purse, in his conscience; neither could it secure him in the day of wrath. See *Zeph.* 1. 18. *Ezek.* 7. 19. *Obad.* 4. *Jam.* 4. 1, 2. *Omnia fui, & nihil mihi profuit*, said *Severus* the Emperor, when he lay a dying. Most of the Emperors gat nothing by their advancement to the Empire, whereof they were so ambitious, but this, *Ut citius interficerentur*, that they were slain the sooner. All or most of them, till *Constantine*, dyed unnatural deaths. *Achans* wedge of gold served but to cleave asunder his soul from his body; and the Babylonish garment but for a shroud.

And went and hang'd himself] If you confess your self to a Priest, and not to God, said that Martyr, you shall have the reward that *Judas* had. For he confessed himself to a Priest, and yet went and hang'd himself by and by. So did *Pavier*, Town-Clark of *London*, in *Henry* the Eights time, who had before sworn a great oath, That if the Kings Highness would set forth the Scripture in English, and let it be read of the people by his authority, rather then he would so long live, he would cut his own throat. But he brake promise: for shortly after he hang'd himself. And about the same time *Foxford*, Chancellour to the Bishop of *London*, a cruel persecutor and butcher of the Saints, dyed suddenly in his Chair, his belly being burst, and his guts falling out before him; as likewise *Judas* his did, *Cum quodam singulari crepitu fragore*, as the word imports, *Act.* 1. 18. *Selneccerus* makes mention of a covetous Bishop of *Misna* in *Germany*, who had the Devil for his deathsman: And D. *Morton*, late Bishop of *Durham*, reports a story of his own knowledge, of one Sir *Booth*, a Bachelour of Arts in S. *Johns* Colledge in *Cambridge*, who being Popishly affected, took the consecrated bread at the time of the Communion; and forbearing to eat it, conveyed and kept it closely for a time, and afterwards threw it over the Colledge wall. But a short time after, not enduring the torment of his guilty conscience, he threw himself headlong over the battlements of the Chappel, and some few hours after ended his life. *The spirit of a man may sustain his infirmity:* some shift or other a man may make to suffer whatsoever other calamities: *But a wounded spirit who can bear?* Prov. 18. 14. there's no fighting with a mighty fire, no bearing up sail against a storm. *Job* when once wet to the skin, curseth the day of his birth, and thinketh it better to be strangled or hanged, then longer to endure it. And yet God was but in jest, as it were, with *Job*, in comparison of *Judas*.

Act. and Mon. fol. 1538.

Ibid. 962.

Ibid. 962. ἐλάνησε.

Selnec. *pædag. Christ.* 236, 237.

Institut. of the Sacrament. *l.* 5. *cap.* 3. *sect.* 5.

Job 7. 15.

Verse 6. *It is not lawful*, &c.] They would not suffer the price of blood to lye in a Chest; but the blood it self they could well enough suffer to lye in their consciences. So our modern Pharisees (the Popish Prelates) will not be present when the Martyrs are condemned to death, but have an hypocritical form of interceding for them to the secular powers, when as they themselves have delivered them up to the Judges to be executed, *Quos suis præjudiciis damnarunt*, as one speaketh, having first degraded, excommunicated and adjudged them worthy of death.

Verse

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Verſe 7. *To bury ſtrangers in*] *Romans* and others, with whom they would have nothing common, no not ſo much as a buryal place, *Iſa.* 65. 4,5. God complains of a people that *remain among the graves, and lodge in the monuments; Which ſay, ſtand by thy ſelf, come not near to me, for I am holier then thou*, &c. ſick they were of a *Noli me tangere*, ſtrict in niſles, ſenſleſs of foul ſins. There are that tell us, that the nature of this Potters field is ſuch, as, if a ſtrangers body be laid in it, it conſumes it to the bone in four and twenty hours; which it doth not to the body of any Jew. This, if it be true, ſaith one, it ſeems God would have the earth thus markt to preſerve the memory of the bloody money, by which it was purchaſed: and therefore he gave it a vertue to conſume ſtrangers bodies ere they could corrupt, refuſing the Jews; to ſhew how they had loſt their priviledge to their own Land, by crucifying their Lord, and ſtrangers began to be poſſeſt of it. Alſo, to teach us, that his hope is neareſt incurruption, who is the greateſt ſtranger from the ſin of the Jews, that is, crucifying Chriſt.

Adricom Theſ. ter ſanct.

Medit. for the Paſſion week, by *N. Taylour.*

Verſe 8. *Was called the Field of blood*] Not the burial-place for ſtrangers, as they would have had it called (thinking thereby to have gotten themſelves an eternal commendation, for their love and liberality to ſtrangers) but *the Field of blood* (ſo the Vulgar would needs call it, much againſt theſe Maſters minds,) for a laſting monument of their deteſtable villany, which they thought to have carryed ſo cleanly, that the world ſhould have been never the wiſer; and therefore they would not kill Chriſt themſelves, as they did *Steven*; but to decline the envie, delivered him up to *Pilate* to be put to death. It is hard if hypocrites be not, by one means or other, detected: how elſe ſhould their names rot?

Verſe 9. *Then was fulfilled*] Thoſe blinde Phariſees not onely obſerved not the ſayings of the Prophets which they daily read, but unwittingly alſo fulfilled them.

By Jeremy the Prophet] Indeed by *Zachary* the Prophet: but either *Jeremy* had two ſeveral names (as was ordinary among that people) or elſe what *Jeremy* had preached, *Zachary* long after committed to writing, as did likewiſe *Obadiah*, &c.

The price of him that was valued] A goodly price ſet there upon God, for all his paſtoral pains with that perverſ people: and hereupon Chriſt (who is hereby proved to be God) for all his ineſtimable worth, and incomparable love to loſt man-kinde. If we be at any time undervalued, as we are ſure to be (for the world knows us not, 1 *Joh.* 3. 2.) what ſo great a matter is it? Was not the Lord Chriſt infinitely under-rated?

Verſe 10. *And gave them for the Potters Field*] To the Potter (ſaith *Zachary*) in the houſe of the Lord. What the Prophet ſets down in ſhort, and more obſcurely, the Evangeliſt expounds, and applies to Chriſt the antitype. So true is that obſervation of Divines, that the Old Teſtament is both explained and fulfilled in the new, by a happy harmony.

Verſe 11. *And Jeſus ſtood before the Governour*] The beſt therefore and moſt innocent may be brought before Magiſtrates, and accuſed of high treaſon, which ever was, as *Lipſius* obſerveth out of *Tacitus*, *Unicum crimen eorum qui crimine vacabant. Eliah* was held the Kings enemy. *Jeremy* layd by the heels for a traytor to the State. *Paul* ſtiled a peſt. *Luther* a trumpet of Rebellion. *Beza* a ſeedſman of ſedition, *&c.* Chriſts accuſers here, ſhameleſly appeal him of matters that were evidently untrue. This *Pilate* ſaw, and therefore ſought ſo many ways to deliver him.

Verſe 12. *He anſwered nothing*] Here the nimble Lawyer would have preſently argued, as the Popes Legat did at the meeting of the Princes at *Smalcaldia* in *Germany*. He brought Letters from the Pope to the Elector of *Saxony*: and becauſe the Elector gave him not a preſent anſwer, he inferred, *Qui tacet conſentire videtur.* *Melanthon* being by, made anſwer, *Hoc eſt ſophiſticum, eſt regula juris, ſed non valet inconjecturalibus. Nam dicit, videtur, & argumentum videtur, ſolvitur per non videtur.* Chriſt therefore anſwered nothing, becauſe they alledged nothing but notorious lyes, and ſuch as he ſaw well the Governour himſelf ſaw thorow, and therefore tryed ſo many policies to ſet him free.

Joh. Manl. loc. com. p. 406.

Verſe 13. *Heareſt thou not?* &c.] Yes, well enough: but there is a time when a man ſhould be as a *deaf man that heareth not, and as a dumb man that openeth not his mouth.* *Ego aurium Dominus, ut tu linguæ*, ſaid he in *Tacitus* to his obſtreperous adverſary. If

Pſal. 38. 13.

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I cannot command thy tongue, yet I can command mine own ears. And the *prude will keep silence in an evil time*, saith *Amos*. See the Note above, on *Chap.* 26. 6. Patience and silence were *Isaac's* Apology to *Ishmael. Sile, & funestam dedisti plagam* saith *Chrysostom*.

Amos 5. 13.

Verse 14. *The Governour marvelled,*] That Christ should so betray his own cause by an obstinate silence. But why marvelled he not as much at the impudency of the Priests, pressing such palpable untruths against him? He did no doubt: and yet against all equity, yielded to their importunity. But should not Magistrates be men of courage *cuerdelions? Solomons* Throne was supported by Lyons; to shew what manner of men such should be, as sit in places of Judicature.

Verse 15. *The Governour was wont*] In remembrance, say some, of their deliverance from the *Egyptian* bondage. A custome it was, and therefore obtained, but an evil custom, and therefore should better have been abrogated. Custom without truth is but hoarinesse or mouldinesse of errour, saith one. And custome without righteousnesse, is but antiquity of iniquity, saith another. A custome they have in *Rome* at this day, that if a Cardinal meet a condemned person going to execution, and put his Hat on the Malefactors head, he is thereby set free. I see no sense for such a pardon. But the Inhabitants of *Berne* in *Germany* gave a general pardon to most of their Prisoners, and called home their banished that same day wherein the Reformation was received and established amongst them. And they gave this reason for it. Should some confederate Prince pass thorow our Coasts, we should for his sake, pardon our Offenders, upon promise of amendment. Now shall the King of Kings, the Son of God, and our dear brother, who hath done and suffered so much for us, come graciously unto us, and we not honour him this way also? *Saul*, for joy of his Victory over the *Ammonites*, would not suffer such to be put to death, as had spoken Treason against him: for *to day* (said he) *the Lord hath wrought salvation in Israel*, &c.

Heidfeld.

Gravissimo hoc argumento usi. Sculr. *Annal.*

1 Sam. 11. 13.

Verse 16. *A notable Prisoner, called Barabbas*] That is, by interpretation his fathers son, his white son, his darling, his tidling, whom he had cockered and not crossed from his youth. Such children are oft undone, as *Absolom*, *Amnon* and *Adoniah* were by their Parents indulgence. How many a *Barabbas*, brought to the Gallows, blameth his fond Father, and haply curseth him in Hell?

Verse 17. *Whom will ye that I release?*] *Pilate* hoped they would never be so grosly wicked, as to prefer such a stigmatical Varlet. But why did he give them the liberty of such a choyce? Why did he not rather (as *Job*) *break the jaws of the wicked, and pluck the spoyl out of their teeth?* Should not the standard be made of hardest metals? the chief post of the house be heart of Oak? Was it not pusillanimity and popularity that misled *Pilate*, and so muzzled him, that he could not contradict the many-headed multitude?

Job 30. 17.

Verse 18. *For he knew that for envie*] His sin was the greater for his knowledge, *Jam.* 4. 17. *Omne peccatum contra conscientiam, edificat ad gehennam*, saith *Gerson*. When men imprison their light (that Prophet from God) *Rom.* 1. 18. and after conviction run away with the bit in their mouths, as it were, they run, without Gods greater mercy, upon their utter ruine and destruction. *Tostatus* truly observeth, that *Solomons* Idolatry was a sin far more sinful then that of his Wives; because against knowledge.

Verse 19. *His wife sent unto him*] There are that think that this womans dream was of the Devil: thereby to have hindered the work of redemption by this compositi-on. Satan and his agents, when they cannot conquer, would fain compound. Others will have it to be a divine dream, because it was sent, say they, for the better clearing of Christs innocency, even whiles he stood at the bar: yea, for the salvation of this womans soul, as *Theophylact* is of opinion.

Opus providentiæ Dei: non ut solveretur Christus, sed ut servaretur uxor. Theophylact.

Verse 20. *The chief Priests and Elders perswaded*] And prevailed. See then how needful it is that we pray for good Governours; *Jerobpam made Israel to sin: Peter* compelled the *Gentiles* to Judaize, *Gal.* 2. 14. As the corruption of a fish begins at the head, and as in a beast the whole body follows the head: So are the people over-ruled by their Rulers.

Verse 21. *They said, Barabbas*] This mad choyce is every day made, whiles men prefer

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prefer the luſts of their fleſh before the lives of their ſouls. In the preſent inſtance we may ſee, as in a mirrour, the inconſtancy of the common ſort (who erſt cryed Chriſt up for a Prophet, and would have crowned him for a King) and the deſperate madneſs of the Prieſts, *Qui citiùs Diabolum ex inferno petiviſſent quam Jeſum*, as *Pareus* hath it; Who would have deſired the Devil of Hell, rather then Jeſus. *Sic neutrum modò mas modò vulgus.*

Verſe 22. *Let him be crucified*] He whom erewhile they had little leſs then deified. See how ſoon evil company and counſel had altered them: like as Walnut-tree-roots imbitter the roots of all the trees about them. *Siquis obſequatur Callia, ſtatim reddet eum temulentum Callias; ſi Alcibiadi, jactatorem: ſi Crobylo, coquum*, &c. ſaith *Ælian*. A man eaſily conformeth to his company. *Ælian. var. hiſt. lib. 7.*

Verſe 23. *Why? What evil hath he done?*] Why? but if he have done no evil, wherefore doth not *Pilate* pronounce him innocent *contra gentes?* And quit him by proclamation? which becauſe he did not, but the contrary, was he not therefore, by a juſt judgement of God upon him, kickt off the bench by the Emperour *Tiberius*? Judge *Hales* came to an evil end for croſſing his conſcience. And Judge *Morgan*, who gave the ſentence of that peerleſs Lady *Jane Grays* death, preſently fell mad: and in all his diſtracted fits, cryed out continually, *Take away the Lady* Jane, *Take away the Lady* Jane *from me*. It is reported of *Neveſſan*, a better Lawyer then an honeſt man, that he ſhould ſay: He that will not venture his body, ſhall never be valiant: he that will not venture his ſoul, never rich. *Act. and Mon. Englands Elix.*

Verſe 24. *He took water*] Too weak an element to waſh off guilt: which is not purged but by the blood of Chriſt, or fire of Hell.

And waſht his hands] An old Ceremony, uſed in this caſe, both by Jews (*Deut.21. 6,7. Act.18.6.*) and Gentiles, as the Scholiaſt upon *Sophocles* teſtifieth. And it was as much as to ſay, the guilt of innocent blood doth no more ſtick to my conſcience, then the filth now waſhed off, doth to my fingers. *Sed quid hoc eſt?* ſaith one: *Manus abluit Pilatus, & cor polluit. O Jeruſalem, waſh thy heart from wickedneſs*, ſaith the Prophet. God and nature begin at the heart. And *Cleanſe your hands, ye ſinners*, but withal, *Purifie your hearts, ye double-minded*, ſaith the Apoſtle. The very Turks, before prayer, waſh both face and hands, ſometimes the head and privities. But *bodily exerciſe* onely *profiteth little*. Εἰσὶ γὰρ τοῖς πολλοῖς τῶν ἀνθρώπων πάλαι σφαγὰς ἐπόησεν, ἰδοὺ ἀποπλύνεται χεῖρας ὁ καθαρὸν εἶναι μιαίνων. Jer. 4.14. Jam 4.8. *Mun's voyage*, pag. 100.

See ye to it] *See thou to that*, ſaid they to *Judas*, verſ. 4. *See ye to it*, ſaith *Pilate* to them: With what meaſure ye mete it ſhall be meaſured to you again, *Mat.7.2.* They are payd in their own coyn, their own very words, by a juſt judgement of God, are regeſted upon them.

Verſe 25. *His blood be on us, and on*, &c.] God ſaid *Amen* to this woful curſe, which cleaves cloſe to them and their poſterity, as a *girdle to their loyns*, ſoaking as *oyl into their bones* to this very day, *Pſal.*109.18, 19. Thirty eight years after this fearful imprecation, in the ſame place, and cloſe by the ſame tribunal where they thus cryed out, *His blood be on us*, &c. Hiſtorians tell us, that *Herod*, wanting money, demanded of the Jews ſo much out of their treaſury, as would pay for the making of a water-courſe. But the Jews, ſuppoſing it a needleſs work, not only denyed him, but gave many outragious and ſpiteful ſpeeches, tumultuouſly flockt about him, and with great clamours preſt upon him, even as he was in his ſeat. Whereupon to prevent miſchief, he ſent to his ſouldiers to apparrel themſelves like Citizens, and under their gowns to bring with them a dagger or ponyard, and mingle themſelves amongſt the multitude; which they did, obſerving who they were that made the greateſt uproar. And when *Herod* gave the ſign, they fell upon them, and ſlew a great multitude. Many alſo, for fear of loſs or danger, killed themſelves: beſides others, which ſeeing this maſſacre, ſuſpecting treaſon among themſelves, fell one upon another. What a diſperſed and deſpiſed people they are ever ſince, exiled, as it were, out of the world, by the common conſent of all Nations, for their inexpiable guilt. See my *True Treaſure*, Chap.7. Sect.2. And beware by their example of wiſhing evil to our ſelves or others, as our deſperate *God-damn-me*'s do at every third word almoſt, and God will undoubtedly take them at their words, as he did thoſe wretches, that wiſhed they might die in the Wilderneſs, *Numb.*14.28. As he did *John Peters*, the cruel Keeper of *Newgate* in Queen *Maries* dayes: who commonly when he would affirm any thing, were it true or falſe, uſed to ſay, *If it be not true, I pray God I* *Itinerar. Scripturæ*, p. 30. *Act. and Mon. fol.* 1904.

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not ere I die, and he had his deſire. So had Sir *Gervaiſe Ellowaies*, Lieutenant of the Tower, hang'd in our remembrance on Tower-hill, for being acceſſary to the poyſoning of Sir *Thomas Overbury*: who being upon the Gallows, confeſt it was juſt upon him, for that he had oft in his playing at Cards and Dice wiſhed, *That he might be hang'd, if it were not ſo and ſo.* In the year, 1551. the Devil in a viſible ſhape lifted up a curſing woman into the ayr in *Germany*; and therehence threw her down, in the view of many people, and brake her neck. Another brought her daughter to *Luther*, entreating his prayers for her, for that ſhe was poſſeſſed by the Devil, upon her curſing of her. For when ſhe had ſaid in a rage againſt her daughter, *Involet in te diabolus, The devil take thee*, he took poſſeſſion of her accordingly. The ſame Author relateth a like ſad ſtory of a ſtubborn ſon, curſed by his father, who wiſhed he might never ſtir alive from the place he ſtood in, and he ſtirred not for three years, *&c.* Curſing men are curſed men. *Alterius perditio tua ſit cautio.* Seeſt thou another ſuffer ſhipwrack? look to thy tackling.

Joh. Man. *loc. com. p.* 192.

Ibid. 228.

Ibid. 229.

Verſe 26. *And when he had ſcourged Jeſus*] So to ſatisfie their cruelty, and move them, if it might be, to pity. But though they relented not at the ſight, it's fit we ſhould. Would it not grieve us at the heart, if we ſhould ſee the Kings ſon baſely whipped by our Adverſaries, onely for our affairs? Chriſt was ſcourged when we had offended, that he might free us from the ſting of conſcience, and thoſe ſcourges and Scorpions of eternal torments, that he might make us a plaiſter of his own bleſſed blood: for *by his ſtripes we are healed*, by the bloody wails made upon his back we are delivered We hold it a thing almoſt beyond belief, that the applying of medicines to the ſword that wounded a man, ſhall make the wounds heal in a man. But here is a myſterie that only Chriſtian Religion can tell of, and of which there never was preſident in nature, that the ſcourging and wounding of one man ſhould cure another. See the Note on *Joh.* 19.1.

Sanguis medici factus eſt medicina phrenetici.

Verſe 27. *Then the Souldiers of the Governour*] Barbarous and *brutiſh men, skilful to deſtroy*, Ezek. 21.31. Let the young men ariſe and play before us, ſaid *Abner*, 2 Sam. 2. 14. It is a but ſport to Souldiers to kill and put men to tormentful ends. At the taking of *Tripolis* in *Barbary*, the Turkiſh Souldiers, having in their hands one *John de Chabos*, a French-man, born in *Daulphine*, they brought him into the Town: and when they had cut off his hands and noſe, they put him quick into the ground to the waſt, and there, for their pleaſure, ſhot at him with their arrows, and afterwards cut his throat. What inſolencies and cruelties they exerciſed upon our Saviour for our ſakes, even the whole band of them, we ſhould read with regret for our ſins, the weapons and inſtruments of all his ſufferings; and ſee thorow his wounds the naked bowels, as it were, of his love to our poor ſouls.

Turk. hiſt. fol. 756.

Verſe 28. *And they ſtripped him*] That we might be cloathed with the rich and royal rayment of his righteouſneſs, that fleece of *the Lamb of God, who taketh away*, &c.

And put on him a ſcarlet robe] Oreworn and thred bare no doubt: ſo to ſet him forth as an hiſtrionical King, in contempt of him: but the Kingdom of Chriſt came not by obſervation. He is an obſcure King, as *Melchiſedech* was, but yet a King, as he told *Pilate*, and this was that *good confeſſion witneſſed by him*, and celebrated by S. *Paul*, 1 Tim. 6.13.

Verſe 29. *And when they had platted a crown*, &c.] Chriſt, by wearing this crown of thorns, the firſt-fruits of the curſe, took away the ſin and curſe of all his people: who muſt therefore, by their obedience ſet a Crown of Gold on his Head, *Cant.* 3.11. as *Canutus* in his ſuperſtitious way ſet his crown upon the crucifix. See the Note on *Joh.* 19.2.

And a reed in his right hand] So do all thoſe ſtill, that ſubmit not to the Scepter of his Kingdom, that give him not full Soveraignty over their ſouls.

Bowed the knee before him] With ludibrious devotion: So do hypocrites to this day.

Daniels Hiſt. contin by *Truſſell.* 42.

King *Richard* the ſecond, when he was to be depoſed, was brought forth in royal array, whereof he was preſently deſpoyled. Never was Prince ſo gorgeous with leſs glory, and more grief.

Verſe 30. *And they ſpit upon him*] So doth profaneneſs ſtill caſt dirt and driveil into Chriſts face. See the Note on *Chap.* 26.67. *Robert Smith*, Martyr, in his examination before *Bonner*, made one of his Doctors to ſay, that his breaden god muſt needs enter into the belly, and ſo fall into the draught. To which he anſwered: What derogation was it to Chriſt, when the Jews ſpit in his face? *Smith* preſently Replyed, If the Jews,

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Jews, being his enemies, did but ſpit in his face, and we, being his friends, throw him into the draught, which of us deſerveth the greateſt damnation? *Act. and Mon. fol. 1536.* εἰς κεφαλήν.

And ſmote him on the head] or *into the head*: drove the thorns into his holy head with batts and blows, as *Baſilides* the Duke of *Ruſſia*, nail'd an Embaſſadours hat to his head, upon ſome diſpleaſure conceived againſt him. At the taking of *Heydelberg*, the *Spaniards* took Monſieur *Mylius*, an ancient Miniſter and man of God, and having abuſed his daughter before his face, they tyed a ſmall cord about his head, which with truncheons they wreathed about, till they ſqueezed out his brains. The Monks of *Pigneroll* roaſted the Miniſter of Saint *Germain*, till his eyes dropt out. And the *Spaniards* ſuppoſe they ſhew the innocent Indians great favour, when they do not, for their pleaſure, whip them with cords, ſcratch them with thorns, and day by day drop their naked bodies with burning bacon. So very a devil is one man to another. *Speculum belli ſacri, p. 166. Act. and Mon. fol. 874. S. Fr. Drakes travels, p. 53.*

Verſe 31. *Put his own raiment on him*] Gods hand was in this, that all men ſeeing him to ſuffer in his own habit, might acknowledge that it was very he, and not another that ſuffered in his ſtead. *Mahomet* in his *Alchoran* ſpeaks very honourably of Chriſt, except onely in two things. 1. He took up the *Arrian* hereſie, to deny his Deity. 2. He denied that he was crucified, but that ſome one was crucified for him. But what ſaith Saint *Peter*? He his own ſelf *bare our ſins in his own body on the tree*, &c. 1 *Pet.* 2. 24.

They led him away] Quite out of the City, *Ut vera piacularis victima & καθαρμα pro nobis fieret*, *Heb.* 13. 12, 13. This was a myſterie hardly underſtood by any of the faithfull afore Chriſt: neither could we well have told what to make of it, but that the Apoſtle hath there opened it to us, by the inſtinct of the holy Ghoſt. *Let us therefore* (as he adviſeth) *go forth unto him without the camp, bearing his reproach*, accounting it our crown, as thoſe Apoſtles did that rejoyced in their new dignity of ſuffering ſhame for Chriſts name. It was their grace to be ſo diſgraced, Act. 5. 41. *Eſt & confuſionis gloria, & gloriosa confuſio.* Ambr.

Verſe 32. *They found a man of Cyrene*] A ſtranger, coming out of the field towards *Jeruſalem*, meets with an unexpected croſs, and follows Chriſt, which occaſioned him to enquire into the cauſe, and got him renown among the Saints. In like ſort, the faithful Chriſtian (a ſtranger upon earth) comes out of the field of this world, with his face ſet toward *Sion*; and meets with many croſſes by the way, But all while he follows Chriſt, let him enquire into the cauſe, and the iſſue ſhall be glorious.

Him they compelled to bear his croſs] Not ſo much to eaſe Chriſt, who fainted under the burden, as to haſten the execution, and to keep him alive till he came to it. See the Note on *Joh.* 19. 17.

Verſe 33. *A place of a skull*] Here our thrice noble Conqueror would erect his trophies, to encourage us to ſuffer for him, if God call us thereto, in the moſt vile and loathſome places, as alſo to aſſure us that his death is life to the dead.

Verſe 34. *They gave him vineger*, &c.] Cold comfort to a dying man; but they did it in diriſion, *q. d.* Thou art a King, and muſt have generous wines. Here's for thee therefore. See the note on *John* 19. 29. It were happy if this vineger given our Saviour, might melt our adamantine hearts into ſorrow.

Verſe 35. *Parted his garments*] Let us likewiſe ſuffer with joy the ſpoiling of our goods, &c. *Heb.* 10. 34. yea the ſpoiling of our perſons, to have our clothes alſo taken and torn off our backs: Chriſt will ſay, *Bring forth the beſt robe, ring*, &c. If a Heathen could ſay, when he a ſaw ſudden ſhipwrack of all his wealth, Well fortune, I ſee thy intent, thou wouldſt have me be a Philoſopher: Should not a Chriſtian conclude, Surely Chriſt would have me look after heavenly, that thus ſtrips me of all earthly comforts?

Verſe 36. *They watched him there*] Leſt haply he ſhould get away thence by a miracle. But his time of getting out of their hands was not yet come. Here hung for a while that golden cenſer, Chriſts body; which through the holes that were made in it, as thorow chinks or holes, fumed forth a ſweet ſavour in the noſtrils of his heavenly Father, *Eph.* 5. 2. ſuch as draweth all men to him, that have their *ſenſes exerciſed to diſcern good and evil*, Joh. 12. 32, Heb. 5. 14.

Verſ. 37. *This is Jeſus, the King of the Jews*] *Pilate* (by a ſpecial providence of God) intending nothing leſs, gives Chriſt a teſtimonial, and would not alter it, though ſollicited thereto. He did it to be revenged on the Jews for their ſenſleſs importunity to have him condemn an innocent, and withall, to put Chriſt to an

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Ἀνεσκολοπισμένον σοφιστήν. *In vit. peregrini. Iudæi perpetuo obgannint nihil esse stolidius Christianis, quod salutem ex homine crucifixo sibi polliceantur, &c.* Bucholc. *Turk. hist. fol.* 347. *Act. and Mon. Quasi maleficiorum rex esset.*

open shame, as a crucified King. Like as that Atheist *Lucian*, blasphemously calls our Saviour, *The crucified consener*, the modern Iews contemptuously call him (in reference to his cross) *The Woof and the Warp*. And, at the sack of *Constantinople*, the Image of the Crucifix was set up by the insolent *Turks*, and shot at with their arrows: and afterwards in great derision carried about the Camp, as it had been in procession, those dead dogs railing and spitting at it, and calling it, *The God of the Christians*. Ten thousand Martyrs were crucified in the Mount of *Ararat* under *Adrian* the Emperour, crowned with thorns, and thrust into the sides with sharp darts, in contempt of Christ.

Verse 38. *Then were there two thieves*] So he *was reckoned among the transgressors*, Isa. 53. 12. A sinner, not by imputation onely, for *he bare the sin of many* (ib.) but by reputation also, and therefore crucified in the midst (as the worst of the three, *chief of sinners*) that we might have place in the midst of heavenly Angels, in those *walks* of paradise, *Zach.* 3. 7. The one of those two thieves went railing to hell (his crucifixion being but a typical hell to him, a trap-door to eternall torment) the other went repenting forth-right to heaven, living long in a little time, and by his prayer making his cross a *Iacobs* ladder, whereby Angels descended to fetch up his soul. It is remarkable, and to our purpose sutable, that *Rabus* reporteth, that when *Leonard Casar* suffered Martyrdom at *Kappa*, a little town in *Bavaria*, a certain Priest, that had by the law for some villanous act deserved death, being led forth with him towards the place of execution, cryed out often, *Ego ne quidem dignus sum, qui tibi in hac pœna associer, justo injustus.* I am not worthy to suffer with thee, the just with the unjust. At the death of *George Eagle* Martyr, in Queen *Maries* dayes, two thieves being to be executed with him, he exhorted them to imbrace the truth, and to persevere therein. Whereupon one of them scoffingly said, why should we doubt of going to heaven, seeing this holy man shall go before us, as our Captain in the way? we shall certainly flee thither strait, as soon as he hath made us the entry. But the other thief reproved him for it, and gave good heed to *George Eagles* exhortation, earnestly bewailing his own wickedness, and crying unto Christ for Mercy, &c. This penitent thief exhorted the people upon the ladder, to beware of sin by his example: and so commending his soul to Christ, ended his life quietly, and in a godly manner. The mocker when he came upon the ladder, would have said something, but could not, his tongue did so fumble and faulter in his head that he could not repeat the Lords prayer, but became a singular instance of Gods just judgement upon so profane a person.

Act. & Mon.

Verse 39. *Reviled him, wagging their heads*] God took notice of *Cains* frowns, *Gen.* 4. 6. *Miriams* mutterings, *Numb.* 12. 2. these mens noddings, *Rabshakeh's* lofty looks, *Isa.* 37. 23. *Labans* lowrings, *Gen.* 31. 2. and sets them upon record. He is jealous for *Ierusalem* with a great jealousie, *Zach.* 1. 14. (and jealousie is very wakeful, hardly shall the fly paramour avoid the husbands eye) if he see any indignity offered to his beloved spouse, he will arise and play *Phineas* his part, as that Martyr said. The virgin daughter of *Sion*, though she be but a virgin, hath a champion that will not see nor suffer her to be abused, *Isa.* 37. 22. See how he revileth her revilers, *Isa.* 57. 3, 4. *But draw neer hither, ye sons of the sorceress, the seed of the adulterer and the whore, Against whom do ye sport your selves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, a seed of falshood?* Yea, he giveth incouragement to his Spouse, in an holy scorn to despise and deride her deriders, shaking her head at them, as they do at her, and saying; *Whom hast thou reproached and blasphemed?* &c. *q. d.* Dost thou know what thou hast done? *&c.* At *Brightwell* in *Barkshire*, one *Lener* said that he saw that evil-favoured knave *Latimer*, when he was burned at *Oxford*: and that he had teeth like an horse. But the Lord suffered not this scorn and contempt of his servant to go unpunished. For that very day, and about the same hour that *Lener* spake those words, his son wickedly hanged himself.

Is. 37. 22, 23.

Act. & Mon.

Verse 40. *And saying, thou that*, &c.] Dogs will be barking at the Moon (as these dead dogs do here at the Sun of righteousness,) *At peragit cursus furda Diana suos.* Christ goes on with the work, nothing retarded by their jears and buffooneries. *Didicit ille maledicere & ego contemnere*, said he in *Tacitus*, *Non tantum habemus otii. P.C.* said *Augustus* to the Senate, when they informed him of what such and such had said against

Dio in Aug.

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againſt him, we are not at leaſure to liſten to every ſlight ſlander raiſed of us. And of *Severus* the Emperour it is recorded, that his care was, what was to be done by him, not what was ſaid or cenſured of him. *Do well and hear ill*, is written upon heaven gates, ſaid that Martyr. Railers are to be reckoned kill-Chriſts: words may more afflict then blows, *Pſal.* 42. 3, 10. As *with a murthering weapon in my bones*, &c.

Ἐπιμελὴς ἦν τῶν πραττομένων, ἀμελὴς τῶν περὶ αὐτὸν λεγομένων. Dio.

Verſe 41. *Likewiſe alſo the chief Prieſts*] Sick of an ἐπιχαιρεκακία the devils diſeaſe, they petulantly inſult over our dying Saviour, with their Satanical ſarcaſms: which he anſwereth with ſilence, and by a brave compoſedneſs ſets himſelf above the flight of the injurious claw. *Facile eſt in me dicere, cum non ſim reſponſurus*, ſaith one. It is as impoſſible to avoid, as neceſſary to contemn the laſh of leud tongues, bitter terms, and ſcurrilous invectives. Thoſe ears that were wont to hear nothing but Angelical hymns, are here filled with them, and he replies not. Princes uſe not to chide when Embaſſadours offer them undecencies, but deny them audience.

Verſe 42. *We will believe him*] They would not: but rather have ſaid, he had done it by the devils help; or have ſearched the devils skull to find out ſome other trick, to elude the truth.

Verſe 43. *He truſted in God*] Theſe were *cruel mockings*, as thoſe were called, *Heb.* 11. 36. Nothing troubled *David* more then to be hit in the teeth with his God: to have his Religion laid in his diſh, *Pſal.* 42. & 43. And it went to *Iobs* heart to hear his friend *Eliphaz* (a godly man otherwiſe,) ſcoffe him for his Religion, *Iob* 4. 6. Is *not thy fear* (or thy Religion) *become thy folly?* *Zedekiah* feared more to be mocked of the Iews, then the *Caldees*, *Ier.* 38. 19.

Let him deliver him now] But what if he do not deliver him now, is he therefore no ſon? So they would ſeem to argue: and ſo Satan would fain perſwade the Saints when held awhile under the croſs. But the Apoſtle aſſures us otherwiſe, *Heb.* 12. 6, 7, 8. See my *Love-tokens*.

Verſe 44. *The theeves alſo*] Both of them railed at firſt, till one of them was converted by a miracle (for it was one of thoſe ſeven miracles wherewith Chriſt would honour the ignominy of his croſs.) Then till either they both reviled our Saviour, or the better of them ſeemed, at leaſt by his ſilence, for a ſeaſon to conſent to the other. In whoſe example we ſee, that every fool hath a bolt to ſhoot at afflicted godlineſs. Every curr is ready to fall upon the dog that he ſeeth worried: and every paſſenger to pull a branch from a tree that is felled. But there is no ſmall cruelty in compoſing Comedies out of the Tragedies of the Church: and ſo, to draw blood from that back which is yet blue from the hand of the Almighty. God threatneth *Edom* for but *looking upon Iacobs affliction in the day of their calamity*.

Obadiah 13.

Verſe 45. *Darkneſs over all the land*] The Sun hid his head in a mantle of black, as aſhamed to behold thoſe baſe indignities done to the Son of righteouſneſs, by the ſons of men. This darkneſs ſome think was univerſal: not onely over all the land of *Iury*, but over the whole earth (and ſo the text may be rendered.) *Tiberius*, ſay they, was ſenſible of it at *Rome*: *Dionyſius* writes to *Polycarpus*, that they had it in *Ægypt*. And another great Aſtronomer *Ptolomy* (if I miſtake not) was ſo amazed at it, that he pronounced, either nature now determineth, or the God of nature ſuffereth.

Sol non fert aſpectum illum miſerandum, quem ſine rubore & fronte indæi irrident. Aretius. ἐπὶ πᾶσαν τὴν γῆν.

Vnto the ninth hour] In this three hours darkneſs he was ſet upon by all the powers of darkneſs, with utmoſt might and malice. But he foyled and ſpoiled them all, and *made an open ſhew of them* (as the *Roman* Conquerers uſed to do) *triumphing over them on his croſs*, as on his chariot of ſtate, *Coloſ.* 2. 15. attended by his vanquiſhed enemies, with their hands bound behind them, *Eph.* 4. 8.

Verſe 46. *Jeſus cried with a loud voice*] Therefore he laid down his life at his own pleaſure: for by his loud out-cry it appears, that he could have lived longer, if he had liſted, for any decay of nature under thoſe exquiſite torments that he ſuffered in his body, but much greater in his ſoul. That which for the preſent ſeems to have expreſſed from him this doleful complaint, was, the ſenſe of his fathers wrath in the darkning of the body of the Sun over him: which though God cauſeth to *ſhine upon the juſt and unjuſt* for their comfort, yet was not ſuffered to ſhine upon him, for thoſe three ſorrowful hours together. When *Theodorus* the Martyr was racked and tortured by the command of *Iulian* the Apoſtate, an Angel, in the form of a young man, ſtood by him and comforted him, wiping off his ſweat with a fine linnen cloth, and pour-

Socrates. Theodoret.

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ing cold water on his vexed limbs. When Mr. *Saunders* Martyr was examined before *Steven Wincheſter*, he felt a moſt pleaſant refreſhing iſſuing from every part of his body to his heart, and from thence ebbing and flowing to each part again. *William Hunter* Martyr cryed out at the ſtake, *Son of God ſhine upon me*, and immediately the Sun ſhone out of a dark cloud ſo full in his face, that he was conſtrained to look another way: whereat the people muſed, becauſe it was ſo dark a little before. And I my ſelf was an eye-witneſs of a like anſwer returned from heaven, to a like prayer made by a penitent malefactour executed at *Eveſham* in *Worceſter-ſhire*, many years ſince. But our Lord Chriſt was forſaken of all theſe creature-comforts: and (which was worſe than all) of his Fathers favour to his preſent apprehenſion; left forlorn and deſtitute for a time, that we might be received for ever. Howbeit, perplexed though he were, yet not in deſpair; perſecuted, yet not forſaken; caſt down, yet not deſtroyed. He could ſay *My God* in the midſt of all, by the force of his faith, which individuateth God (as a Father ſaith,) and appropriateth him to a mans ſelf. And *Hilary* hath a good note, which here comes in, not out of place. *Habes conquerentem relictum ſe eſſe, quia homo eſt: habes eundum profitentem Latroni in paradiſo regnaturum, quia Deus eſt.* As man he cryes out *My God, my God*, &c. when, as God, he promiſeth paradiſe to the penitent thief.

Act. and Mon. fol. 1358. Ibid. 1398.

ἐγκατάλιπες eſt plus quam κατέλιπες ut deſerere quam derelinquere. 2 Cor. 4. 8, 9. ἡ αἴσις ἰσο-ποιεῖ τὸν θεὸν.

Verſe 47. *This man calleth for Elias*] A malicious miſtake, a deviliſh ſarcaſm. Whiles darkneſs was upon them, they were over-awed and huſht; their mouths were haltred (as horſes muſt be, ſaith the Pſalmiſt, as the Sea was by our Saviour,) and held in with bit and bridle, leſt they come near unto thee. But no ſooner was it light again, but they are at their old trade again; deriding our Saviour, and depraving his words, as if forſaken of his hope in God, he had fled to *Elias* for help: So when *Cranmer*, ſtanding at the ſtake, cryed out often, Lord Ieſu receive my ſpirit, a *Spaniſh* Monk that heard him, ran to a Noble-man there preſent, and tels him, that thoſe were the words of one that dyed in great deſpair.

Pſal. 32. 9. Mark 4. 39. πεφίμωσο.

Melch. Adam in vita Cranm.

Verſe 48. *And filled it with vinegar*] *Sorrow is dry*, we ſay. This *man of ſorrows*, more to fulfill the Scriptures, then for his own ſatisfaction, though extream dry no doubt (for now was the Paſchal Lamb a roaſting in the fire of his Fathers wrath) he ſaith, *I thirſt*, and had vinegar to drink: that we might drink of the water of life, and be ſweetly inebriated in that torrent of pleaſure that runs at Gods right hand for evermore, *Pſal.* 16. 11. See the Note on *Joh.* 19. 29.

Verſe 49. *Let us ſee whether Elias*, &c.] This mocking is the murther of the tongue, which therefore our Saviour ſuffered, *ut nos illuſori Satanæ inſultaremus*, ſaith one. It is reported of *Aretine*, that by a longer cuſtome of libellous and contumelious ſpeaking againſt men, he had got ſuch a habit, that at laſt he came to diminiſh and diſeſteem God himſelf. May not the ſame be made good of theſe malicious miſcreants?

Verſe 50. *Yielded up the Ghoſt*] Or, let go his ſpirit, *viz. to God that gave it*, to whom alſo he recommended it, *Luk.* 23. 46. teaching us what to do in like caſe. Our care herein may make even a Centurion, a graceleſs perſon, to glorifie God, ſaying, *Certainly this was a righteous man*, verſ. 47. When ſo great a Clark as *Eraſmus* dying with no better words in his mouth then *Domine fac finem, fac finem*, is but hardly thought of. How much more that *Engliſh Hubertus* a covetous oppreſſor, who dying, made this wretched will-paroll: *I yield my goods to the King, my body to the grave, my ſoul to the devil?*

Joh. Manlii. loc. com.

Verſ. 51. *The vail of the Temple was rent*] To ſhew that there was an end of the Levitical Liturgy; and that now there was free and open acceſs for all Saints to the throne of Gods grace: for the vail was a figure of the ſpirituall covering which was before the eyes of the Church till Chriſts coming.

And the earth did quake] To work a heart-quake in the obſtinate Jews, as in ſome it did: others of them had contracted ſuch an habitual hardneſs, ſuch a hoof upon their hearts, as neither miniſtry, nor miſery, nor miracle, nor mercy could poſſibly molliſie.

And the rocks rent] So they do, where ever Chriſt makes forcible entrance into any heart. *I will ſhake all nations, and then the deſire of all nations ſhall come*, Hag. 2. 7. A man will never truly deſire Chriſt, till ſoundly ſhaken. Gods ſhaking ends in ſettling, he rents us, not to ruin, but to refine us.

Ver. 52. *And the graves were opened*] To ſhew that death was now ſwallowed up in victory

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ctory by life eſſential: like as the fire ſwallows up the fuell, and as *Moſes* his ſerpent ſwallowed up the enchanted ſerpents.

And many bodies of the Saints] To ſhew that the heart-ſtrings of death, which before bound them in their ſepulchres, were now broken, and they enlarged to attend our Saviours reſurrection.

Verſe 53. *And appeared unto many*] Not to converſe again, as heretofore, with men, but to accompany Chriſt, that raiſed them, into heaven; and to be as ſo many ocular demonſtrations of Chriſts quickning power, whereby he ſhall alſo raiſe our vile bodies, and conform them to his glorious body the ſtandard, *Phil.* 3. *ult.*

Verſe 54. *Truly this was the Son of God*] *i. e. A divine man, a demy-god*, as theſe Heathens reputed thoſe in whom they beheld and admired any thing above the ordinary nature of men, and their expectation. Natural conſcience cannot but ſtoop and do homage to the image of God ſtamped upon his people; as being *afraid of that name of God whereby they are called*, *Deut.* 28. 10. There are that think that theſe ſouldiers, our Saviours executioners, were truly converted by the miracles they had ſeen, according to what Chriſt had prayed for them, *Luk.* 23. 34. And it may very well be: like as *Paul* was converted upon Saints *Stevens* prayer; as *Juſtin Martyr* and others were, by beholding the piety and patience of the Primitive Chriſtians, and as *James Silveſter* executioner at the Martyrdome of *Simon Laloe* at *Dyjon*. He ſeeing the great faith and conſtancy of that Heavenly Martyr, was ſo compuncted with repentance (ſaith Mr. *Fox*,) and fell into ſuch deſpair of himſelf, that they had much ado to faſten any comfort on him, with all the promiſes of the Goſpel: till at length he recovered, repented, and with all his family, removed to the Church of *Geneva*: Chriſtians have ſhewed us glorious power (and have as good ſucceſs) in the faith of Martyrdome, as in the faith of miracles; working wonders thereby upon thoſe that have ſought and ſuckt their blood.

Ὁ δ' ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. *Centurio autem, & qui cum eo erant, cuſtodientes Jeſum, viſo terræmotu & his quæ fiebant, timuerunt valde, dicentes, Vere filius Dei erat iſte.* *Matth.* 27. 54. *Centurio vero, & qui cum eo erant, obſervantes Jeſum, viſo terræmotu & his quæ fiebant, timuerunt valde, dicentes, Vere filius Dei erat iſte.* *Luk.* 23. 47. *Videns autem Centurio quod ſic clamaſſet expirans, dixit, Vere homo iſte filius Dei erat.* *Mar.* 15. 39. *Ὁ δὲ ἑκατόνταρχος ἰδὼν τὸ γενόμενον ἐδόξαζε τὸν θεὸν, λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.* *Centurio autem, cum vidiſſet quod factum fuerat, glorificabat Deum, dicens, Certe homo iſte juſtus erat.* *Luk.* 23. 47.

Verſe 55. *And many women were there*] More hardy then the Diſciples, who all, ſave *John*, were fled and hid. Oh ſtand (ſaith a Divine,) and behold a little, with thoſe devout women, the body of thy Saviour, hanging upon the croſs. See him afflicted from top to toe. See him wounded in the head, to heal our vain imaginations. See him wounded in the hands, to heal our evil actions. See him wounded in the heart, to cure our vain thoughts. See his eyes ſhut up, that did enlighten the world: See them ſhut, that thine might be turned from ſeeing of vanity. See that countenance ſo goodly to behold, ſpetted upon and buffetted, that thy face might ſhine glorious as the Angels in heaven, *&c.* See the Note on *Job.* 19. 25.

Beholding afar off] Either out of womanly modeſty, or weakneſs of faith; which, when it is in heart, is able by its native puiſſance to pull the very heart as it were out of hell, and with confidence and conqueſt to look even death, and the devil in the face; as we ſee in *Anne Askew*, *Alice Driver*, and other brave women, that ſuffered ſtoutly for Chriſt.

Verſe 56. *Among which was Mary Magdalen*] Love is ſtrong as death: good blood will never bely it ſelf. *Mary* alſo the mother of Ieſus was there, ſitting with the ſword thorow her heart, that old *Simeon* had forehight her. See *Joh.* 19. 26, 27. with the Note upon that text.

Verſe 57. *A rich man of Arimathæa*] Not many ſuch, tis well there are any. *Joſeph* was a Counſellour, a Senatour, one of the Sanedrim or ſeventy Seniours. Chriſt finds friends in the moſt tempeſtuous times and unlikely places; as in *Ahabs* and *Nero's* court. Some good *Obadiah*, or *Oneſiphorus*, to ſeek out *Paul* the priſoner, and refreſh his bowels. *Serena* the Empreſs, wife to *Diocleſian* that bloody perſecutor, was a Chriſtian, and a great friend to the true Religion. So was the Lady *Anne* (wife to our King *Richard* the ſecond,) a diſciple of *Wickliff*; whoſe books alſo ſhe conveyed over into *Bohemia* her countrey, whereby a good foundation was laid for the enſuing Reformation. *John* of *Gaunt* ſhewed himſelf a great favourer of *Wickliff*: The like did the Electour of *Saxony* for *Luther*. *George* Marqueſs of *Brandenburg*, in a meeting of the Emperour and States at *Ausborough*, zealouſly profeſſed that he would rather kneel down preſently in the preſence of them all, and yield his head to be ſtruck off by the Executioner, then deny Chriſt and his Goſpel.

Verſe 58. *He went to Pilate*] It was time for him now or never to ſhew himſelf, and to

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. *Centurio autem, & qui cum eo erant, cuſtodientes Jeſum, viſo terræmotu & his quæ fiebant, timuerunt valde, dicentes, Vere filius Dei erat iſte.* *Matth.* 27. 54. *Centurio vero, & qui cum eo erant, obſervantes Jeſum, viſo terræmotu & his quæ fiebant, timuerunt valde, dicentes, Vere filius Dei erat iſte.* *Luk.* 23. 47. *Videns autem Centurio quod ſic clamaſſet expirans, dixit, Vere homo iſte filius Dei erat.* *Mar.* 15. 39. *Ὁ δὲ ἑκατόνταρχος ἰδὼν τὸ γενόμενον ἐδόξαζε τὸν θεὸν, λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.* *Centurio autem, cum vidiſſet quod factum fuerat, glorificabat Deum, dicens, Certe homo iſte juſtus erat.* *Luk.* 23. 47.

Hist of Coun. of Trent. 417.

to wax bold, *Mark.* 15. 43. the *Spaniards*, they say, abhor dangers, never adventuring upon hard enterprizes, but aiming to proceed securely. Christs disciples must speak and do boldly in the Lord, *Act.* 14. 3. whatever come of it. *Audendo Graci pervenere Trojam. Alexander* never attempted any thing, but he conceived it might be done, and he did it. Historians ascribe most of his success, to his courage; and tell us, that having a souldier of his own name in his army whom he knew to be a coward, he commanded him either to change his name, or shew his valour. So saith Christ to all his *Iosephs* and *Nicodemusses*; either play the men, or pretend not to me.

Mark 15. 46.

Verse 59. *He wrapped it in a clean linnen cloth*] Which he had bought new for the purpose, saith Saint *Mark*, to his no small cost: for linnen in those dayes was precious, so that an hankerchief among even the *Roman* riotours, was a rich token, as appears out of the Poet. Neither did this rich man lose his cost; for he is and shall be famous for it to the worlds end: though every body be not at leasure to do as *Palæottus* Archbishop of *Bonony* did, who wrote a great book of the shadow of Christs body in *Iosephs* new syndon; which was also commented upon by the Professor of Divinity there.

Nam Iudæis Iacobi ex libris mihi munera Fabullus & Veranius. Catul.

Verse 60. *And laid it in his own new tomb*] His own, which was now well warmed, sweetned and sanctified by our Saviours body, against himself should be laid there; as afterwards he might, and probably was too. A new tomb it was; and fit it should be for that virgin-body, or maiden-corps, as one calls it, untoucht and untainted. Besides, else it might have been suspected, that not Christ but another arose; or if he, yet not by his own, but by anothers vertue: like him who revived at the touching of the bones of dead *Elisha*, 2 *King.* 13. Buried our Saviour was. 1. That none might doubt of his death. 2. That our sins might be buried with him. 3. That our graves might be prepared and perfumed for us, as so many beds of roses, or delicious dormitories, *Isa.* 57. 2. He was buried in *Calvary*, to note that he died for the condemned: and in a garden, to expiate that first sin committed in the garden: and in another mans sepulchre, to note that he died for other mens sins, as some will have it. *Helena*, mother of *Constantine* the great, bestowed great cost in repairing this sepulchre of our Saviour, which the Heathens out of hatred to Christ had thrown down, and built a temple to *Venus* on the same ground. And *Ierusalem*, that poor ruinous city, being governed by one of the *Turks* Sanzacks, is for nothing now more famous then for the sepulchre of our Saviour again repaired, and much visited by the superstitious sort of Christians, and not unreverenced by the *Turks* themselves.

Func. Chronol.

Turk Hist. fol. 101

Which he had hewen out in the rock] For his own use. See the like 1 *King.* 13. 30. The *Thebans* had a Law that no man should make an house for himself to dwel in, but he should make first his grave. *Charls* the 5. Emperour, five years before he died, even when he was employed in his greatest affairs, caused a sepulchre to be made, with all things appertaining to it, necessary for his burial; and that secretly, lest it might be taken for ostentation or hypocrisie: Which things he had closely carried with him whithersoever he went five years together; some thinking there had been some great treasure in it: some other that there had been books of old stories: some thought one thing, some another. But the Emperour smiling, said, that he carried it about him, to mind him of his death.

S. R. B. *his Sum. Bon.* 511

And he rolled a great stone] Either for an inscription to the sepulchre, or for more safety to the body, or that the glory of the resurrection might be the greater, or all these together.

Verse 61. *And there was Mary Magdalen*] Carefully watching where they laid the Lords body, that they might not leave off *their kindness to him living or dead*, as she said of *Boaz*, Ruth 2. 20. Heavy they were as heart could hold: yet not hindred thereby from doing their duty to Christ. So *Daniel*, though sick, yet did the Kings business. Even sorrow for sin, if it so exceed, as to disable us for duty, is a sinful sorrow, and must be sortowed for.

Verse 62. *Now the next day that followed*] That is, on that high-day, that double Sabbath; they that had so oft quarrelled Christ for curing on the Sabbath, request a servile work to be done, of securing and sealing up the sepulchre. It is a common proverb, *Mortui non mordent*, Dead men bite not. But here Christ, though dead and buried, bites and beats hard upon these evil mens consciences. They could not rest the whole night afore, for fear he should get out of the grave some way: and so create them fur-

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further trouble. *Scipio* appointed his ſepulcher to be ſo placed, as his image ſtanding upon it might look directly toward *Africa*: that being dead, he might ſtill be a terror to the *Carthaginians*. And *Cadwallo*, an ancient King of this Iſland, commanded his dead body to be embalmed, and put into a brazen image, and ſo ſet upon a brazen horſe over Ludgate, for a terrour to the *Saxons*. It is well known that *Ziſca*, that brave *Bohemian*, charged his Taborites to flea his corps, and head a drum with his skin; the ſound whereof as oft as the enemies heard, they ſhould be appaled and put to flight. And our *Edward* the firſt, adjured his ſon and Nobles, that if he died in his journey into *Scotland*, they ſhould carry his corps about with them, and not ſuffer it to be interred till they had vanquiſhed the Uſurper, and ſubdued the countrey. Something like to this, the Prophet *Iſaiah* foretelleth of our Saviour (and we ſee it here accompliſhed) when he ſaith, In that day *the root of Jeſſe ſhall ſtand up for an enſign to the people, and even his reſt* (or, as ſome read it, his ſepulcher,) *ſhall be glorious*. There are that think that theſe words, *The day that followed the day of the preparation*, are put ironically, or rather by way of a facetious jeſting *Aſteiſmos*, againſt the hypocritical ſabbatiſm of the High-prieſts, who would ſo worky-day-like, beg the body, ſeal the ſepulcher, and ſet the watch on that Sabbath, for the which they ſeemed to prepare ſo devoutly before it came. Iſa. 11.10.

Verſe 63. *Sir, we remember*, &c.] They that had forgotten ſo many ſweet and ſavoury ſayings of our bleſſed Saviour, and written them all in the ſand, could remember (but for no good purpoſe,) that which his diſciples could not ſo readily call to mind for their good and comfort; no nor underſtand it, when plainly told them, *Mark.* 9.32. The ſoul ſhould be as an holy Ark, the memory as the pot of Mannah, preſerving holy truths, for holy uſes. But moſt men have memories like nets, that let go the clear water, catch nothing but ſticks, and refuſe-ſtuff; or like ſieves, that retain the chaff, let go the good corn: like the creature *Cervarius*, that if he but look back, forgets the meat he was eating, though never ſo hungry, and ſeeks for new: or *Sabinus* in *Seneca*, who never in all his life could get by heart thoſe three names of *Homer*, *Ulyſſes* and *Achilles*. Old ſongs, old wrongs, *&c.* they can retain ſufficiently; but in matters of God, their memories ſerve them not.

This deceiver ſaid] *Men muſe as they uſe. Quis tulerit Gracchos?* who can endure to hear the devil taxing God of envy, as he did to our firſt parents? or theſe deceitful workers calling *the Faithful and true Witneſs*, a deceiver, a cheater, one who doth profeſs an art of coſening men to their faces? for ſo the greek word ſignifieth. We muſt look to hear all that naught is, either whiles alive, or when dead. *Melanchon mortuus, tantum non ut blaſphemus in deum, cruci affigitur*, ſaith *Zanchy*: and all becauſe he pleaſed not, in all points, the peeviſh Lutherans. In like manner many lewd opinions were fathered upon *John Wickliff* after he was dead; yea ſome that were monſtrous and diobolical, as that men ought, yea that God himſelf ought to obey the devil, &c. And this famous Doctor dying of a palſie, hath this charitable Eulogy or Epitaph beſtowed upon him by a Monk, *The devils inſtrument, Churches enemy, peoples confuſion, hereticks idol, hypocrites mirrour, ſchiſms broacher, hatreds ſower, lyes forger, flatteries ſink: who at his death deſpaired like* Cain, *and ſtricken by the horrible judgement of God, breathed forth his wicked ſoul to the dark manſions of the black devil.* The ſervant is not greater then his Maſter. Him they called *Beelzebub*, *Samaritan*, (that is Conjurer) Traitour, and here Deceiver. But what a mouth of blaſphemy opened that Pſeudo-Chriſtian, Emperour *Frederick* the ſecond, who was heard oft to ſay that there had been three notorious Impoſtors who had cheated the world, *viz.*, *Moſes*, *Chriſt* and *Mahomet*? O baſe!

Πλαζὶ Ø. *Euſtath. in Hom.* *Zanch. Miſcel. epiſt. dedcc.* *Speed.* *Tho. Walſingham.*

Verſe 64. *Command therefore*] How fain would the devil by his agents have kept Chriſt ſtill in the grave, when there they had him. But all in vain: for his reſurrection was to be the demonſtration of his deity, *Rom.* 1.4. and the ground-work of our ſafety, 1 *Cor.* 15.14. He turned therefore their counſel into fooliſhneſs, and in the ſight of ſo many armed witneſſes, roſe the third day, in deſpite of them, breaking the bonds of death as eaſily, as *Sampſon* did the green withs. Judg 16.7.

Leſt his diſciples come by night] A moſt vain, and yet a moſt vexing fear, ſuch as was that of *Herod* after he had beheaded *John* Baptiſt: he thought he heard that holy head ever ſhouting and crying out againſt him, for his cruelty. *This is John Baptiſt*, ſaid he, (when he heard the fame of Ieſus,) *whom I have beheaded*, Ex. 23.28. *I will ſend the hornet*, ſaith

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saith God, before thee. What was that hornet, but the misgiving fear of the *Canaanites* self condemning consciences, that haunted them perpetually? So here.

Verse 65. *Pilate said unto them*] He was willing to please both sides: and therefore condescends both to *Joseph* of *Arimathæa* for his burial, and to the Priests for securing the sepulcher. Κοινοφιλὴς *erat utpote qui ab omnibus gratiam inire cupiebat: quales quidam per jocum placentas dixit.* But if *I yet please men*, saith *Paul*, as once I did when I was a Pharisee, *I am no more the servant of Christ*: He scorns that such base counterfaisance should be found in his followers. *Mordecai* will not crouch or curry favour, to dye for it. *Micaiah* will not budge, though sure to kiss the stocks for his stiffness.

Gal. 1. 10.

Colos. 2. 8.

Ye have a watch] Appointed for the use and service of the Temple, a band of garrison-souldiers who had their captain, *Act.* 4. 1. and are here set to watch that true Temple, wherein *the Godhead dwelt bodily, i. e.* personally.

Verse 66. *So they went and made the sepulcher sure*] And now they seemed to dance upon Christs grave, as thinking themselves cock-sure of him. So did those bloody tyrants of the Primitive times (who proudly engraved upon pillars of marble, *Nomine Christianorum deleto, qui Remp. evertebant,*) make no other reckoning, but to raze out the name of Christ from under heaven. Therefore also they did not onely constitute laws and proclamations against Christians, but did engrave the same laws in tables of brass; meaning to make all things firm for ever and a day. But he that sat in heaven, and said, *Yet have I set my King upon my holy hill of Sion*, laughed at them, Jehovah had them in derision. Look how *Daniel* was innocently condemned, cast into the Lions den, had the door sealed upon him, and to see to, no hope or means of life was left him; and yet, by Gods good providence, he came forth untouched, and was made a greater man then ever; So our blessed Saviour was innocently condemned, cast into the grave, sealed up among the dead, and to common judgement left as out of mind: yet early in the morning, at the time appointed by the power of his deity, he raised himself from death, and gloriously triumphed over it and hell. Now *thanks be unto God which also causeth us to triumph in Christ*, having as prisoners of hope, brought us *out of the pit by the blood of the covenant*, Zach. 9. 11, 12.

Psal. 2. 4, 6.

2 Cor. 2. 14.

Chap. XXVIII.

Verse 1. *The first day of the week.*]

Εἰς μίαν σαββάτων.

Greek, *of the Sabbaths.* One day of seven is due to God of necessity. This the Scripture calls by an excellency, the Sabbath day, without a difference: as if it were the eldest brother to all the dayes of the week, which is called here and elsewhere *Sabbaths*, in the plurall, *Psal.* 24. *title*, A Psalm of *David.* To this the Greek addeth, *Of the first day of the week*, which now is the Christian Sabbath, called *the Lords day*, in honour of Christ, and in a thankful remembrance of his resurrection. See the Note on *John* 20. 1.

Revel. 1.

To see the sepulcher] To see what the Pharisees had done with the Lords body the day before (for they knew they had been tampering, & feared the worst, as love is suspitious) and to bring the spices, which by an easie errour, they had prepared, *Luk.* 24. 1. They knew not, belike, that *Joseph* and *Nicodemus* had been at that cost and pains before them; neither did any of them consider that what they did herein was superfluous, for that it was *impossible for Gods holy one to see corruption.* But he is pleased to pass by our well-meant weaknesses, where the heart is upright.

Acts 2.

Verse 2. *And behold*, &c] The holy Ghost here calls for as great attention, as if we had been present and seen it. *Remember* (saith Saint *Paul*) *that Jesus Christ of the seed of David, was raised from the dead, according to my Gospel.* All the four Evangelists have therefore punctually recorded it, that we may remember and ruminate it, as a main remarkable.

2 Tim. 2. 8.

There was a great earth-quake] *Pythagoras* said the reason of earthquakes was, the meeting of the dead: An odd conceit. But the true reason of this earthquake, was our

Nullam aliam causam dicebat terræ-motus quàm conventum mortuorum. Ælian. l. 4. *Ridicule.*

Saviours

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Saviours rising from the dead, in despite of infernal spirits, who therefore quaked as much as the earth did, as *Hilary* hath it. The earth shook both at Christs passion, and at his resurrection: Then, to shew that it could not bear his suffering: Now, to shew that it could not hinder his rising. *Resurgente virtutum cœlestium domino infernorum trepidatio commovetur.* Hilar.

Rolled back the stone] As an Officer sent to let Christ our of prison, without the keepers consent.

And sat upon it] In contempt of all their weapons, which fell out of their hands for wo, at the sight of the Angel. And as a mighty man when he sits down, shakes the bench under him, so do these the earth.

Verse 3. *His countenance was like lightning*] So that though he appeared in humane shape, yet it might easily appear that he was more then a man: his visage shewed his power, his habit his innocency, to the terror of the keepers, and comfort of the women.

Verse 4. *The keepers did shake*] And well they might, as coming to see they had born arms against God, and were therefore obnoxious to his wrath. It is a feareful thing to fall into the punishing hands of the living God here: How then will wicked men bear the horror of the last day? When they shall have an angry God over them, Hell gaping beneath them, an accusing conscience within them, the world all on a light fire about them, the elements melting like scalding lead upon them, the good Angels testifying against them, *Job* 20.27. the evil Angels waiting to worry them, and hurry them to hell? Oh the unspeakable akings and quakings of heart! the terrible apprehensions, the convulsions of spirit that shall seize and surprize them at that dreadfull day!

Verse 5. *Fear not ye*] As the wicked are forbidden to rejoyce for joy as other people, *Hos.* 9.1. So the godly to fear, so long as they have Christ by the hand; no, though the earth be removed, and the mountains cast into the midst of the sea. *David* would not fear the *shadow of death*, the darkest side of death, death in its most hideous and horrid representations, because *God was with him*: When *Manasseh*, that faced the Heavens in his prosperity, in trouble basely hides his head among the bushes, and is therehence fet, and bound with fetters. These desperate souldiers run away as dastards, when the women stand it out, and as true daughters of faithful *Sarah*, they are not *afraid with any amazement*. Psal. 46.2. Psal. 23.3. 2 Chron. 33. 14. 1 Pet 3.6.

I know that ye seek Jesus] God and his Angels know our goodness, why then should we hunt after mens applause? *Cæsar hoc ipso veram laudem meruit, quod falsam contempsit*, saith *Lipsius*: It should suffice us, to know, that our faith, how little soever seen or set by the world, *shall be found to praise, and honour and glory at the appearing of Jesus Christ*, 1 Pet. 1.7. The eclipsed Moon shall by degrees wade out of the shadow.

Verse 6. *He is not here*] *q.d.* You are much mistaken, and deserve to be chidden for your not crediting, or at least, your not remembring, that he foretold you of his resurrection. All which notwithstanding, *Come see the place*, &c. *q. d.* believe your own eyes at least. *Hilaris est hæc & plena gaudio invitatio*, saith an Interpreter. What marvel then though they departed with fear for their faithlesness, and joy for the good news the Angels had told, and shewd them?

For he is risen] *Consentaneum est Phœnicem ante postremum annum Neronis, significâsse Resurrectionem Christi, & omnium credentium, ex morte receptâ divinitùs vitâ.* The Phœnix is a fit embleme of the Resurrection. Dio in Nerone.

Verse 7. *And go quickly*] Angels are called Seraphims for their burning zeal: and are said to be winged creatures for their speediness in serving God and his people. *Gabriel* wearied himself, as it were, with swift flight, to certifie *Daniel* of his good acceptance in Heaven. And this Angel bids these women go quickly and carry the good news of the resurrection. Neither God nor Angels can abide oscitancy and dulness in any. *Tardis mentibus virtus non facilè committitur*, could the Heathen say. Dan. 9. 21. Cicer. 5. to Tusc.

Tell his Disciples] And *Peter* with the first, *Mark* 16.7. because he is most dejected (and it is God that *comforteth those that are cast down*, 2 Cor. 7.6. the Lyon of the Tribe of *Judah* spareth the prostrate prey) the rest are in their dumps, as well they may, for deserting Christ; but *Peter* especially for denying him. Now therefore, that he is in a *wilderness* of ploddings and perplexities, Christ speaks to his heart, *Hos.* 2.14. He loves to comfort those that are forsaken of their hopes. Satis est prostrasse leoni.

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Lo, I have told you] *q.d.* Be gone now about your busines: you have your full errand, and this is all I have at present to say to you. These good women, at first afraid of the Angel, are now hardly perswaded to depart from him: They could have been content to have heard him further. How unspeakably delicious unto us shall be that innumerable company of Angels, *Heb.* 12.22. that *World of Angels*, as the Hebrew Doctors call it, that *Panegyris* or Congregation-house of the first-born, enrolled in Heaven as free denisons? *O præclarum illum diem cum ad illud animorum concilium cœtumq; proficiscar*, &c. said the Heathen Orator.

Gnolam hammalcachim.

Cic. de Senect.

Verse 8. *And they departed quickly*] According as they were bidden. A ready heart makes riddance of Gods work, and does it up quickly, as afraid to be taken with its task undone. *Baruch* repaired earnestly, and had done quickly, *Neh.*3.20. *Alexander* being asked how he had so soon over-run so many Countreys? answered roundly, by making quick work, by dispatching, and not lingering long in a place.

Μηδὲν ἀναβαλλόμενος. *Plut.*

With fear and great joy] A strange composition, of two contrary passions: but frequently found in the best hearts, *Psal.*2.11. God loves at once familiarity and fear.

Verse 9. *Jesus met them*] *En obedientiæ præmium, timoris remedium*, saith *Parens.* God still meets his people in the use of his ordinances, shewing them great and mighty things that they knew not before, *Jer.*33.3.

Held him by the feet] As those that would loose him no more; The Saints do still the same by faith; clasping about Christ and cleaving unto him, as it were by corporal contact.

Verse 10. *Go tell my brethren*] *Brethren* still, though foully fallen, *Jer.*3.1. Infirmities discard us not, if bewailed, disclaimed, set against.

Verse 11. *Some of the Watch came into the City*] God would have the point of the Resurrection well proved, for our better settlement, in so weighty a matter. The Priests were unworthy to hear of it by an Angel: they shall hear of it therefore by the profane souldiers, who come in to them much affrighted, and thunder-struck, as it were, and told them all. Now the confession of an Adversary is held in Law to be the most certain demonstration of the truth, that can be.

Verse 12. *They gave large money*] *q.d.* We know that you Souldiers are good fellows, and both love and lack money. Now if you will but say thus and thus, you shall have a round sum payd you down in ready cash, *&c.* And what will not such men say or do for money? *Pecunia avidos fecit, forma mendacii industrios, jam illa promissio temerarios*, saith *Aretius.*

Verse 13. *Stole him away while we slept*] If it were so, 1. Ye kept a good watch the while; and wanted some *Epaminondas* to slay you for sleeping. 2. If all asleep, who told you his Disciples stole him? did you sleep waking, as Lyons do? or did they make so little noyse that you never heard them about it? as Sir *Francis Drake*, at *Tarapasa* in the *West-Indies*, found a *Spaniard* sleeping securely upon the shore; and by him thirteeen wedges of silver, which he commanded to be carryed away, not so much as once waking the man. Surely here it was neither so, nor so: but the Devil, who began at first his Kingdom by lying, and by lying still upholds it, set these fellows awork to say, as they were taught, any thing for money, though never so absurd and false. But money got on this manner will prove *aurum Tolosanum*, burn in thy purse, and bring Gods curse upon all thy substance.

*Camd. Elizab. fol.*222.

Verse 14. *We will perswade him, and secure you*] Hypocrites have enough, if they can collogue with men, and escape the lash of the Law. *God is not in all their thoughts*, or they think they can perswade him, and secure themselves. Hence that overflow of sin, through hope of impunity, and abundance of Atheism.

Psal.14.3.

Verse 15. *So they took the money*] So sequacious are such men to sin, where any thing is to be got by it. *Balaam* will venture hard for the wages of wickedness. Set but a wedge of gold in sight, and *Joshuah*, that could stop the Sun in his course, cannot stay *Achan* from fingering it.

And this saying is commonly reported] They were given up to believe this lie, because they received not the love of the truth, that they might be saved, 2 *Thess.* 2.10. There are that sense it otherwise. This saying is commonly reported; that is, this vile imposture of the Priests and Souldiers, wretchedly conspiring to cozen the world with such a base lie, is sufficiently known for a piece of knavery, and is so resented to this

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this day. Think the ſame of the *Trent*-conventicle, carried by the Pope, and his Agents, with ſo much fineneſs, &c. but ſo as now, all's come out to their eternal infamy.

Verſe 16. *Went away into Galilee*] They had ſeen him twice or thrice before at *Jeruſalem*: yet took a long journey here into *Galilee* to ſee him again. *Whom having not ſeen ye love*, 1 Pet. 1. 8. *Auſtins* wiſh was to ſee *Chriſtum in carne*. But if we had known Chriſt after the fleſh, yet ſaith S. *Paul*, henceforth ſhould we know him ſo no more, 2 *Cor.* 5. 16. ſith the comfortable preſence of his ſpirit, is better then his corporal preſence, and more to our benefit, *Joh.* 16. 7. By this it is, that though now we ſee him not, yet *believing*, *we rejoyce with unſpeakable and glorious joy*, 1 Pet. 1. 8. and muſt not think much of a journey, yea, though it be not to a Mountain in *Galilee*, but to the heavenly hils, from whence comes our help, to ſee the King in his beauty, *Chriſtum regem videre in decore ſuo*, which was *Bedes* wiſh. Iſa. 33. 17.

Verſe 17. *They worſhipped him, but ſome doubted*] Even whiles they worſhipped, they doubted: yet was not their worſhip rejected. The Lord knoweth his ſtill, 2 *Tim.* 2. 19. But they know not him ſtill, as here in this Text: howbeit they are *known of him*, Gal. 4. 9. and their whole way both known and approved, *Pſal.* 1. 6.

Verſe 18. *All power is given to me*] Chriſt premiſeth his power, and promiſeth his preſence, the better to perſwade them to ſet upon his work, his great work, of ſubduing the world to the obedience of the faith. Better may this King of Kings ſay, then that King of *Spain*, *Sol mihi ſemper lucet*; for he is Catholick Monarch: The Kingdoms of this world (and of the other too) are become the Kingdoms of our Lord, and *of his Chriſt*, *and he ſhall reign for ever and ever*, Rev. 11. 15. As for the Saints, how can they be but in an all-ſufficiency, ſith all is theirs, they being Chriſts, and Chriſt being Gods? what boldneſs may they take to go to Chriſt, as *Jacob* did to *Joſeph*, when he underſtood that the ſway of the whole land was in his hand? *&c.* See the Note on *Matth.* 11. 27. *Camd. Eliz.*

Verſe 19. *Go ye therefore*] In this my ſtrength, as *Gideon* did againſt the *Midianites*; and though but a barly cake, courſe and contemptible, yet ſhall ye overthrow the worlds Tents, yea the ſtrong holds of Satan: though you have but Lamps and Pitchers in your hands, yet ſhall ye atchieve great matters. The Apoſtles were thoſe white horſes whereupon the Lord Chriſt ſitting, went forth *conquering and to conquer*. *Britannorum in acceſſa Romanis loca, Chriſto patuerunt*, ſaith *Tertullian*. The *Burgundians*, much afflicted by the *Hunnes*, fled to Chriſt the God of the Chriſtians: whom after a long diſpute, they determined to be a great God, and a great King above all Gods. Sir *Francis Drake* tells us of twelve Martyrs burnt for Religion at *Lima* in *Mexico*, not two moneths before his coming thither. And he that ſet forth *New-Englands* firſt-fruits, aſſures us of ſome of thoſe Natives, that being converted to the Faith, lived Chriſtianly, and dyed comfortably. Judg. 7. 13. *Tert. adverſ. Judæos, cap. 7.* *Alſted. Chronol. pag 425.* World encomp. *pag 59.*

And teach all Nations] Gr. *Diſciple them*, make them Chriſtians firſt, and then teach them to obſerve, *&c. verſe* 20. as in Baptiſm they have promiſed: for otherwiſe it was pity that font-water was ever ſpilt upon their faces. In the Kingdom of *Congo* in *Afrike*, divers of thoſe Heathens, by the perſwaſion of the *Portugals*, arriving there, were content to become Chriſtians, and to be baptized: allowing of the principles of Religion, and profeſſing Chriſt, till the Prieſts preſſed them to lead their lives according to their profeſſion: which the moſt part of them in no caſe enduring, they returned back again to their Gentiliſm. As for the *Spaniſh* Converts in *Mexico*, they ſo little remember their Covenant made with Chriſt in Baptiſm, that many times they forget their very names ſoon after they have been baptized. Μαθητευσατε. *Diſcipulate.* *Abbots his Geog pag. 179.* *Brecrw. Enq.*

Baptizing them into the name of, &c.] That is, conſecrating them unto the ſincere ſervice of the ſacred Trinity, and confirming them by this holy Sacrament, in the Faith of the forgiveneſs of their ſins, and in the hope of life eternal. This is the end, uſe and efficacy of Baptiſm: which, *Piſcator* ſaith, few of the Fathers rightly underſtood: Thoſe Popiſh Aſſes certainly did not, who moved this fooliſh queſtion, *An aſinus bibens ex baptiſmo bibat aquam baptiſmi, & ſic aſinus dicendus ſic baptiſatus?* Pity but theſe Queſtionites had been preſent, when the young Scholar reading publikely the fift of the firſt of *Corinthians* for Probation-ſake, at the Colledge of *Bamberg*, when he came to that paſſage, *Expurgate vetus fermentum*, &c. *Sicut eſtis Azymi*. He not underſtanding the word *Azymi*, read, *Sicut eſtis aſini*. The *Melanct. apud Manl. loc. com. pag. 31.* *Ibid. 491.*

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wiser sort of Prebendaries there present said among themselves, *Cum à sapientioribus nolumus hujusmodi audire, à pueris audire cogimur.* Children and fools usually tell the truth.

Verse 20. *To observe all things*] Our obedience must be entire; as for subject, the whole man; so for object, the whole Law, That *perfect Law of Liberty*. The Gospel requireth, that in our judgements we approve, and in our practises prove, what *that good and holy, and acceptable Will of God is*. Those be good Catholicks, saith *Austin*, *qui & fidem integram sequuntur, & bonos mores*. But let carnal Gospellers either add practise, or leave their profession: renounce the Devil and all his works; or else renounce their baptism. As *Alexander* the great bad one *Alexander* a coward in his Army, change his name, or be a souldier.

I am with you alway] *viz.* To preserve you from your enemies, prosper you in your enterprizes, and to do for you whatsoever heart can wish, or need require. When Christ saith, *I will be with you*, you may add what you will: to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end to crown you with immortality and glory. All this and more is included in this precious promise.

Laus Deo.

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A COMMENTARY OR EXPOSITION Upon the GOSPEL according to S^t. Mark.

CHAP. I.

Verse 1. *The beginning of the Gospel,*&c.]

THE History of our Saviours life and death, Saint *Mark* is recorded to have written at the request of the *Romans:* In the Latin tongue say some (who pretend to have seen the Original Copie at *Venice*) but its more likely in Greek, a tongue (then) very well known to the *Romans* also. He begins with *Johns* Ministry, passing over Christs birth and private life for brevity sake (as it may seem) though, Papists feign many idle relations thereof, and so expose us to the jears of Jewish and Turkish miscreants. There are that make *Mark* an Epitomator of *Matthew.* But forasmuch as he neither begins like *Matthew*, nor keeps the same order, but relateth some things that *Matthew* hath not, and other things much larger then *Matthew* hath them; judicious *Calvin* thinks that he had not seen Saint *Matthews* Gospel, when he wrote his (as neither had Saint *Luke* seen either of them:) but that, being acted by the same spirit, they agree so harmoniously and happily; an undoubted argument of the Divinity of the Scripture, which therefore a Greek Father cals πανταχόθεν πᾶν, every way sutable to its self.

Euseb. *Hist. Eccles.l.2.c.15.* *ex* Clemente. Widmanstad. *Epist.de dic. Nov.Test.Syr.*

Calvin. *Harm.*

Nazianz.

Verse 2. *As it is written in the Prophets*] *Esay* and *Malachi:* so that there was no cause why that dead Dog *Prophyrie* should here bark and blaspheme, as if this testimony should be falsely fathered on all the Prophets, when *Esay* only was the Author of it.

Behold I send my Messenger before thy face] *Malachi* saith, *Before my face*, in the person of Christ: to shew that He and the Father are One.

Verse 3. *The voyce of one crying*] Here *Mark* begins the Gospel, at the preaching of

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of the Baptiſt, which the Author to the *Hebrews* begins at the preaching of Chriſt, *Heb.*2.3. But that is onely to prove that ſo great was our Saviours glory in his Miracles, that it matcheth, yea ſurpaſſeth that of the Angels, thoſe Miniſters of the Law. The ridiculous parallel of *Apollonius Tyaneus* with our Saviour by *Hierocles*, and the malicious exceptions of *R. Nizachon* againſt his doings and Miracles, are fully anſwered by *Euſebius* and *Munſter*, *Annot. in Mat. Hebraice.* As for *John Baptiſt*, he profeſſeth himſelf to be no more then a *Voyce*: And ſo indeed he was *Totus Vox*, All Voyce. His Apparel, his Dyet, his Converſation did preach holineſs as well as his Doctrine, *Mar.*6.20. *Joh.* 5.25.

Verſe 4. *John did Baptiſe in the Wilderneſs*] Like as at the promulgation of the Law, the people were commanded to waſh their Garments, and ſanctifie themſelves: ſo at the firſt publication of the Goſpel, to waſh their hands, and cleanſe their hearts; and in teſtimony or profeſſion thereof, to believe and be baptiſed for remiſſion of ſins.

Verſe 5. *All the Land of Judæa*] That is, a great ſort of them: but *John* quickly grew ſtale to them, *John* 5. 35. *Principium fervet, medium tepet, exitus alget.* Weak Chriſtians eaſily fall off, as leaves in Autumn, or untimely figs, *Rev.*6.13.

Verſe 6. *And John was clothed*, &c.] *Elias* alſo was a rough hairy man. Thoſe Worthies, of whom the world was not worthy, wandered about in Sheeps skins and Goats skins, *Heb.*11. but they were like the Ark, Goats hair without, but pure Gold within: Plutarch. or like *Brutus* his ſtaff, *Cujus intus ſolidum aurum corneo velabatur cortice.* *Buchanan* Peachams *comp. Gentlem.* ſeldom cared for a better out-ſide, then a rug-gown girt cloſe about him, yet his inſide was moſt rich.

He did eat Locuſts] Good meat (to thoſe there at leaſt) though courſe, and eaſily come by. Tartarians eat the Carrion-carcaſſes of Horſes, Camels, Aſſes, Cats, Dogs, Peach. Vally. yea, when they ſtink, and are full of Magots; and hold them as dainty, as we do Veniſon.

Verſe 7. *I am not worthy*] So *Jacob* cryed out of old: So the Centurion, *Matth.*8. So the Prodigal, *Luk.*15. So *Peter*, *Luke* 5.8. So *Auguſtin*, *Domine, non ſum dignus quem tu diligas.* I am not worthy of thy love Lord.

Verſe 8. *With the holy Ghoſt*] By whom your iniquity is taken away, *Eſay* 6.6,7. See the Note on *Mat.*3.11.

Verſe 9. *In thoſe days*] When the people flocked ſo faſt to *John*; that they might not miſtake him for the Meſſias, and that his Baptiſm might be the more famous.

Verſe 10. *He ſaw the Heavens opened*] The viſible Heavens: ſo that the Baptiſt ſaw ſomething above the Stars: So did *Steven*; ſo could Chriſt when he was upon the *Burton* of Melancholy. earth. It is a juſt wonder that we can look up to ſo admirable an height of the Starry-Sky, and that the eye is not tyred in the way: Some ſay it is five hundred years journey to it. Other Mathematicians tell us, that if a ſtone ſhould fall from the eighth Sphear, and ſhould paſs every day an hundred miles, it would be 65 years or more, before it would come to ground.

εὐδόκησεν. *Gratificavit. vulgat.* Verſe 11. *In whom I am well pleaſed*] And in him with us, whom he hath made gracious or *Favourites* in him the beloved One, *Epheſ.*1.5.

Verſe 12. *The ſpirit driveth him*] That is, ſuddenly carrieth him (who was moſt willing to go) as that legal ſcape-Goat, *Num.*16. into the Wilderneſs; and there permitted him to be tempted, but ſupported him under the temptation, that he came ſafe off again. *Sancti etiam nequaquam ſui juris ſunt, ſed toti ſpiritus cedunt imperio.* The Saints are at Gods beck and check.

Verſe 13. *And was with the wild beaſts*] Unhurt by them: as *Adam* was in the ſtate of integrity. Theſe fell creatures ſaw in Chriſt the perfect image of God; and therefore reverenced him as their Lord, as they did *Adam* before his fall, See *Job* 5.21,22.

Verſe 14. *Jeſus came into Galilee*] To decline *Herods* rage. And whereas it may ſeem that our Saviour herein took a wrong courſe, ſith *Herod* was Governour of *Galilee*; we muſt know, that the Phariſees were the men that delivered up *John* to *Herod*, *Mat.*17.11,12. And that but for them, there was no great fear of *Herod.*

Verſe 15. *And ſaying, The time is fulfilled*] Theſe were four of our Saviours Sermon-*Calvin. in Iſaiam.* heads. The Prophets of old were wont to ſet down ſome ſhort notes of their larger diſcourſes to the people, & to faſten them to the doors of the Temple, till the people had read them. And then they were taken down by the Prieſts, and laid up for the uſe of poſterity.

Repent

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Repent ye and believe, &c.] Repentance then is a Goſpel-duty, and (as ſome argue from this Text) before faith; the proper purchaſe of Chriſts blood, *Act.* 5.31. Indeed, Faith and Repentance keep up a Chriſtians life (ſaith a learned man) as the natural heat and radical moyſture do the natural life. Faith is like the innate heat: Repentance like the natural moyſture. And as the Phyloſopher ſaith, If the innate heat devour too much the radical moyſture, or on the contrary, there breed preſently diſeaſes: ſo if believing make a man repent leſs, or repenting make a man believe leſs, this turneth to a diſtemper. Lord caſt me down (ſaid a holy man upon his death bed) as low as Hell in repentance: and lift me up by Faith into the higheſt heavens, in confidence of thy ſalvation.

Verſe 16, 17, 18, 19, 20.] See the Notes on *Matth.* 4.18, &c.

Verſe 21. *He entred into the Synagogue, and taught*] This is noted as remarkable in Saint *Mark*, that he often inculcateth that our Saviour taught.

Verſe 22. *And they were aſtoniſhed*] If it could be ſaid of Dr. *Whitaker*, that *no man ever ſaw him without reverence, or heard him without wonder*; How much more of Chriſt, ſith grace was *poured into his lips? Pſal.* 45.2. D. Hall's *Epiſt. decad.* 1. *Ep.* 7.

As one that had authority] Seeſt thou a Preacher deliver the Word with ſingular authority (as *Paul*, we believe therefore we ſpeak) eſteem him very highly for the works ſake. The Corinthians are checkt, for that they were unruly, and would raign without *Paul*, 1 *Cor.* 4. *Zedekiah* is blamed, 2 *Chron.* 36.12. becauſe he humbled not himſelf before *Jeremiah* a poor Prophet, ſpeaking to him from the Lord.

And not as the Scribes] Frigidly and jejunely. Didſt thou believe thy ſelf, thou wouldſt never plead thy Clients cauſe ſo coldly and careleſly, ſaid *Cicero* to his Adverſary.

Verſe 23. *With an unclean ſpirit*] *Gr.* In an unclean ſpirit. An unregenerate man is *in maligno poſitus*, as S. *John* ſaith of the world. He is *inverſus decalogus*: whole evil is in man, and whole man in evil, till at laſt (without grace) he be ſatanized and tranſformed into a breathing Devil. By reaſon of the inhabitation of unclean ſpirits, our ſpirits have in them Trenches, Cages, Forts and ſtrong holds of Satan, 2 *Cor.* 10.4. ἐν πνεύματι ἀκαθάρτῳ. 1 John 5.19.

Verſe 24. *What have we to do with thee?*] Not to do with Chriſt, and yet vex a ſervant of Chriſt? Could the Devil ſo miſtake him, whom he confeſſed? It is an idle miſpriſion, to ſever the ſenſe of an injury done to any of the members, from the head.

Thou Jeſus of Nazareth] Though the Devils confeſſed Chriſt to be the Holy One of God, yet they call him *Jeſus of Nazareth*; to nouriſh the error of the multitude that thought he was born there, and ſo, not the Meſſias. Neither did the Devils cunning fail him herein, as appears, *John* 7.44.

Art thou come to deſtroy us?] Before the time: ſuch is the infinite goodneſs of God, that he reſpites even wicked men and ſpirits, the utmoſt of their torments.

I know thee who thou art] This he ſpake, not to honour Chriſt, but to denigrate him, as commended by ſo lying a ſpirit. *Laudari ab illaudato, non eſt laus*, ſaith *Seneca*.

The holy One of God] Some reſt in prayſing the Sermon, and ſpeaking fair to the Preacher. The Devil here did as much to Chriſt, to be rid of him. So did *Herod. Mark.* 6.20.

Verſe 25. *Hold thy peace*] *Capiſtrator*, be thou haltered up, or muzled. Chriſt would not hear good words from an evil mouth. High words become not a fool, ſaith *Solomon*. The Lepers lips ſhould be covered according to the Law. φιμώθητι.

Verſe 26. *And when the unclean ſpirit had torn him*] So he will ſerve all that he is now *at Inn with*, as *Bradford hath it*. You are the Devils birds (ſaith he to all wicked ones) whom when he hath well fed, he will broach you, and eat you, chaw you and champ you, world without end, in eternal wo and miſery. Serm. of Rep. pag. 70.

And cryed with a loud voyce] But ſaid nothing: according to *verſe* 25.

He came out of him] With as ill a will goes the worldlings ſoul out of his body. God tears it out, as *Job* ſomewhere hath it, death makes forcible entry. Job 27. 8.

Verſe 27. *For with Authority*] As he taught, ſo he wrought with Authority. The ſame word is uſed *verſe* 22. ἐξουσία.

Verſe 28. *His fame ſpred*] Thoſe that do worthily in *Ephrata*, ſhall be famous in *Bethlehem*, Ruth. 4. 11. *Cicero* worthily preferreth *Cato* before *Socrates*, *quoniam* *hujus* *Cic. de Amicitia.*

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hujus dicta, illius facta laudantur. But our Lord Christ was mighty both in *deed and word, Luk.*24.19.

Verse 29. *They entred into the house*] Happy house in such a guest. If *Elizabeth* held it so great a matter, that the Mother of her Lord should come unto her; what may *Peter* think, sith the Lord himself comes to give him a visit?

Luk. 1.

Verse 30. *Sick of a fever*] Which the Greeks denominate of the *heat* that is in it: the *Germans* of the *cold.* See the Note on *Matth.*8.14.

πυρετὸς

Verse 31. *The fever left her*] For Christ (the great Centurion that hath the command of all diseases, *Mat.*8.9.) had rebuked it, *Luk.*4.39. as once he did the red Sea, *Psal.*106.9. which therefore fled, *Psal.*114.3.

Verse 32. *When the Sun did set*] And the Sabbath was ended; for till then many held it not lawful.

Verse 33. *All the City*] *i.e.* The sick folk in the City, by a *Synecdoche.* As, all that were in debt or distress came to *David*, and he received them: So all that were diseased came to this Son of *David*, and he relieved them.

Verse 34. *Suffered not the Devils to speak*] For what calling had they to preach the Gospel?

Verse 35. *And in the morning*,&c.] The fittest time for prayer, or any serious business. Therefore not onely *David, Psal.*5.3. and other Saints, but also Heathens chose the morning chiefly for Sacrifice: as *Nestor* in *Homer*, the *Argonauts* in *Apollonius.* The *Persian Magi* sang Hymns to their gods at break of day, and worshipped the rising Sun. The *Pinarii* and *Potitii* sacrificed every morning and evening to *Hercules*, upon the great Altar at *Rome*,&c. Men should rise betimes on the Sabbath day especially, both the better to prepare for the publike, as also to consecrate as much time as they can. *Psal.*92.2. *Exod.*19. Shall *Philistims* be up betimes to go to see Dagon, Papists to Mattens, *Israel* to dance before their golden calf, *Exod.* 32.5,6. young men to go a *Maying*, *ringing*,&c. worldlings to their Markets, fairs, by peep of day; and shall Christians lie bathing in their beds on their Lords day?

Verse 36. *Followed after him*] Gr. *Followed hard after him*, as *Davids* soul did after God, *Psal.*63.8. and as Gods grace did after *David, Psal.*23.6.

Verse 37. *All men seek for thee*] But few seek Christ seriously, seasonably, sincerely. Hence so many miss of him: *Vix quæritur Jesus propter Jesum.* All men seek themselves, and not the things of Jesus Christ. *Phil.*2.21.

κωμοπόλεις.

Verse 38. *Let us go into the next Towns*] The neighbouring Burroughs, such as were between a City and a Town. Though secret prayer were sweet to our Saviour, yet he left it to preach and profit many.

Verse 39. *In their Synagogues*] Which were as Chapples of Ease, or petty-Parish-Churches, belonging to the Temple, as the Cathedral. In these it was lawful to pray, preach and dispute, but not to sacrifice, *Act.*15.21.

Verse 40. *Beseeching him*, &c:] *Morbi virtutum officina*, saith *Ambrose.* We are best, when we are worst, saith another. Therefore King *Alured* prayed God to send him alwayes some sickness.

Camden.

Verse 41. *Touched him*] *Immensæ gratiæ & bonitatis signum & tessera*, saith *Calvin.* And so it is of his infinite goodness, that he will touch our menstrous clouts, take at our hands our polluted performances.

Verse 42,43,44.] See Notes on *Mat.*8.3,4.

Verse 45. *Could no more openly enter*] For press of people, he was so frequented, that he was forced to withdraw.

CHAP.

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CHAP. II.

Verse 1. *And it was noised.*]

THe Son of righteousnes could as little lie hid, as the Sun in Heaven.

Verse 2. *Many were gathered together*] *Erasmus* observeth, that *Origen*, in his Sermons to the people, chideth them for nothing more, then for their thin assemblies to hear the Word, and for their careless hearing of that, which they ought to attend to with utmost diligence: *recte judicans*, saith he, *hinc esse præcipium pietatis profectum aut defectum.* *Erasm. in vitâ Orig. operib. præfix.*

Verse 3. *Which was born of four*] *Apprehensis quatuor lecti extremitatibus, vivo cadaveri persimilis.* Wicked men are living ghosts, walking Sepulchers of themselves. Bring them to Christ that they may be cured.

Verse 4. *They uncovered the roof*] Which in those Countreys was flat; so that they might walk upon it, *Deut.* 22. 8. preach upon it, *Mat.* 10. 27, &c.

Verse 5. *When he saw their faith*] By their works; as the goodnes of the promised Land was known by the grapes and fruits, brought back by the Spyes. In all our good works, Christs eye is upon our faith, without which, *it's impossible to please God.*

Verse 6. *But there were certain of the Scribes*] Little do Preachers know when they preach, what hearers sit before them. *Aranea fel est, quod api mel.* Some of our hearers carry *fel in aure*, as its said of some creatures, they carry their gall in their ears.

Verse 7. *Who can forgive sins*, &c?] Man may remit the *trespass*, God onely the *transgression.*

Verse 8. *Perceived in his spirit*] That is, by his Deity, as 1 *Tim.* 3. 16. *Heb.* 9. 14. Or, by his own spirit, as 1 *Pet.* 3. 8. not by inspiration, as 2 *Pet.* 1. 21.

Verse 9.] See the Note on *Mat.* 9. 5.

Verse 10. *Hath power on earth*] *Christus jure divino omnia faciebat; non injustâ aliqua virtute ac tyrannicâ.* Christ did all in his Fathers right, and not perforce.

Verse 11. *I say unto thee, arise*] See here our Saviours letters testimonial, wherby he approves his authority and power to be authentick. *Ye are our Epistle*, saith the Apostle. 1 *Cor.* 3. 2.

Verse 12. *We never saw it on this fashion*] Or, *Thus: Bullinger* observeth of this Evangelist, *quod fucum sæcularis sapientiæ & eloquentiæ, rei per se alioqui splendidissimæ, nusquàm allevit*, that he cares not to gild gold, or muddle over a Topar: but sets down things plainly without welt or guard of worldly wisdom, or eloquence. Truth is like our first parents, most beautiful, when naked. οὕτως.

Verse 13. *And he taught them*] To teach us, that nothing can be better and more useful to the Church, then wholsome teaching; which therefore our Saviour never neglected. It was grown to a Proverb at *Constantinople*, *Better the Sun should not shine, then* Chrysostome *not preach.*

Verse 14. *And as he passed by he saw Levi*] Our Calling is of Free-Grace, *Ezek.* 16. 6. *Esay* 65. 1. The Scribes and Pharises are let alone, and this Publican called to the work.

And he arose and followed him] Leaving his gainful trade, and following his own ignominy, ruin, death. *Nihil hic disputat unde vivere debeat*: faith fears no famine: Christ is an universal Good, an *All in all.*

Verse 15. *Many Publicans and sinners sate also*] All at *Matthews* charge; and he thought it well bestowed, to bring them to Christ. So *Paul*, being himself assured of salvation, could do or suffer any thing for the salvation of his poor countrymen. *Rom.* 8. 38, 39. with *Rom.* 9. 1, 2.

Verse 16. *They said unto his Disciples*] They durst not say it to Him: Where the hedge is loweste the beast breaks over. The Devil, as the Poet ——*quæ desperat renitescere posse, relinquit.* What he hopes not to effect, he never attempts. *Horat. de Arte Poet.*

Verse 17. *He saith unto them*] Though not for their sakes (for he knew it was to no purpose) yet for his other hearers sakes, he makes Apology, *Ier.* 3. 14, 15. God oft gives a Pastor after his own heart, for a few that are to be converted.

Verse 18. *The Disciples of* John *and of the Pharisees*] *Beza* notes, that onely here, and *Mat.* 22. 16. *Luk.* 5. 24. is mention made in the Gospel of the Pharisees Disciples, unhappy,

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doubtless in such perverse Tutors, somewhat a kin to *Protagoras*, of whom *Plato* writeth that he bragged of this, that whereas he had lived threescore years, he had spent fourty of them in corrupting of youth.

Plato in Menone.

Verse 19. *While the bridegroom is with them?*] Christ is *mel in ore, melos in aure, jubilum in corde.* There cannot be but musick in his Temple.

Verse 20. *Then shall they fast*] Novices are not to be tied to the austerities of Religion. The Pharisees are revived in the Anabaptists, *qui initiatis Christo ne risum quidem mediocrem admittunt*, saith *Calvin*. *Capistranus* the Minorite, sent by the Pope into *Germany* and other Countries *Anno* 1453. to preach obedience to the See of *Rome*, gat a great deal of credit to his corrupt doctrine, by such a Pharisaical severity. *Sed tales Doctores meretur mundus suo fastidio veritatis*, saith one, they that wil not receive the truth in love, are left to the efficacy of error.

Calvin in Mat. 9. 15.

Funccius in Chronolog.

Verse 21. *No man sowweth*] See the Notes on *Mat.* 9. 16, 17.

Verse 22.] See the Note on *Mat.* 9. 17.

Verse 23, 24.] See *Mat* 12. 1, 2, &c.

Verse 25. *Have ye never read?*] *Satis false, q. d. Ignoratis adhuc, quod adeo notum & tritum. Miror ego vestram vel insciliam, vel ignaviam.* Its a shame for you, that you are yet so stupid, or so stubborn.

Verse 26. *And to them that*, &c.] Though meaner men then *David*.

Verse 27. *The Sabbath was made for man*] That is, for mans safety and advantage. As he would be undone without it, he would grow wild, and forget God: so, if it stand in the way of his safety, it is not to be observed; as if an enemy then assault us, we may fight with him. *Pompey* could never have taken *Jerusalem*, but that the superstitious Jews refused to defend themselves on the Sabbath: which when he observed, he then on that day most fiercely assaulted them, and took their City.

Dio Cassius.

Verse 28. *Therefore the Son of man*] This Lordship taking beginning in Christ, seems to be, from him, derived to all that are in Christ. As *Psal.* 8. 4, 5. compared with *Heb.* 2. 6, 7. Whatever *David* speaks of man, is applied to Christ, and so is proper to the Saints, by vertue of their union with Christ.

Is Lord also of the Sabbath] And can dispense with it. The Schoolmen say that God can dispense with the materiallity of any precept in the decalogue, the three first excepted.

Chap. III.

Verse 1. *There was a man there*, &c.]

A Fit object inciteth and should elicite our bounty. Where God sets us up an Altar, we should be ready with our Sacrifices, with such Sacrifice God is well pleased, *Heb.* 13. 16.

παρατηρούντες. Verse 2. *And they watched him*] So carnal men do still watch and pry into professors and their conversation, 1 *Pet.* 3. 2. curiously observing what they may catch and carp at. But it is a brave thing to thrattle envy, to stop an evil mouth, to deny them occasion to blaspheme, as Christ did; to lead convincing lives, as *Bradford* and *Bucer* did, whom neither their friends could sufficiently praise, nor their foes find any thing to fasten on.

Act. and Mon.

Verse 3. *Stand forth*] That the miracle might be notified, and God the more glorified. It is a dishonour to a parent to hang his picture in a dark corner: so here, we should shew forth the vertues of him who hath called us, 1 *Pet.* 2. 9.

Verse 4. *To do good or to do evil*] Not to do good then, as there is opportunity, is to do evil. *Qui non, cum potest, servat, occidit. Non faciendo nocens, sed patiendo fuit*, it is said of the Emperour *Claudius*. Not robbing onely, but the not relieving of the poor, was the rich mans ruin, *Luke* 16. passive wickedness is taxed in some of the Churches, *Rev.* 2. & 3.

ψυχὴν. *To save life*] Gr. soul, for man, and man for the body of man. So *Psal.* 16. *Thou wilt not leave my soul in the grave*, that is, *my body*, as *Piscator* senseth it.

συλλυπούμενος. *simul dolens.* Verse 5. *With anger being grieved*] A sweet mixture of sinless passions. It is difficult to kindle, and keep quick the fire of zeal without all smoke of sin.

Verse 6.

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Verse 6. *With the Herodians*] Whom yet they hated in their hearts; but they can easily comport and comply to do Christ a mischief, as conceiving that Christ pertained to *Herods* jurisdiction.

Verse 7. *But Jesus withdrew himself*] *Tertullian* condemneth flight in any case: But *Patres legendi cum venia.* His Scholar *Cyprian* was of another, and better judgement. *Magister non tenetur in omnibus.* *Lib. de fuga persecut.*

Verse 8. *From beyond Jordan*] This Country by *Josephus* is called *Perœa*, as *Ultrajectum* in *Germany.* *Da Magistrum πέραν τοῦ Ἰορδάνου.*

Verse 9. *Lest they should throng him*] *Gr.* afflict him, press, or pinch him, as they did: a piece of his passion, *verse* 10. *διὰ τὸν ὄχλον.*

Verse 10. *As many as had plagues*] *Gr.* stripes, scourgings. Whom the Lord loveth he chasteneth with lesser and lighter afflictions, *and scourgeth every son, &c.* with hard and heavy judgements, as plagues, banishments, persecutions, &c. Oh the bloody wails that God hath left on the back of his best children! *μάστιγας.* Heb. 12. 6. *Non vulgares morbi sed saeviores, & inusitati, qui quasi clamitant de ira & pœna divina.*

Verse 11. *Thou art the Son*, &c.] The matter is well amended since Satans first on-set upon Christ. Then it was, If *thou be the Son of God.* The same power when he listeth, can change the note of the Tempter to us.

Verse 12.] See the Note on *Mat.* 12. 16.

Verse 13. *And calleth unto him whom he would*] *Nec volentis, nec volantis, sed Dei miserentis*, as a Nobleman, after *Paul*, gave it for his *Motto. It is not in him that willeth, nor in him that runneth*, though he run as fast in a bird can flie: *but in God that sheweth mercy.*

Verse 14. *That they should be with him*] As his household servants, more happy herein then those of *Solomon.* Christ hath many retainers, few fast and faithful servants that follow him in the regeneration. There are those that will wear his livery, but serve themselves.

Verse 15.] See the Note on *Mat.* 10. 8. *Mallem obedire quam miracula facere*, saith *Luther.* A man may do miracles in Christs name, and yet perish: But whoso calleth upon the name of the Lord, shall be saved.

Verse 16. *And* Simon *he surnamed* Peter] Not now, but after that famous confession of his, *Mat.* 16.

Verse 17. *Boanerges*] Syr. *Benai-regeschi, filii fragoris. Naz.* saith they were so called for the bigness of their voice. *Farellus* was famous for his loud speaking: when the envious Monks rang the Bells to drown his voice as he was preaching at *Metis*, *ille contrà ad ravim usque vocem intendit, nec vinci se à strepitu ullo passus est.* But there may be a great deal of force in a low language. *Basil* was said to thunder in his preaching, lighten in his life. *Hierom* was called *Fulmen Ecclesiasticum*, Athanasius *Magnes & Adamas.* A Loadstone for his sweetness, and an Adamant for his stoutness. The Apostles had fiery tongues, but yet cloven. *Barnabas* and *Boanerges*, *The son of Consolation and of Thunder* make a good mixture. The good *Samaritan* pours in wine to search the sores, and oyl to supple them. Discretion must hold zeal by the heel, as *Iacob* did his brother: these two must be as the two Lions that supported *Solomons* Throne. He that hath them, may be a *Moses* for his meekness, and a *Phinees* for his fervour. It was a good caution that *Oecolampadius* gave *Farellus*, *Evangelizatum, non maledictum missus, &c. laudo zelum, modo non desideretur mansuetudo, &c.* Thou art sent, not to rail, but to reveal holy truths in meekness of wisdom. *διὰ τὸ μεγαλόφωνον.* Melch. Adam. *in vita*, 114. *Oecol. Epist.*

Verse 18. And *Bartholomew*] See the Note on *Mat.* 10. 3.

Verse 19. *And they went into the house*] But could not rest in the house: for a demoniack was brought home to him, and the multitude met to hear; and Christ gratified them, with the neglect of himself. Now to all his he saith, as *Abimelech* did to his souldiers, *What ye have seen me do, make haste and do as I have done.* Mat. 12. 22.

Verse 20. *They could not so much as eat bread*] For when he was in the house to repose and refresh himself, they brought unto him a possessed person. Iudg. 9. 48.

Verse 21. *They went out to lay hold on him*] Some read, to lay hold on the multitude, as mad, because so eager and earnest, that they left not our Lord liberty for his necessary repose and repast. But if it be meant of Christ, his mother also may seem to have been in the common error, *Verse* 31. She was not then without original sin (as the *Franciscans* would have it, and do therefore name *Joachim* and *Anna* kissing, by which

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which his *Anna* conceived, say they, with the Virgin *Mary*) neither yet without actual sin, as here, *John* 2. 4 *Sed si peccatrix, non deprecatrix: quæ egebat, non agebat advocatum*, saith an Ancient.

Verse 22. *By the Prince of Devils*, &c.] A devilish blasphemy, occasioned perhaps, by the former calumny of his kinsmen. What advantages make our adversaries of our smaller differences? Every subdivision is a strong weapon in the hand of the contrary party.

Verse 23, 24, 25, &c.] See the Note on *Mat.* 12. 25, 26.

Verse 29. *Hath never forgiveness*] and yet *Bellarmine* teacheth, that the sin against the holy Ghost may be forgiven, *Lib.* 2. *de pœnitentia, cap.* 16. But it may be he was of their opinion that taught here in *England* in the reign of *Henry* 3. that to question the Popes sanctions, was the sin against the holy Ghost.

Dan. Hist. of Engl. fol. 163.

Verse 30. *Because they said*] That sin unto death begins in Apostasie, goes on in persecution, and ends in blasphemy.

Verse 31. *Then came his brethren*] Here the Evangelist returneth to the History he had begun to set forth, *verse* 21.

Verse 32. See the Notes on *Mat.* 12. 47. 48.

Act. and Mon. fol. 1559.

Verse 33. *Who is my mother*, &c.] Bishop *Ridley* is likewise said to have been very kind to his kinsfolks, yet not bearing with them any otherwise then right would require.

Chap. IV.

Verse 1. *And he began again*, &c.]

Scilicet, the self-same day wherein he had had that busie bout with the blasphemous Pharisees. See this Note on *Mat.* 13. 1.

Verse 2. *He taught them many things by Parables*] Ministers must likewise fetch comparisons from things most familiar, and best known to their hearers: as the Prophets from fishes when they have to deal with the Egyptians; from flocks and herds, when with the Arabians; from Merchandise and Navigation, when with the Tyrians and Sidonians, &c. And as our Saviour from fishing, when he dealeth with fishers: from sowing, when with seedsmen, &c.

Verse 3. *Hearken, behold*] Christ well knew the fickleness of mens spirits, and how every small matter calls them off, when most earnestly set to hear: See the Note on *Mat.* 13. 3.

Verse 4, 5. *&c.*] See the Notes on *Mat.* 13. 3, 4, 5. &c.

συνφαίνοντα καὶ αὐξάνοντα.

Verse 8. *Fruit that sprang up and increased*] This is spoken in opposition to the thorny ground, where the thorns grow up together with the corn, and over-top it: Whereas the good ground brings forth fruit increasing, and ascending: and although it have many thorns, yet grace is superiour to corruption, and keeps it under.

Verse 9. *He that hath ears*, &c.] A form of speech to stir up attention: like the Athenian Ἀκούσατε ἄνδρες; and our *Oyer*, from the French. Our Saviour *cryed and said so*, saith Saint *Luke*.

Verse 10. *And when he was alone*] Or *solitary*. A well-chosen season is a very great advantage.

Verse 11. *Unto them that are without*] That are in the Church, but not of the Church. She hath her hang-byes, that are as Wens or botches to the body.

ἐκείνοις τοῖς ἔξω τετ.

Verse 12.] See the Note on *Mat.* 13. 14, *&c.*

Verse 13. *Know ye not this parable?*] What a shame is that? Gross ignorance, under excellent means of knowledge, is a blushful sin.

And how then will ye know all parables?] *Anaxagoras* the Philosopher found himself benighted, and complained, *omnia esse circumfusa tenebris*, that there was a general darkness upon mens understandings. *Empedocles angustas esse sensuum semitas dixit*: *Empedocles* said that the pathwayes of the senses were too too narrow. And *Democritus*, that the truth lay hid in a pit that had no bottom. *Melanchthon* was heard to say, that he did not believe that there was any one man to be found in all *Germany*, that could rightly

Melch. Ad.

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rightly underſtand one whole page in *Ariſtotles Organon*. How much leſs can any one underſtand Goſpel-myſteries, but by a ſupernatural light? The *Romans* thought they had *Victory* tyed to them: we have not the knowledge of divine truths tyed to us, &c. But as the *Romans* dedicated a lake (the depth whereof was unknown) to Victory, ſo muſt we be wiſe to ſobriety; and what we cannot comprehend of Gods revealed will, run to Chriſt, and he will teach us: but ſtill cry, *O the depth!* *Tuba. Acad.* Rom. 11.

Verſe 16. *Immediatly they receive it with gaidneſs*] As children run away with ſweet-meats. But the new birth is ſeldom without pain, and without a flux of mortification. Leap-Chriſtians prove Apoſtates.

Verſe 17. *Immediatly they are offended*] They ſtumble at the croſs, and fall backwards. Theſe are *Proſperity-proſelytes*, holy-day-ſervants, politick profeſſors, *Neuter-paſſive* Chriſtians.

Verſe 21. *Is a candle brought*] Or *lighted*, *q. d.* Take the benefit of the light of the Goſpel, ſuffer it not to ſtand under a bed or buſhel: for *there is nothing hid*, viz. in our hearts, *but it ſhall be opened*, viz. by the power of the word moſt plainly. *Lex, lux*, the word is a curious *critick*, *Heb.* 4. 12.

Verſe 22. *There is nothing hid*, &c.] *i. e.* The Prophets have delivered nothing darkly of me, which you muſt not make more manifeſt, and for that end you are illightned, *Rom.* 16. 15. See *Mat.* 10. 26.

Verſe 23.] See *verſe.* 9.

Verſe 24. *Take heed what you hear*] As the husbandman is very curious in the choice of his ſeed.

With what meaſure you mete] *i. e.* As you mete to God in duty, ſo will God mete to you in mercy. *Cant.* 1. 3.

Verſe Ibid. *Shall more be given*] *ſc.* If you bring with you a loan of your former hearings. He that hears as he ought, every time he hears he grows ſomething more rich: he picks up the Goſpels pearls, and preſents them to God the next time, that he may have more. The good ſoul cannot be without ſome daily comings in from Chriſt.

Verſe 25. *For he that hath, to him ſhall be given*] Grace grows by exerciſe, and impairs by idleneſs: As that ſide of the teeth which is leaſt uſed in chewing, is apt to have more rhume ſettle upon it. Though both arms grow, yet that which a man uſeth, is the ſtronger and bigger: ſo is it in grace. God giveth *grace for grace*, and his righteouſneſs is revealed from faith to faith: that is, from a leſs meaſure to a greater. Whereas it is eaſie to obſerve an Eclipſe and decay of Gods gifts in them that uſe them not, till at laſt they may ſay with *Zedekiah*, *When went the ſpirit of God from me?* John 1. Rom. 1.

Verſe 26. *So is the Kingdom of God*] God ſows and reaps in the Church, though none obſerves it, and hath his fruit in due ſeaſon.

Verſe 27. *And ſhould ſleep*] Miniſters muſt reſt ſecure of the ſucceſs of their endeavours, having diligently done their duties. The Word may work many a year after: as they ſay of the Elephant, that ſhe brings not forth till thirteen years after ſhe hath conceived.

Verſe 28. *Firſt the blade, then the ear*] And the husbandman looks upon it with delight, in hope of an harveſt: ſo doth God take in good part our weak beginnings, whiles we ſtrive to be better: his bleſſing is upon our very *buds*, *Eſay* 44. 3. The firſt ſprings in the womb of grace are precious to him, *Eph.* 2. 1.

Verſe 29. *Becauſe the harveſt is come*] After long looking for, *Iam.* 5. 7. (See the Note there.) *When will it once be?* ſaith God *Ier.* 13. 27.

Verſe 30. *Whereunto ſhall we liken*, &c.] The wiſdom of God, the great Counſellor, ſeems to be at a fault for a fit expreſſion low enough for our ſlow apprehenſion.

Verſe 31, 32.] See the Notes on *Mat.* 13. 31, 32.

Verſe 33. *As they were able to hear*] Not as he was able to have ſpoken; a Miniſter muſt maſticate his matter as Nurſes do their childrens meat, and ſpeak to his hearers ſhallow capacities; or elſe he ſhall be a Barbarian to them, and they to him. He's the beſt Preacher ſaith *Luther*, that preacheth vulgarly, trivially, &c.

Verſe 34. *He expounded*] He read them the riddles, as it were, or untyed the knots. So *Judg.* 7. 15. We read of a dream and the interpretation, or breaking of it. A metaphor from the breaking of a Nut to get the kernel. ἐπέλυε.

Verſe 35.] See *Mat.* 13. 53.

Verſe

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Verse 36. *They took him*] *Viz.* out of that part of the Ship where he had taught, into another part more covenient, where he might rest. For he had preached all that day till the evening, without taking either repast or repose, *verse* 1.

Verse 37.] See the Notes on *Mat.* 8. 24, 25, &c.

Verse 38. *Asleep on a pillow*] Neither did the noise of the sea, nor the hurry of the seamen labouring for life, awake Christ, till his own time was come. Despair not, if help be not at hand at first, as we desire: but awake Christ, as here; and *Esay* 51. 9. God hath a mighty arm, but it may be asleep; the Church therefore cryes three times in a verse, *Awake.*

Verse 39. *Peace be still*] That is, have done quickly: so much the ingemination imports, *Gen.* 41. 32.

Pergе contra tempestatem: Cæsarem fers, & fortunam Cæsaris. Plut.

Verse 40. *Why are ye so fearful?*] *Increpatio cum admiratione*: As their, *Master, carest thou not*, &c. was *interrogatio conquerentis & reprehendentis.* But if *Cæsar* in a tempest could bid the Barge-man be of good cheer, for he carried over the fortune of *Cæsar*, which could not miscarry; how much more might those that were upon the same bottom with Christ, have been confident of a safe arrival?

How is it that ye have no faith?] A little they had, *Mat.* 8. 26. But this unexercised was, to comfort, as good as no faith.

Verse 41.] See *Mat.* 8. 27.

Chap. V.

Verse 1.] *See* Mat. 8. 28.

ἐν πνεύματι ἀκαθάρτῳ. Beza.

Verse 2. *A man with an unclean spirit*] *Græcè.* In an unclean spirit, *quod eum spiritus quasi inclusum teneret.* So the flesh is called *the old man*, as if it were the whole of a natural man: and the devil is said to *work effectually* in such, *Eph.* 2. 2. See the Note on *Mark* 1. 23.

Verse 3. *Who had his dwelling among the Tombs*] the burial-places of the Saints were antiently thought to have a kind of holiness in them. Hence grew that superstition of meeting and praying together at the Saints sepulchers; and afterwards of praying for them, and to them. Which to foment, the Devil usually haunted such places, there to play his pranks.

Verse 4, 5, 6.] See the Notes on *Mat.* 8. 28.

Verse 7. *I adjure thee by God*] *Exemplum horrendum impudentiæ sceleratorum spirituum*, saith *Beza.* To adjure one is to take an oath of him for our own security. An oath is not rashly to be undertaken, but by a kind of necessity, when it is exacted. Hence the Hebrew *Nishbang* is a passive, and signifieth *To be sworn*, rather then *to swear.*

Verse 8. *For he said*] Or, *For he had said*: and so had put him into a new hell, as it were,

Virg. *Qui si non aliqua nocuisset mortuus esset.*

Verse 9. *My name is Legion*] That is, a multitude. A legion was commonly among the Romans, saith *Isidore*, six thousand armed souldiers. Six thousand, six hundred, sixty six, saith *Hesychius.* So many devils were gotten in one poor man. Let us in him see, what the best of us have deserved: and, sith we have escaped, offer a Passeover each for himself.

Verse 10. *He would not send them away*, &c.] Because, saith *Cajetan*, they have several regions, where they most haunt, and do hurt: and are therefore loath to be put out of their old *quarters.*

Verse 11. *Nigh unto the mountains*] All this Country was full of hills (*intercursantibus montibus Galaad*) and mountains of *Gilead.*

Verse 12.] See *Mat.* 8. 20.

Verse 13. *Jesus gave them leave*] If Christ condescended to the Devils, though to the loss of others, will he not hear us?

Strabo Geog. lib. 16. *Into the Sea*] So that standing pool in *Gadaris* is called, which, *Strabo* saith, is of such a naughty nature, that if beasts taste of it, they shed their hair, nails, hoofs or horns.

Verse 14, 15.] See *Mat.* 8. 33.

Verse 15. *They come to Jesus*] And, amazed with the miracle, they expostulate not an injury;

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injury; but acknowledging him Lord of all, they beg him to be gone, leſt they ſhould ſuſtain further loſs by him: The *Devil ſhall have his dwelling again in themſelves rather then in their pigs* (as that Martyr phraſed it) *they will rather loſe Chriſt then their porkets.* Bradford.

And in his right mind] *Sanguis medici factus eſt medicina phrenetici.* The Chyrurgions blood was the ſick mans ſalve.

Verſe 17. *And they began*, &c.] See the Note on *Mat.* 8. 34.

Verſe 18. *Prayed him that he might be with him*] This poor man had taſted how good the Lord is; and deſired therefore to abide with him: when his Country-men of *Gadara* had onely ſeen his power, and were therefore glad to be rid of him.

Verſe 19. *Tell how great things*, &c.] This was all the fee Chriſt lookt for, for his cures. Words ſeem to be a ſlender and ſlight recompence: but Chriſt (ſaith *Nazianzen*) calleth himſelf the Word.

Verſe 20. *Began to publiſh in* Decapolis] A great mercy to them to have ſuch a Preacher ſent amongſt them. *Bethſaida* was denied this favour, *Mark* 8. 26.

Verſe 21. *He was nigh unto the Sea*] *Here*, and *now*, it was that *Levi* made him a great feaſt: whereof ſee *Chap.* 2. 15, 16.

Verſe 22, 23, 24.] See the Notes on *Mat.* 9. 18, &c.

Verſe 25. *And a certain woman*] This Hiſtory fell out fitly, that *Jairus* might be confirmed, and the different degrees of faith in ſeveral Saints, the better diſcerned.

Verſe 26. *And had ſpent all that ſhe had*] Phyſitians are many of them *crumenimulgæ, & ſordidæ poſcinummiæ.* They call their drugs δόσεις, gifts: yet we pay dear for them, beſides that they ſometimes give their patient a *Decipe* for a *Recipe*, which made *Chaucer* ſay, *Farewel Phyſick.* Plaut.

Juriſconſultorum idem ſtatus & Medicorum:
Damna quibus licitoſunt aliena lucro.
Hi morbos ægrorum, ægrorum litibus illi
Dant patienter opem, dum potiantur opum. Owen. Epigr.

Howbeit their greedy deſire of money ſeldome proſpereth with them.

Dicis te medicum, nos te plus eſſe fatemur:
Una tibi plus eſt littera quam medico. *Mendico ſc.* *Ibid.*

Verſe 28. *If I may but touch*] See the Note on *Mat.* 9. 21.

Verſe 30. *That vertue had gone out of him*] As heat goeth out of the Sun into the air, water, earth, earthly bodies, and yet remains in the Sun: ſo here. *Salienti aquarum fonti undas ſi tollas, nec exhauritur, nec extenuatur, ſed dulceſcit: ſeienti, etiam docendi officio, dulcedinem ſentiat, non ſentiat minutias.* A fountain is not drawn dry, but cleared: ſo skill is not loſt by communicating it to others, but increaſed.

Verſe 32. *And he looked round about*] He confuted the raſhneſs of his Diſciples, not with words, but looks. We may more fitly ſometimes ſignifie our diſlike of ſin by frowns, then by ſpeeches. *As the North-wind drives away rain*, &c.

Verſe 33. *Came and fell down*] *Sc.* Upon her knees, and at his knees, as Suppliants uſed alſo to do among the Heathens; who therefore conſecrated the knees to mercy. *Genua miſericordiæ conſignavit antiquitas.*

Verſe 34. *Daughter, thy faith*, &c.] They that can ſhame themſelves to honour Chriſt, ſhall receive much ſettlement, and inward ſatisfaction.

Verſe 35. *Thy daughter is dead*] Chriſt commonly reſerves his holy hand for a dead lift. Τεθνᾶναί σε ἔγω. Hom.

Verſe 36. *Be not afraid, onely believe*] Faith quelleth and killeth diſtruſtfull fear: but awfull dread it breedeth, feedeth, foſtereth and cherriſheth.

verſe 37. *Save* Peter, *and* James, *and* John] Still *Andrew* is excluded, though *Peters* brother, an Apoſtle of equal ſtanding, & a good man: yet he is not offended, but content to be accounted a loyal Subject for the general, though he was no Favorite in theſe particulars.

Verſe 38, 39.] See *Mat.* 9. 23, 24.

Verſe 40.] See the Note on *Mat.* 9. 24. &c.

Verſe 41. *Talitha Cumi*] The Syriack was then the *vernacula*, or vulgar-tongue: for the Jews had loſt their ancient language, in that ſeventy years continuance in *Babylon.* ἐξέστησαν ἐκστάσει μεγάλῃ.

Verſe 42. *They were aſtoniſhed with a great aſtoniſhment*] Gr. *With an extaſie of admiration*: they were even carried out of themſelves, *vix ſui compotes.*

Verſe 43. *That no man ſhould know it*] Leſt he ſhould be too ſoon known and acknowledged by the people. But when he knew that he was ſhortly to die, he openly reſtored to life *Lazarus*, and the Widows ſon. Every thing is beautiful in its ſeaſon.

CHAP.

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Chap. VI.

Verſe 1,2.] *See* Mat. 13. 54.

τέκτων. Verſe 3. *Is not this the Carpenter?*] Not the *Smith*, as *Hilary* and *Ambroſe* render it. Chriſt made yoaks and ploughs, ſaith *Juſtin Martyr*. And hence in his preaching he drew ſimilitudes from the yoak, *Mat.* 11. 29. and plough, *Luk.* 9. 62. ſaith *à Lapide*. See the Note on *Mat.* 13. 55.

Verſe 4.] See *Mat.* 13. 57. *John* 4. 44.

Verſe 5. *He could do there no mighty work*] He could not, becauſe he would not. Note here the venemous nature of infidelity, that transfuſeth as it were, a dead palſie into the hands of omnipotency, diſabling Chriſt, in a ſort, to do ſuch a man good. Chriſt by his abſolute power cau do all things: by his actual power he can do no more then he will do.

Verſe 6. *And he marvelled*] Unbelief muſt needs be a monſtrous ſin, that puts Chriſt to the *marvel*.

Verſe 7. *By two and two*] Both for more authority, and for mutual comfort. Two are better then one, *Eccl.* 4. 9. See the Note there, and on *Mat.* 10. 1, 2.

Verſe 8. *Save a ſtaff*] Such a one as may eaſe and relieve you, not ſuch as may cumber and hinder you, *Mat.* 10. 10. So that ſeeming contradiction is aſſoyled.

χαλκὸν. *No money in your purſes*] Gr. *No braſs* in your girdles. The moſt uſual material of money among the Roman Princes was ſeldome gold or ſilver, moſt times braſs, ſometimes leather, *Corium formâ publicâ percuſſum*, as *Seneca* hath it. The like is ſaid to have been uſed here in *England*, in the times of the Barons Wars. And why not? ſith Opinion ſets the price upon theſe outward good things; and *Anno* 1574 the Hollanders, then being in their extremities, made money of paſt-board.

Hiſt. of Netherlands.

Verſe 9, 10, 11.] See Notes on *Mat.* 10. 9, 10, 11.

Verſe 12. *That they ſhould repent*] This muſt be done; or men are utterly undone, *Aut pœnitendum aut pereundum*. Hence Repentence is ſo preſſed and preached in both Teſtaments, *Exod.* 23. 20. with 33. 2, 3, 4. Immediatly after God had given the Law (by the rules and threats whereof God the Father was to proceed, ſaith One) and after they had tranſgreſſed it, he could not go along with them, for he ſhould deſtroy them: but his Angel, that is Chriſt, he would ſend with them; who alſo would deſtroy them, if they turned not and repented according to the rules of his Law, the Goſpel.

Beze Confeſſ. Verſe 13. *And anointed with oyl many, &c.*] By the miſunderſtanding of this text, and that *Jam.* 5. 14. *Pro paſtoribus habuit Eccleſia unguentarios, & pigmentarios; qui hoc prætextu miſeras oviculas non tantum ungerent, ſed etiam emungerent.* This oyl in the text was uſed, not as a medicine, but as a ſign & ſymbol of that power of miraculous healing.

Ἀθρόως οἷα τὶς ἡλίου βολὴ. Euſeb. *l.* 2. *c.* 3. Verſe 14. *For his name was ſpread*] By miracles, as by wings the Goſpel quickly ſpread far and neer. *Euſebius* ſaith that the Goſpel ſpread at firſt through the world, like a Sun-beam. When *Luther* firſt ſtirred, it was carried through the Chriſtian world, as on Angels wings. This was that miracle, which we, in theſe laſt times, are to look for.

Verſe 15. *Or as one of the Prophets*] *Luke* hath it, *One of the old Prophets is riſen again*. Some great changes they looked for, now that the *Meſſias* was expected, according to *Hag.* 2. 7.

Verſe 16.] See the Notes on *Mat.* 14. 2, 3, &c.

Ἐνεῖχεν αὐτῷ. Verſe 19 *Herodias had a quarrel againſt him*] *Gr.* Hung over him, as highly diſpleaſed at him, and waiting an occaſion to be even with him. *Veritas odium parit*, they that follow truth cloſe at heels, may have their teeth ſtruck out, though ſhe be a good miſtreſs. *Tange montes & fumigabunt*. As wild beaſts cannot endure fire, ſo neither can carnal hearts fervency and plain dealing. Poor *Zegedine* ſuffered many years captivity in miſery and Irons by the Turk, for one word in a ſermon, which diſtaſted a woman, without the leaſt cauſe. *Melch. Adam. in vita.*

Verſe 20. *For Herod feared John*] Holineſs is majeſtical. *Holy and reverend is Gods name*, *Pſ.* 111. 9. therefore *reverend*, becauſe *holy*. He honoureth his Saints in the conſciences of their greateſt enemies.

πολλὰ ἠπόρει *multum hæſitabat.* *He did many things*] Or, as ſome copies have it, *He doubted in many things*: he was often ſet at a ſtand, and knew not how to ward off the dry-blows of the word, nor which way to look, it came ſo cloſe to him.

Verſe

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Verſe 21. *Made a ſupper*] The antients took a light dinner uſually, and therefore called it *Prandium quaſi perendium*: at ſupper they feaſted more freely, and therefore called it Δεῖπνον, παρὰ τὸ δεῖν σῶν ἔνεκεν, becauſe then their daies work was done.

Verſe 22. *Came in and danced*] With immodeſt geſticulations and trippings on the toe, wherewith the old fornicator was ſo inflamed, that he ſwore ſhe ſhould have any thing of him. ὀρχήσατο tripudiabit, Baccharum more.

Verſe 23. *To the half of my Kingdom*] What was his whole kingdom to the life of that precious man, of whom the world was not worthy? Shortly after, he was turned out of his kingdom, and (its to be feared) out of Gods too.

Verſe 24. *And ſhe went forth*] The men and women dined not together, In *Barbary*, tis death for any man to ſee one of the Zeriffs concubines.

Verſe 25.] See *Mat.* 14. 8.

Verſe 26. *And for their ſakes that ſate with him*] *Sic plerique, malum iter ingreſſi, poſt cum ſe errare reſciſcant, non deſciſcunt tamen, ne leves videantur: ſui dictis domini, ut dicunt, eſſe volunt.* Some, rather then be worſe then their words, will violate their conſciences. Cartwright.

Verſe 27, 28, 29.] See *Mat.* 14. 10, 11, 12.

Verſe 30. *And the Apoſtles gathered themſelves to Jeſus*] As the chickens, frighted by the kite, hover and cover under the hens wing; that had before lain duſting themſelves in the Sun-ſhine: So the Diſciples terrified, perhaps, with the tidings of *Johns* death, run to Chriſt for ſhelter, under the ſhadow of the Almighty, *Pſal.* 91. *Fides eſt quæ te pullaſtrum, Chriſtum gallinam facit, ut ſub pennis ejus ſperes: nam ſalus in pennis ejus*, ſaith *Luther*. It is faith that maketh thee the Chicken, Chriſt the Hen, that thou mayſt hope for help under his wings. συνάγονται.

Verſe 31. *Reſt a while*] God would not have the ſtrength of his people to be exhauſted in his ſervice: but that reſpect be had to the health of their bodies, as well as to the welfare of their ſouls. Therefore the Prieſts of the Law took their turns of ſerving in the order of their courſe, as *Zacharias*, *Luke* 1. 8. And the Miniſters of the Goſpel are allowed to drink a little Wine, for their healths ſake, as *Timothy*. Thoſe that neglect their bodies, muſt reckon for it. *Col.* 2. 23.

Verſe 32.] See *Mat.* 14. 13.

Verſe 33. *Ran a foot thither*] That is, they came thither by land, not by ſea; whither on foot or a horſeback: for many of them were not able to foot it, as being weak, lame, maimed, &c. Καὶ συνέδραμον πεζῇ ubiq; opportune. Sculet.

Verſe 34. *They were as Sheep*, &c.] They were all ſlaves to the Romans, and many of them lame and diſeaſed: but nothing troubled Chriſt ſo much as this, that they wanted Paſtors and Teachers. They that are without a teaching Prieſt, are ſaid to be without God in the world, 2 *Chron.* 15. 3.

Verſe 35. *And when the day was now far ſpent*] *Beza* renders it, *Cum jam multus dies eſſet*. Our forefathers had a ſaying,

The Summers day is never ſo long,
But at length 't will ring to even-ſong.

Verſe 36.] See *Mat.* 14. 15.

Verſe 37. *Shall we go and buy*, &c.] q. d. *Yes: a likely matter ſurely*: Where's your money? have we two-hundred pence to cater for ſuch a company? It is *Interrogatio cum admiratione, atque adeò cum ironia quadam conjuncta*, ſaith *Beza*. A queſtion not without a jear.

Verſe 38, 39.] See *Mat.* 14. 17. & *John* 6. 8, 9.

Verſe 40. *Sate down in ranks*] *Gr.* ranks, ranks; that is, *rank by rank*, as rows or borders of beds in a garden. *Ordinatim res in Eccleſia faciendæ.* Church-work is to be done decently, and in order. πρασιαὶ πρασιαί, Hebraiſmus, ut Exod. 8. 14.

Verſe 41, 42. &c.] See *Mat.* 14. 20. & *John* 6. 12, 13, 14.

Verſe 46. *And when they had ſent them away*] *Viz.* the people, *verſe* 45. and that with tokens of ſingular good will, as the Greek word ſignifies, and ſo is uſed *Luke* 9. 61. *Act.* 18. 21. Ἀποταξάμενος.

Verſe 47.] See *Mat.* 14. 23. & *Joh.* 6. 18, 19.

Verſe 48. *Would have paſſed by them*] Either the more to try them, or rather to ſpare them: becauſe he foreſaw they would be further frighted elſe.

Verſe 49. *A ſpirit*] *Gr.* a *Phantaſm*, or *apparition*. φάντασμα.

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Verse 50. *It is I*] *I* with an *Emphasis*: q. d. It is I; not a Spirit. A concise kind of speech, importing his haste to comfort them. He comes *leaping over the mountains of Bether*, all lets and impediments. Cant. 2. 17.

Chap. VII.

Verse 1.] *See the Note on* Mat. 15. 1.

κοιναῖς χερσὶ

Verse 2. *With defiled*] Gr. *with common hands. Common* and *defiled* is one and the same in Greek, and other languages: to shew that those that come to holy things with common affections and carriages, profane them.

ἐμέμψαντο.

They found fault] They *mumped* at it, as we say: they dispraised, accused, complained. *Vituperant homines quam collaudant promptius*, saith one: Another being demanded, what was the easiest thing in the world? answered, To find fault with another. Μαμᾶσθαι ῥᾷον ἢ μιμεῖσθαι, saith a Third: It is easier to find a fault, then to mend it.

Sedulo & accurate. Syr. Godwins *Antiq.* Heb. *p.* 49.

Verse 3. *Except they wash their hands oft*] Or up to the Elbow, or with utmost diligence. The Pharisees deemed it as great a sin to eat with unwashen hands, as to commit fornication. Do not our Modern Pharisees the Papists as much? Fornication is a money matter with them; but to eat an Egge in Lent, or the like, a deadly sin. You may see them sometimes in *Italy* go along the streets with a great rope about their necks, as if they were dropped down from the gallows. And sometimes they wear a sawsedge or a swines-pudding in place of a silver or gold chain. Is not this sufficient to deserve heaven by?

Bee-hive of *Rome*, *p.* 24.

Βαπτισμοὺς. *Just. in dialog.*

Verse 4. *Washing of Cups*] Gr. *Baptisms.* The Pharisees were great washers of the out-side. Whence *Justin Martyr* calls them *Baptists*, by a peculiar Epithite.

Verse 5, 6.] See the Note on *Mat.* 15. 2, 3.

κενῶς.

Verse 7. *In vain do they worship me*] Sith they do lose their labour, and worse; for they commit sin. Displeasing service is double dishonour.

καλῶς. *Sanè Benè.*

Verse 8. *Ye hold the tradition of men*] Gr. With tooth and nail ye hold it, *Mordicus retinetis*, as if on that hinge hung all your happiness.

Verse 9. *Full well ye reject*] q. d. Its finely done of you, is it not? *Ironicè*; ye are wise men therewhile: This was check to their masterships. *Sapientes sapienter in infernum descendent*, saith a Father. The worlds wizards have not wit enough to escape hell.

Verse 10. *Moses said*] *Matthew* hath it, *God commanded, saying.* Holy men spake of old as they were acted by the Holy Ghost, 2 *Pet.* 1. 21.

Verse 11. *It is Corban*] *i. e.* Consecrated, and cast into the treasury; therefore look for no duty from me: this word is the Jews solemn oath, in this case.

Verse 12. *Ye suffer him*] *i. e.* Ye license him to deny his Parents any further succour.

Verse 13.] See *Mat.* 15. 6.

Verse 14. *Called all the people*] For he saw there was no good to be done upon the Pharisees, and that he did but wash a tilestone, or a Blackmoor: he turns him therefore to the common sort. Pearls must not be cast to pigs.

Verse 15. 16, *&c.*] See the Note on *Mat.* 15. 11.

Verse 17. *His Disciples asked him*] Saint *Matthew* saith, *Peter asked him*: but then it was in the name of all the rest: and therefore they are all blamed for their ignorance.

Verse 18. *Are ye so without understanding also?*] What no wiser at seventeen years of age, then ye were at seven? as rude and unskilful in the sixth year of your apprentiship, as at the first on-set? God requireth and expecteth a proportion of knowledge according to the means we have had, the time we have enjoyed them, the capacities and natural abilities that he hath given us: and according to the places and stations wherein he hath set us to do him service. If the *leaders of Gods people cause them to erre*, how should those that are led by them do otherwise then be destroyed? Hence this sharp reprehension.

ἀφεδρῶν.

Verse 19. *And goeth out into the draught*] Or into the long and lowermost gut, as Physitians use the word: and as it is, 1 *Sam.* 5. 9, 12. *Robert Smith* Martyr made one of

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of *Bonners* Doctors that examined him, say, that his God must needs enter into the belly, and so fall into the draught: To which he answered, What derogation was it to Christ, when the Jews spit in his face? If the Jews (said *Smith*) being his enemies did but spit in his face, and we being his friends throw him into the draught, which of us deserveth the greater damnation? *Act. and Mon. fol. 1536.*

Purging all meats] that is, leaving (by this separation) the nourishment of the body clear from the dregs.

Verse 20. *That defileth the man*] Far worse then any jakes. Sin is the Devils excrement.

Verse 21. *Evil thoughts, adulteries*, &c.] Even all sorts of sins against both the Tables of the Law, as is well observed. Here's pride and folly against the first Commandment: blasphemy against the second and third: Of sins against the fifth Commandment he had spoken before: and here are murders against the sixth; adultery and fornication against the seventh; thefts and covetousness against the eighth; guilt against the ninth; evil thoughts against the tenth. See what a foul fountain, what a seminary of sin mans heart is. If his tongue be not a City, or a Countrey, but a *world of wickedness*, what then is the heart? *Grotius in loc.* Iam. 3.

Verse 22. *An evil eye*] Envious, and rejoycing at the miseries of others, which is the property of Edomites, abjects, witches, and devils. Those that are bewitched are said to be *over-look't*, sc. with an evil and malicious eye. *Nescio quis teneros*, &c. *Βασκανία fascino. q. φθόνος κακὸν ὄμμα.*

Verse 23. *All these evil things*] Should God but break open that sink of sin that is within us, we should never indure the stench, but rid our selves out of the world, as *Judas, Ahitophel*, &c.

Verse 24. *Would have no man know*, &c.] There was therefore two wills in Christ: the one whereof rightly willed that which the other justly and wisely nilled.

But he could not be hid] He is a God that *hides himself*: we must fetch him out of his retiring room by our fervent prayers. Isay 8. 17.

Verse 25. *For a certain woman*] Of an heroicall faith, felt her want of Christ, and laid out for him.

Verse 26. *A Greek*] *i. e.* A Gentile, as *Rom.* 2. 9. profane by profession; a *Canaanite* Saint *Matthew* saith she was, confer *Zach.* 14. 21.

Verse 27. *To cast it unto Dogs*] Gr. *unto whelps*, for more contempt-sake, as *Beza* noteth. The Pope made *Dandalus* the Venetian Embassadour to come before him, tied in iron chains, and to wallow under his table with Dogs, whilest his Holiness sate at supper. *Unde ei Canis cognomentum apud suos*, saith *Revius*. He was ever after called the Dog-Embassadour. τοῖς κυναρίοις. Juel. p. 379. *De vitis pontif.*

Verse 28. *Yes, Lord*] See the Note on *Mat.* 15. 27.

Verse 31. *of Decapolis*] A little Countrey consisting of ten Cities. See *Plin. lib.* 3. *cap.* 18.

Verse 32. *One that was deaf*] None of the Evangelists have this story, but onely Saint *Mark*.

Verse 33. *And he took him aside*, &c.] Though these mens faith was but weak, yet he yieldeth unto them at the first word, who held off the Syrophenis's before, to the third Petition: He knew the strength of her faith. The skilful Armourer trieth not an ordinary piece of Arms with Musquet shot. The wise Lapidist brings not his softer stones to the stithy. The good Husband-man turns not the wheel upon his cummin, nor his flail upon his fetches. For his God doth better instruct him, *Esay* 28 26, 29.

Verse 34. *He sighed*] As if himself had felt and fainted under the same burden: so the word signifieth. And he was so much the more sensible, as well weighing the cause. στέναξε.

Verse 35. *His ears were opened*] So are the ears of all that belong to Christ, and their tongues loosed to his praise, which before were bound by Satan. O pray that God would make the boar of our ears as wide as may be, and teach us that *pure language*, *Zeph.* 3. 9. that our tongues may run *as the pen of a ready writer*. Psal. 45. 1.

Verse 36. *So much the more*] *Eò magis præfulgebat utique quia non visebatur*, as *Tacitus* saith of *Brutus*: the more he sought to secret himself, the more he was noticed.

Verse 37. *He hath done all things well*] Praise we him much more for his spiritual cures, of like kind, upon our selves and others.

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Chap. VIII.

Verse 1. *The multitude being very great.*]

YEt not so great as the five thousand before fed with fewer loaves, and more leavings: To teach us, that Gods blessing, and not the muchness of meat, feeds and satisfies.

Verse 2. *I have compassion*, &c.] See the Notes on *Mat.* 15. 32, 33, 34, &c.

ἐκλυθήσονται Verse 3. *They will faint*] *Their sinews will be loosened*, as it useth to fare with men in fainting fits. Physitians sometimes let blood *usque ad deliquium animæ*: so doth God; as he did *David* often. See the Note on *Mat.* 15. 32.

Verse 4. *With bread*] That is, with the coursest fare. *Horatius opponit panem libis & placentis. Lib.* 1. *Ep.* 10. Bread is used for homely provision.

Verse 5, 6, 7, &c.] See the Notes on *Mat.* 15. 34, 35, 36.

ἀνασενάξας. Verse 12. *And he sighed deeply*] His heart was straightned (as the word signifies) and would have burst, but for a vent.

Ezek. 9. 4. *Expletur lachrymis egeritúrque dolor.*

So those marked mourners sighed and cried for others, who were altogether insensible of their own miseries. So *Habbakkuk* trembled and quivered for the Caldeans calamities, *cap.* 3. 16.

Verse 13. *And he left them*] See the Notes on *Mat.* 16. 1, 2.

Verse 15. *Of the leaven of Herod*] Of the Sadduces saith *Matthew*: to the which Sect some conceive that *Herod* had now joyned himself, the better to still the noise of his conscience, by making himself believe there was no judgement to come.

Verse 16] See *Mat.* 16. 7.

Verse 17. *Perceive ye not yet?*] Christ reckons upon our time; and looks for improvement of our talents.

Verse 18. *Do ye not remember?*] All's lost that is not well laid up in this pot of Manna, the sanctified memory, 1 *Cor.* 15. 2.

Verse 19, 20.] See the Note on *Mat.* 16. 10, 11, &c.

Verse 21. *How is it that ye do not understand?*] It is very ill taken when we improve not experiments. Of all things God can least abide to be forgotten.

Verse 22. *And they bring a blind man unto him*] This is another of those miracles mentioned by Saint *Mark* onely, See *chap.* 7. 32.

Verse 23. *He took the blind man by the hand*] He could have delivered him to his friends, to lead him: but he did it himself, as holding it an honour, a pleasure, to do men in misery any office of courtesie.

And led him out of the town] Either that the miracle he wrought might be the less noticed: or as holding the Inhabitants unworthy to behold it. All Israel might see *Moses* go towards the Rock of *Rephidim*, none but the Elders might see him strike it. Their unbelief made them unworthy this priviledge: so might their unthankfulness the men of *Bethsaida*. *Wo to thee Bethsaida.* It is no small favour of God to make us witnesses of his great works.

Verse 24. *I see men as trees, walking*] This was done (saith an Expositor) to the end that Christs power might be the more distinctly known: as also to instruct men in their degrees and progresses of spiritual illumination, to give God the glory wholly, both for the beginning, and for the accomplishment. He is Author and finisher of our faith, *Heb.* 12. 2.

πάντας ὡς. Verse 25. *He saw every man clearly*] *Procul & dilucidè, longè lateque.* When we come to heaven, we shall see as we are seen, who now see but as in a glass obscurely, as old men do through Spectacles, 1 *Cor.* 13.

Verse 26. *Neither go into the town*] Christ would not vouch-safe such an ungratefull people the benefit of one more Preacher, though never so mean. This was a greater judgement upon them then, if he had turned some other way that arm of the sea that brought so much weakh into their town.

Verse 27, 28.] See the Note on *Mat.* 16. 13.

Verse 29. *Thou art the Christ*] This was much in few. Here is not *Thou art* Peter, *and*

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and upon this rock, &c. Which if either Saint *Mark* or Saint *Peter* had esteemed (as Papists now do) the foundation of the Christian Church, it had not been here omitted (as *Beza* well observeth) sith it goes for currant among the Ancients, that Saint *Mark* wrote this Gospel at Saint *Peters* mouth.

Verse 30.] See *Mat.* 16.20.

Verse 31. *And after three dayes*] That is, within three days, or on the third day.

Verse 32,33.] See *Mat.* 16.22,23.

Verse 34. *Whosoever will come after me*] See the Notes on *Mat.* 10.38. and *Mat.* 16.24.

Let him deny himself] Christianity (saith one) is *perpetua naturæ violentia*, a continual crossing of corrupt nature.

Take up his Cross] It is but a delicacy that men dream of to divide Christ and his Cross. Every *Christian* must be a *Crucian*, said *Luther*, and do somewhat more then those Monks that made themselves woodden Crosses, and carried them on their backs continually, making all the world laugh at them. Joh. *de Polemar. Orat. in Concil. Basilens. ap. Binnium.*

Verse 35. *For whosoever will save his life*] As that revolting Priest, Host to *Philbert Hamlin*, *Martyr*, slain by his enemy upon a private quarrel. As those Angrognians that yielded to the Papists that came against them, and were more cruelly handled by them then their neighbours that continued constant in the truth. As *Denton* the Smith of *Welle* in *Cambridgshire*, that could not burn for Christ, and was afterwards burned in his own house. As *West* that was Chaplain to Bishop *Ridly*, who refusing to die in Christs cause with his Master, said Mass against his conscience, and soon after pined away for sorrow. If I shrink from Gods truth (said Doctor *Taylor* Martyr) I am sure of another manner of death then had Judge *Hales*: who being drawn for fear of death, to do things against his conscience, did afterwards drown himself. *Act. and Mon. fol.* 835. *Ibid.* 873. *Ibid.* 1558. *Ibid.* 1570. *Ibid.* 1382.

Verse 36. *For what shall it profit a man*] And yet many do as *Shimei*, that to seek his servants, lost himself. And as *Jonas*, that was content to be cast into the Sea, that the Ship with her lading might come safe to shore.

Verse 37. Or, *what shall a man give?*] See the Notes on *Mat.* 16.26.

Verse 38. *In this adulterous and sinful, &c.*] The worse the times are, the better we should be. Stars are most needed in a dark night. We may as well, saith *Zuinglius*, *Ad aram Jovis aut Veneris adorare, ac sub Antichristo fidem occultare.* Antichrists limbs have their mark in their hand, which they may shew or hide at pleasure: but Christs members have their mark in their foreheads onely. *Davids* Parents and brethren came down to him to the cave of *Adullam*, though to their great danger, 1 *Sam.* 22. 1. *Onesiphorus* was not ashamed of *Pauls* chain at Rome, 2 *Tit.* 1.

When he cometh in the glory] *David* going against *Goliah* took onely his sling, and a few stones; but when against *Nabal*, he marched better appointed. So Christ came at first in a mean condition: but when he comes again to judgement, he shall march furiously, attended with troops of Saints and Angels.

Chap. IX.

Verse 1. *Shall not taste of death*]

Saints onely taste of death, sinners are swallowed up of it, they are *killed with death*, *Rev.* 2.23. Whereas the righteous do *mori vitaliter*; death is to them neither *total*, nor *perpetual*, *Rom.* 8.10,11.

Verse 2.] See the Notes on *Mat.* 17. 1.

Verse 3. *Became shining*] Gr. *Glistring and spartling as stars*, which twinckle and beckon to us as it were to remember their and our Creator. στίλβοντα.

Verse 4,5,6.] See Notes on *Mat.* 17.3,4, *&c.*

Verse 7. *They were sore afraid*] And even ready to run away, as unworthy, ἔκφοβοι. *Deut.* 9.19.

Verse 8,9, &c.] See *Ubi suprà.*

Verse 10. *And they kept that saying*] With much ado they kept it (as the word imports) ἐκράτησαν

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ports) for the rest of the Disciples were very inquisitive, likely, what was said and done in the Mount. A friend that can both keep counsel, and give counsel, is worth his weight in gold.

ἐξουθενωθῆ. Verse 12. *Set at nought*] Vilified and nullified as an ἔνδικος, or one that had nothing in him. *Vermis sum & non homo.* I am a worm and no man, saith the Psalmist in the person of Christ.

Verse 13, 14. See *Mat.* 17. 14, 15. &c.

Tertull. *And the Scribes questioning with them*] Purposely to put them to shame in their Masters absence: *Marcian* the Heretick, for his arroding the good names of others, was called *Mus Ponticus.* And *Epiphanius* fitly resembleth Hereticks to Moals; who do all their mischief by working under ground. But if once they be above ground, they are weak, and contemptible creatures.

Verse 15. *Were greatly amazed*] To see him come in so opportunely, in the very nick, which is his usual time. See the Note on *Matt.* 17. 14.

ἐσπάραξε. Verse 18. *Teareth him*] *Teareth him as dogs do*: so the Greek word signifieth, *Matt.* 7. 6.

Verse 19. *Bring him unto me*] Thus mans perverseness doth not interrupt the course of Christs goodness.

Verse 20. *The spirit tare him*] Thus things oft go backward ere they come forward; as the corn grows downward before it comes upward. *Duplicantur lateres, venit Moses.* This childe had never such a sore fit, as now that he was to be cured. See verse 26.

παιδίου. Verse 21. *Of a child*] Neither yet is there any injustice with God, that little ones thus suffer: they are not *innocents*, but *estranged from the womb, they go astray assoon as they be born*, Psal. 58 3. the first sheet or blanket wherein they are covered is woven of sin, shame, blood and filth, *Ezek.* 16. 4, 6. Infants have sin, though unable to act it: as *Pauls* Viper, stiff with cold, might be handled without harm, yet was no less venemous. But no sooner can they do any thing, but they are evil-doing, *Ut urtica statim urit, & cancri retrocedunt, & echinus asper est*, as young nettles will sting, young Crab-fish go backward, and as the young Urching is rough, &c.

Verse 22. *It hath cast him into the fire, &c.*] So doth blind zeal deal by them in whom it is.

Mr. *Sa. Ward.* Verse 23. *All things are possible*, &c.] Questionless (saith a Reverend man) justifying faith is not beneath miraculous in the Sphear of its own activity, and where it hath warrant of Gods Word. The prayer of faith is after a sort *omnipotent*, saith *Luther.*

But if thou canst do any thing] This woful father had no further patience to parley; but through weakness of faith, and strength of affection to his distressed child breaks off his tale, and begs present help. *He that believeth, maketh not haste.* Esay 28. 16.

Verse 24. *I believe*] This act of his in putting forth his faith to believe as he could, was the way to believe as he would.

Help thou mine unbelief] That is, my weak faith, which he counteth no better then unbelief: howbeit, God counts the preparation of the heart to believe, faith: as in those *Samaritans, Joh.* 4. Doctor *Cruger* cryed out on his death bed, *Credo languidâ fide, sed tamen fide.* Much faith will yield unto us here our Heaven: and any faith, if true, will yield us Heaven hereafter.

Selnecer. *Pa. dagog.*

Verse 25. *I charge thee*] *Cum emphasi dictum & magna authoritate*, saith one, when the Lyon of the Tribe of *Judah* roareth on this wise, Devils run and wriggle into their holes, as worms use to do in time of thunder.

Verse 26. *And rent him sore*] The nearer any is to help and comfort, the more Satan roareth and rageth.

Verse 27. *But Jesus took him by the hand*] Christ ever reserveth his holy hand for a dead lift.

Verse 28.] See *Mat.* 17. 19, 20, 21. The History of the dispossession of the Devil out of many persons together in a room in *Lancashire*, at the Prayer of some godly Ministers, is very famous. Read the book and Judge These Ministers (being Non-Conformists) were questioned for it in the High-Commission-Court, as if it had been a device to strengthen the credit of their cause.

Saints Everl. rest. p. 241.

Verse 29. *But by prayer and fasting*] The cause why they could not cure the child, was

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was unbelief: the cure of unbelief is sought and wrought by fasting and prayer.

παρεπορεύοντο.

Verse 30. *And they departed thence*] *Clàm & celeriter*, privily and hastily, as the Greek imports: and why they did so, see *Luke* 9.53.

Verse 31. *For he taught his Disciples and said*] *i.e.* He said it often, that they might remember it once; which they had no minde to do, *Luk.* 9.43.

Verse 32. *They understood not that saying*] They could not conceive that the Saviour of the world should suffer as a Malefactor.

Verse 33. *And being in the house*] *sc.* That he had hired there, *Mat.* 8. See *Mat.* 18.1.

Verse 34. *Who should be the greatest*] *viz.* In Christs earthly Kingdom, in the which they vainly dreamt of a distribution of honours and Offices, as once in the dayes of *David* and *Solomon*.

Verse 35. *He sat down*] *tanquam serii quicquam traditurus*: The teacher sat: the Learners lay at his feet. See the Note on *Mat.* 5.2.

Verse 36.] See *Mat.* 18.2,3.

Verse 37. *Receiveth not me*] *Non removet, sed corrigit*, saith *Erasmus*. He receiveth not me onely, but him that sent me.

Verse 38. *And John answered him*] *John* was soon sated with that sad discourse of our Saviour, and begins a relation of another business, little to the purpose.

Verse 39. *Forbid him not*] It is probable that this man would not forbear, unless Christ himself should forbid him: which here he refuseth to do, and shews reason for it.

Verse 40. *Is on our part*] Is to be esteemed among such as favour me in this furious Age.

Verse 41. *For whosoever shall give*, &c.] Much more he that shall cast out Devils in my name, and out of love to me.

Verse 42.] See *Mat.* 18.6.

He shall not lose his reward] For his cup of cold water he shall have a torrent of pleasure. If therefore ye will be wise Merchants, happy Usurers, part with that which ye cannot keep, that ye may gain that which ye cannot lose.

Verse 43. *It is better for thee to enter*] The *Trojans*, after long debate, concluded it better to part with *Helen*, though a Lady of incomparable beauty, then by retaining her longer, to venture their utter wreck and ruine.

Ἀλλὰ κ) ὡς πίσαρ ἐσὶ ἐν νῆυσι νεῖσθαι, say they. Did we but fore-think what sin will cost us, we durst not but be innocent. Hom. *Iliad.*

Verse 44. *Where their worm*] As out of the corruption of our bodies worms breed, which consume the flesh; so out of the corruption of our souls this never-dying worm. This worm (say Divines) is onely a continual remorse and furious reflection of the soul upon its own wilful folly, and now woful misery. Oh consider this before thy friends be scrambling for thy goods, worms for thy body, Devils for thy soul. Go not dancing to Hell in thy bolts, rejoyce not in thy bondage, as many do; to whom the preaching of Hell is but as the painting of a Toad, which men can look on and handle, without affrightment.

Never dyeth, and the fire is not quenched] *O quam diuturna & immensa est æternitas!* said the Devil once. A child with a spoon may sooner empty the Sea, then the damned accomplish their misery. A river of brimstone is not consumed by burning. Manlii *loc. com.* pag. 33.

Verse 45. *It is better for thee*] *Gr.* It is a *goodly thing* to go, though maimed, to Heaven. καλὸν ἐστι.

To be cast into Hell, where the fire] About the year 1152. King *Lewis* of *France* cast the Popes Bulls (whereby he required all fruits of vacancies of all Cathedral Chuches in *France*) into the fire: saying, he had rather the Popes Bulls should rest in the fire, then his own soul should fry in Hell. *Speeds Hist. fol.* 406.

Verse 46. *Where their worm dyeth not*] *i.e.* Where there is eternity of extremity. Of all outward torments none more unsufferable, then that by fire: As of all inward, none like that of having worms ever grubbing and gnawing upon the entrails. Add hereunto, that worms and fire use to make an end of other things: Not so here. The fire fails not, as did that fire in the Valley of *Hinnom*, wherein the dead carcasses were burnt without Jerusalem, *Jer.* 19. The worm dies not, as do those worms that swarm in Sepulchers.

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pulchers. O the terrors and torments, the fathomless perdition, the remediless misery into which the damned are plunged, without the least hope of ever either mending or ending! *Plato* travelling into *Ægypt* together with *Eurupides* the *Tragedian*, got much Hebrew learning; He calleth Hell πυρὶ ἀϊδίῳ, *a fiery Lake*: and saith, that there their worm dyeth not, their fire is not quenched, *Phæd. p.* 400. This he might have from *Isa.* 56.24. though it be his practise *lacte gypsum miscere*, as *Irenæus* spake, To stain the pure streams of Divine truths with fabulous narrations.

Verse 47. *And if thine eye offend thee, pluck it out*] Out with it, away with that earthly idol, that image of jealousie, *Eze.* 8.3. though it be to thee as an hand for profit, or an eye for pleasure.

Verse 48. *Where the worm never dies*] This is three several times repeated, that it may the better be observed. *Utinam de Gehenna ubiq; dissereretur*, saith a Father. O that word *Never* (said a poor despairing creature on his death-bed) breaks my heart. This worm of conscience is worse then the fire, if worse may be; it is the very *Hell of Hell*, as being the furious reflection of the soul upon it self for all its neglected opportunities, and flagitious practises. This will be a bodkin at thy heart one day (saith a Reverend man) *I might have been delivered.*

Verse 49. *For every one shall be salted with fire*] The Spirit, as salt, must dry up those bad humours in us that breed the never dying worm; and as fire, must waste our corruptions, which else will carry us on to the unquenchable fire.

Verse 50. *Salt is good*] Nature hath prudently mingled salt with all things, that they may not easily putrifie. *Greges enim pecorum urinam salsissimam effundere videmus, &* Joh. Bodin. *Theat. Naturæ.* *in omnes stirpes salem infusum.*

Have salt in your selves] *Habete in vobis sal. A cujus admonemur tribus literis (ut curiosè observat quidam) Sapere, Agere, Loqui.* The conjuring of salt among the Papists is intolerably blasphemous: It is thus; I conjure thee, O salt, by the living God, &c. that thou mayst be made a conjured salt to the salvation of them that believe. And that *Act. and Mon.* unto all such as receive thee, thou mayst be health of soul and body: and that from out of the place, wherein thou shalt be sprinkled, may fly away and depart all phantasie, wickedness or craftiness of the Devils subtilty, and every foul spirit, &c. By *Salt* here we may understand mortification and holy discretion; or sincerity of Doctrine and Discipline, whereby the Saints are seasoned and preserved from the putrifaction of sin and error; from the plague of emulation and dissension, as those good souls (*Miconius* and his Colleagues) who could say with comfort, *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus & viximus semper conjunctissimè, &c.* We have run together, striven, laboured, fought, overcome, and lived always together in much peace and concord.

And have peace one with another] By mortification, season, tame, and purge your own hearts of those lusts that war in your members, *Jam.* 4. 1. and prove offensive to others, *Mar.* 9.43. so shall you be at peace one with another. Stomack-worms are killed with salt.

Chap. X.

Verse 1. *And as he was wont, he taught*]

Greg. *in Pastor.* *Prædicationis officium suscipit quisquis ad Sacerdotium accedit.* It was death for the High-Priest to enter the Holy-place, or to come abroad, without his Bells and Pomegranates. Saint *Mark* is much in setting forth Christs forwardness to teach.

Verse 2,3, &c.] See *Mat.* 19.1,2,3 &c. The *Athenians* and *Romans* had their divorces also. Their bill was onely this, *Res tuas tibi habeto*, Take what's thine own, and be packing.

Verse 4. *Moses suffered to write*] Not *commanded.* There is difference between a permission and a precept, properly so called. See the Note on *Matth.* 19.7. *Non statim probat Deus quod permittit.* God approves not presently whatsoever he permits.

Verse 10. *And in the house*] This is one of those passages related by St. *Mark* onely.

Verse

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Verſe 11. *Whoſoever ſhall put away his wife*] *Annon columnæ Germanæ, atque inprimis* Lutherus, *putidiſſimè errarunt, & turpiſſimè ſe dederunt, cum illud ſanctiſſimum ſcilicet conſilium dederunt fortiſſimo illi & optimo Principi* Philippo Lantgravio, *ut vivente adhuc priore legitima nimirum uxore, duceret alteram, hoc eſt adulteram?* ſaith *Zanchy*: *Luther* and his fellow-Divines were ſhamefully out in licenſing the *Lantgrave* to put away his lawful wife, and marry another. Zanch. Miſcel. epiſt. dedicat.

Verſe 12. *And if a woman have put away*] No ſuch thing was permitted by *Moſes*, but uſurped by the women of thoſe licentious times. Among *Turks* the woman may ſue a divorce; but onely then when her husband would abuſe her againſt nature. Blunts voyage.

Verſe 13.] See *Mat.* 19. 13, 14, 15.

Verſe 14. *For of ſuch is the Kingdom of God*] As oft therefore as we ſee an infant, let us think that a teacher is given us of God, *Pſ.* 131. 1, 2.

Verſe 15, 16, 17, 18.] See *Mat.* 19. 17, &c.

Verſe 19. *Defraud not*] Do no man injury either by force or fraud. This ſeems to be an abſtract of all the other fore-mentioned commandments.

Verſe 20.] See *Mat.* 19. 20.

Verſe 21. *Loved him*] As a *tame man*, and fit to live in a civil ſociety. Or he loved him, that is, he pitied him, as a ſelf-deceiver: like as we pitty moderate Papiſts. Common gifts ſhould cauſe ſome union: for they are of a middle nature between nature and grace: as the ſpirits of a man are of a middle nature between his ſoul and body, and ſerve to unite both.

Verſe 22. *Went away grieved*] Which he would have not done, if he had loved God and his neighbour, as he profeſſed to do. The Greek word ſignifies, that he went away *powting* and *lowring*, *fronte nubila*, with a cloudy forhead, betokening his great diſcontent: he came *haſtily*, but went away *heavily*. λυπούμενος.

Verſe 23. *That have riches*] Or rather, are had of riches. Have them we may, love them we may not, 1 *John* 2. 15.

Verſe 24. *For them that truſt in riches*] As moſt rich men do, thinking themſelves ſimply the better and the ſafer for them. This blab is ſoon blown up.

Verſe 25, 26. See *Mat.* 19. 24, 25, 26.

Verſe 27. *With God all things are poſſible*] This place is much pleaded by the Papiſts for their fixion of Tranſubſtantiation. I tell thee (ſaid *Bonner* to *Philpot*) that God by his omnipotency, may make himſelf to be this Carpet, if he will. *Act. and Mon.*

Verſe 28, 29.] See *Mat.* 19. 27.

Verſe 30. *Brethren, and ſiſters, and mothers*] Mothers he cannot receive in kind, when once dead; but God will be to his better then ten mothers: Communion with him ſhall yield more comfort, then all outward comforts can. He can alſo make *Jonathan* more loving to *David* then any wife, and the Kings of *Moab* and *Ammon* to be his foſter-parents. This made *Hermannus* Archbiſhop of *Cullen* to reform his Church, uſing therein the aid and advice of *Martin Bucer*: Wherefore he was depoſed by the Emperor, which he patiently ſuffered, *Zach.* 10. 6. *They ſhall be as if I had not caſt them off, and I will hear them.* God will one way or other make up his peoples loſſes: they ſhall have it again either in money, or moneys-worth. *Ne excrucier ob aurum & argentum: tu enim es mihi omnia*, ſaid *Paulinus Nolanus*, when the Town was taken by the Barbarians. Let not my loſſes trouble me, Lord; for thou art mine exceeding great reward. *Act. and Mon. fol.* 815. Aug. *de civit. Dei. lib.* 1. *c.* 1.

Verſe 31.] See *Mat.* 19. 30.

Verſe 32. *Jeſus went before them*] As moſt willing of his way, though he went now to ſuffer. Shew we like forwardneſs, and ſay, *I am in priſon till I am in priſon.* *Act and Mon.*

Verſe 33, 34.] See *Mat.* 20. 17, 18, 19.

Verſe 35. *Whatſoever we ſhall deſire*] One ſaid he could have what he would of God; And why? but becauſe he would ask nothing, but what was agreeable to the will of God, *Fiat voluntas mea*, ſaid *Luther* in a certain prayer; but then falls off ſweetly, *Mea voluntas, Domine, quia tua.* One ſaith of *Luther*, *Vir iſte potuit quod voluit apud Deum*: That man can do what he will with God. *Melch. Adam.*

verſe 36, 37, &c.] See *Mat.* 20. 21, &c.

Verſe 39. *Ye ſhall indeed drink of the Cup*] But not of that bitter cup of his Fathers wrath, which he drank off in his paſſion. Onely the Saints fill up that which is

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behind of the sufferings of Christ, *Colos.* 1.24 ὑστερήματα, *non* θροτερήματα.

Ye shall be baptized] And come out of the waters of affliction with as little hurt as a babe doth out of the water in Baptism, by the help of divine grace.

Οἱ δοκοῦντες. Verse 42. *They which are accounted to rule*] All earthly rule-doms are but shews and shadows to that of God. *Qui videntur imperare.* They do but seem to rule.

Verse 46. *Blind* Bartimæus] Named and celebrated in the Gospel, when many mighty Monarchs are utterly forgotten, or else lie shrouded in the sheet of shame.

Verse 47.] See *Mat.* 20.29, &c.

Verse 48. *The more a great deal*] True faith works its way through many obstacles, as the clouded sun doth.

Verse 49. *Jesus stood*] The Sun of righteousness stood still to hear a poor beggar. I have seen the King of *Persia* many times (saith a late traveller) to alight from his horse to do justice to a poor body.

Be of good comfort] It seems by this, that he was troubled in mind.

Rise, he calleth thee] So he doth every poor penitent, who therefore ought to come boldly to the throne of grace, sith the golden scepter is thus held forth, *Heb.* 4. 16.

verse 50. *And he casting away his garment*] Though a beggar, he stood not upon the loss of his coat; but for joy of his calling cast it from him. So *Joh.* 4. 28. *Heb.* 12. 1.

Verse 51. *What wilt thou, &c.*] Christ though he know our thoughts and suits long before (for he is *intimo nostro intimior nobis*) yet he will have us utter our own wants in our own words, and make our requests known unto him with thanksgiving, *Phil.* 4. 6. this is as sweetest musick in his ears.

Verse 52. *Followed Jesus in the way*] Followed him now without a guide: Or followed him, though going up to Jerusalem to suffer death. *Love is strong as death.*

Chap. XI.

Verse 1.] *See* Mat. 21.1.

Verse 2. *Whereon never man sat*] As if it had been done on set purpose. Here was a wheel within a wheel, *Ezek.* 1. the better to convince the stubborn Jews of his Kingly office.

Verse 3. *Say ye that the Lord hath need of him*] See here six several arguments of our Saviours Deity: 1. That he knew there was such an Ass-colt. 2. That he sent for it. Piscator. 3. Fore-saw that the masters of the colt would question them that fet it. 4. That he professeth himself the Lord of all. 5. That he could tell they would send the colt. 6. That accordingly they did so.

Verse 4, 5, 6, &c.] See *Mat.* 21. 9. *Luke* 19. 32.

verse 11.] See *Mat.* 21. 12.

Verse 12. *He was hungry*] This, and that he knew not but that there were figs on the tree, declare him to be the true Man.

Verse 13. *The time of figs was not yet*] *viz.* Of ripe-figs; but if he could have found but green figs only, he would at that time have been glad of them. He looked for somewhat from that great shew of leaves. But the old Proverb became true, *Great bruit, little fruit.*

Verse 14.] See *Mat.* 21. 19.

Verse 15. *Began to cast out*] As he had done once before, *Joh.* 2. 15. See the Note there. Hath not the Lord done the like also alate amongst us, casting out many Church-choppers, that have been money-changers rather then Ministers in the Temple?

Verse 16. *And would not suffer*] This is one of those things recorded by Saint *Mark* onely.

Verse 17. *My house shall be called*, &c.] He inveighs against the same fault with the same arguments, as before, *Joh.* 2.

Verse 18. *Astonished at his doctrine*] whiles they hung upon his holy lips, *Luke* 19. *ult.*

Verse 19. *He went out of the City*] Having first cryed, and said, *He that believeth on me*, &c. *Joh.* 12. 42. to the end of that chapter.

Verse

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Verse 20.] See *Mat.* 21. 20. and learn to stand in fear of Christs curse, he can *blow men to destruction*, smite the earth with the rod of his mouth, *Isa.* 11. 4. *Job* 4. 9.

Verse 21. *And* Peter *calling to remembrance*] So the fig-tree bare far better fruit now that it was dried, then when it was green and flourishing. *Instruunt nos Patres, tum docentes, tum laborantes*: The Saints teach us, as by their instructions, so by their infirmities. Aug.

Verse 22, 23.] See *Mat.* 21. 21.

Verse 24. *Whatsoever things soever ye desire*, &c.] To an effectual prayer two things are here required, 1. An earnest desire after the thing prayed for: *the desire of the righteous shall be satisfied*: but a cold suitor begs a denial. 2. A confident expectation of a gracious answer. He that prayeth and doubteth, shutteth heaven gates against his own prayers, *Jam.* 1. 7. *Prov.* 10. 24.

Believe that ye receive them] Even as soon as you ask, as the word signifies. See *Dan.* 9. 20, 21, 24. λαμβάνετε.

Verse 25. *And when ye stand, praying*] Several gestures in prayer are described, not prescribed in Gods Book. The word here rendred *stand*, importeth a presenting ones self before the Lord, whether he stand, sit, or kneel, &c. στήκητε.

Verse 26.] See *Mat.* 6. 14. with Notes there.

Verse 27, 28, 29, &c.] See *Mat.* 21. 23, 24, 25, &c.

Verse 30. *From heaven, or of men, answer me*] So when the enemies of Reformation demand what we mean by so doing; ask them what they think of that we do? Is it from heaven, or of men? If from heaven, why do not they approve it? If of men, why do not they disprove it by the Scriptures? *Bucer* and *Melanchthon* framed a form of Reformation according to the truth of the Gospel, with the approbation of the Peers and States of *Cullen*; but the Clergy, though not able to contradict it by good reason, yet rejected it with slander, and said that they had rather chuse to live under the Turkish Government, then under a Magistrate that embraced that Reformation. *Melch. Ad. in vita* Bucer.

Verse 31, 32, 33.] See *Mat.* 21. 25, 26, 27.

CHAP. XII.

Verse 1. *A certain man planted*, &c.]

SEe the Notes on *Mat.* 21. 33.

Verse 3. *And beat him*] Properly, they *bilded* him; but by a Metonymie, they beat him. *Sic percutimus vulpem, ut pellis ei detrahatur*: So men beat a Fox, that they may the better hild him. Δέρω *proprie excorio, pellem detraho*, Gerhard.

Verse 4. *Wounded him in the head*] *Caput comminuerunt*, they brake his head. *Theophylact* interpreteth it, *They completed their villany, and spent all their spite upon him.* συνετέλεσαν καὶ ἐκορύφωσαν τὴν ὕβριν. Theophylact.

Verse 6. *They will reverence my Son*] They will surely be *ashamed to look him in the face*. This is the proper signification of the word. But sin had woaded an impudency in their faces, that they could blush no more then a Sack-but. ἐντραπήσονται.

Verse 13. *To catch him in his words*] As Hunters catch the beast in a toyl; as Fowlers catch the bird in a snare, as Saint *Matthews* word here signifies. Ἀγρεύσωσι. παγιδεύσωσι.

Fistula dulce canit, volucrem dum decipit auceps.

Verse 14. *To give Tribute*] This tribute the Jews then paid to the Romans, as now they do to the Turks, for the very heads they wear. And yet they had the face to say to our Saviour, *Joh.* 8. 33. *We never were in bondage to any man.* But perhaps these Jews were of the Sect of *Judas Gaulonites*, who would not be drawn by any torments to acknowledge any Lord upon earth; believing that God onely was to be held their Lord and King. Joseph. *lib.* 18. *cap.* 2.

Verse 15, 16, 17, &c.] See *Mat.* 22. 19, 20, 21, 22.

Verse 24. *Not knowing the Scriptures*] And yet they alledged and argued out of Scripture, but upon a false ground; *viz.* that the state of men should continue in the other world such as it is here, as to eat, drink, marry, generate, &c.

Verse 25] See *Mat.* 22. 29, 30, 31, &c.

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Verse 26. *I am the God of* Abraham] Therefore thy God also, if thou walk in the foot-steps of faithful *Abraham*, Rom 4. 23, 24.

Verse 28. *Asked him, Which is the first*] All Christs Disciples must be Ζητητικοὶ, *Questionists*, and do the same to learn, that this Scribe here doth, for a worse purpose.

εἷς Θεὸς καὶ οὐκ ἄλλος, &c. Pythag. Buxtorf. Tib.

Verse 29. *Is one Lord*] This the wiser Heathens, as *Pythagoras*, *Socrates*, *Plato*, and *Aristotle* with his *Ens Entium miserere mei* (if that were his) acknowledged, *Exod.* 34. 14. *Thou shalt worship none other god.* Where the word *Acher* rendred *Other*, hath *R* greater then ordinary, to shew the greatness of the sin of serving other gods, and to set forth a difference between *Acher* Other, and *Echad* One God; One in Three, and Three in one.

Νεκρὸν. Ennius.

Verse 34. *Answered discreetly*] That he was better then the Pharisees used to be. He was *Egregè cordatus homo*, and began to lift up his head out of the mud toward heaven.

Verse 35. *How say the Scribes*] They were great Genealogists; how was it then that they were no better versed in the Genealogy of Christ? that they could give no better an account of his two-fold nature? Of other things one may be ignorant, and yet be saved: Not so here.

Verse 36. *Said by the holy Ghost*] The Psalms then are a part of holy Writ by Christs own testimony, who also *Luk.* 24. 44. divideth the Old Testament into the Law of *Moses*, the Prophets and the Psalms. Yea, *Psalmorum liber quæcunque utilia sunt ex omnibus continet*, saith *Augustine* after *Basil*: The Psalms are a treasury of all holy truths.

Verse 37. *The common people*] The lesser fishes commonly bite best.

οἱ πλεῖστοι. *voluerunt cum summâ cupiditate.*

Verse 38. *Love to go in long clothing*] Down to the heels, as Senators, or Counsellors. A garment that Christ himself wore, as being a Citizen or free Denison of *Capernaum*. But he loved not to go in it, as these Pharisees, these glorious Masters of the Jews; he affected not this habit more then another out of pride and vain glory, to be looked at, and admired by the vulgar. This they thought a goodly business.

Verse 39.] See *Mat.* 23. 5. With the Note

Verse 40.] See *Mat.* 23. 14. With the Note.

Verse 41. *And beheld*] He still sits and seeth the condition, gift, and mind of every almes-giver: And weighs all, not by the worth of the gift, but by the will of the Giver. *Lycurgus* enjoyned the Lacedæmonians to offer small sacrifices. For God, said He, respecteth more the internal devotion, then the external oblation.

χαλκὸν.

How the people cast money] Gr. *Brass*: the worst was thought good enough for God, and his poor. Something men will do, but as little as they can.

Godw. *Antiq.*

Verse 42. *Two mites*] A mite is valued of our money to be three parts of one c. Her mite could weigh but little, but her heart weighed heavy: and so her heart, being put to her mite, gave it weight above the greater (but far more heartless) largesses of the Pharisees.

Verse 43. *This poor Widow*] Women are noted in the Parable of the lost Groat to be fond of money: Widows especially, and poor Widows, make much of that little they have, as their life, so it is called here, *verse* 44. *even all her life*, that is *her lively-hood.* All this she cast in, it being rather to and for the service of God, then to the poor. She resolves, as a Widow indeed, to trust wholly in God.

Chap. XIII.

Verse 1. *What manner of stones*, &c.]

Huge stones, and so cunningly cimented, as it were inoculated the one into the other, that a man would have thought and sworn almost, that they had been all but one entire stone. *Josephus* writeth of these stones, that they were fifteen cubits long, twelve high, and eight broad.

Quasi tota moles ex unico ingenti lapide in tantam magnitudinem consurgeret.

Verse 2. *There shall not be left one stone*, &c.] There's no trusting therefore to Forts and strong holds, no though they be *munitions of rocks*; as *Esay* speaketh; The Jebusites that jeared *David* and his forces, were thrown out of their *Sion*. *Babylon*, that bore her self

ſelf bold upon her twenty years proviſion, laid in for a ſiege, and upon her high Towers and thick walls, was ſurpriſed by *Cyrus*, ſo was this goodly Temple by *Titus*, who left onely three towers of this ſtately edifice unrazed, to declare unto poſterity the ſtrength of the place, and valour of the vanquiſher. But, ſixty five years after, *Elius Adrianus* inflicting on the rebelling Jews a wonderful ſlaughter, ſubverted thoſe remainders, and ſprinkled ſalt upon the foundation.

Verſe 3.] See *Mat.* 24. 1, 2, 3, &c.

Verſe 4. *Shall be fulfilled*] Or, *have an end*, that is, be deſtroyed, as *verſe* 2. Which yet theſe Apoſtles held not deſtroyable till the worlds deſtruction, as appears *Mat.* 24. συντελεῖσθαι.

Verſe 5. *And Jeſus anſwering them*, &c.] Not directly to their queſtion, but far better to their edification. This was ordinary with our Saviour.

Verſe 7. *The end ſhall not be yet*] Neither of the world, nor of the Temple.

Verſe 8. *The beginning of ſorrows*] The ſorrows and throws of child-birth; which are nothing ſo bad at firſt, as in the birth. ὠδίνων.

Verſe 9. See *Mat.* 10. 17. & 24. 9. with the Notes.

Verſe 10. *Among all Nations*] *i. e.* Among other Nations then the Iews.

Verſe 11. *Neither do ye premeditate*] Conn not your anſwers, as boyes uſe to do their Orations and School-exerciſes, which the Greeks call Μελέτας: whereunto *Beza* thinks our Saviour here alludeth.

Verſe 12. See *Mat.* 10. 21.

Verſe 13. *And ye ſhall be hated of all men*] *Odio generis humani*, as *Tacitus*, ſpeaking of the Chriſtians under *Nero*. Saint *Luke* adds, *But there ſhall not an hair of your heads periſh*: for the very hairs *of your head are numbred*, ſaith Saint *Matthew*, *chap.* 10. 30. *Lib.* 15.

Verſe 14. *The abomination of deſolation*] The Roman forces, therefore moſt abominable to God and his Angels, becauſe they deſolated the pleaſant land, and aboliſhed the true worſhip of God. See *Revel.* 17. 4, 5.

Where it ought not] *viz.* In reſpect of the Romans, who did it onely out of ambition and covetouſneſs, See *Eſay* 10. 7.

Verſe 15, 16, &c.] See *Mat.* 24. 15, 16, 17, &c.

Verſe 19. *For in thoſe dayes ſhall be affliction*] Gr. *Thoſe dayes ſhall be affliction*: as if the very time were nothing elſe but affliction in it ſelf. See the Notes on *Mat.* 24 21.

Verſe 20. *Except the Lord had ſhortned*] *Mutilaverat, truncaverat.* Not in reſpect of the divine decree, but 1. of the long miſeries that the people had deſerved. 2. Of the enemies rage, that would have exceeded, See *Zach.* 1. 13. κολοβόω.

Verſe 24, 25, &c.] See *Mat.* 24. 29, &c.

Verſe 28. *Now learn a Parable of the fig-tree*] We ſhould not reſt content with a natural uſe of the creatures, as bruits do, but pick ſome ſpiritual matter out of every ſenſible object. Thus Reverend Maſter *Deering* when the Sun ſhined on his face now lying on his death-bed, fell into a ſweet meditation of the glory of God, and his approaching joy. D. Hall's Art of Divine Meditation.

Verſe 30. *Till all theſe things be done*] Begun they were in the deſtruction of *Jeruſalem*, carried on by the enemies rage againſt the Church, and to be ended with the laſt age of the Church, which begins at the coming of Chriſt in the fleſh.

Verſe 34. *The Porter to watch*] That the reſt did their work.

Verſe 35. *When the Maſter cometh*] But come he will to judgement, as ſure as that he hath deſtroyed *Jeruſalem*: This is a pledge of the other.

Verſe 37. *Watch*] What *Serbidius Scevola* was wont to ſay of the Civil Law, holds more true of the divine Law: *Jus civile ſcriptum eſt vigilantibus, non dormitantibus*. The Law was written for thoſe that obſerve to obey it. And that very good counſel that *Bucer* gives upon this text, *Meritò ſemper ſonare auribus noſtris debet hæc vox, vigilate*: This word *Watch* ſhould be ever ſounding in our ears, running in our minds. Let it be our conſtant care, that death do not ſurprize us ſuddenly. No gueſt comes unawares to him that keeps a conſtant table.

CHAP.

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Chap. XIV.

Verse 1. *After two dayes*]

TWo days after the former discourse. This Sun of righteousness shone most amiably toward his going down.

Verse 2. *Not on the feast-day*] And yet they did it on the feast-day, as loth to lose the opportunity then offered them by *Judas* the traytor: But God had a special hand in it, that by the circumstance of time Christ might appear to be the true Passeover. He was crucified on the very true day of that Feast.

ἀδόλως. *Mistici Melius, omnino vis. Sultet, ex Hartungi Critica.*

Verse 3. *Of spikenard very precious*] Or pure, right, sincere, not sophisticate, or adulterate; so *Theophylact* interprets it. But *Scultetus* saith it was spikenard of *Opis*, a Town not far from *Babylon*, whence the most precious odours and oyntments were transported into other parts.

Verse 4.] See *Mat.* 26. 8.

Verse 5. *Three hundred pence*] That is, fifty-two French pounds and more, as *Budæus* computes it. She spared for no cost.

ἐνεβριμῶντο. *Murmur & fremitus indignantium significatur.* Beza.

They murmured against her] But *Judas* began: So dangerous a thing it is to converse with Hypocrites. One rotten sheep may rot the rest: *Uvaque conspectâ livorem ducit ab una.* Great danger there is, if not of infection, yet of defection. *Peter* by his halting, compelled others to do so too, *Gal.* 2.

Verse 6. 7, 8, &c.] See *Mat.* 26. 10, 11, &c.

Verse 14. *The guest-chamber*] In a private house; for the whole City was then turned into a great Inn, for the receipt of strangers that came up to the Feast.

Verse 15, 16.] See *Mat.* 26. 18, 19, &c.

Verse 17, 18, 19, &c.] See *Mat.* 26. 20, 21, &c.

Verse 21. *Good were it for that man*] For his own particular: for otherwise in respect of the glory of Gods justice, in that mans righteous condemnation, good it was that he was born.

Verse 22. 23, &c.] *Mat.* 26. 26, &c. The Lords supper is (as *Justin Martyr* saith) τροφὴ εὐχαριστηθεῖσα, food made up all of thanksgiving.

Verse 25. *I will drink no more*] ἀπὸ τοῦ νῦν οὐ μὴ *I will not, not, not drink*, So *Heb.* 13. 5. *I will not, not, not forsake thee.* Our Saviour here seemeth to allude to that grace-cup (as they call it) after which they might not eat any thing more, till the day following

Verse 31. *I will not deny thee*] The Syriack addeth *Mari*, that is, *Domine mi.* And this he affirmed *magis ex abundanti.* So did *Pendleton* the Apostate, when he said to *Sanders* the Martyr with greatest vehemency, *I will see the uttermost drop of this grease of mine molten away, and the last gobbet of this flesh consumed to ashes, before I will forsake God and his truth.* *Act. and Mon.* 1563.

Verse 32, &c.] *Mat.* 26. 36.

Verse 33. *Began to be sore amazed,*] *Animo & corpore per horrescere, horripilari,* ἐκθαμβεῖσθαι. Now it was, that he took that terrible cup at his fathers hands, and drunk it off all at once: which we must else have been sipping and sucking at, throughout all eternity.

Verse 36. *Abba, Father*] Father, Father, with greatest earnestness. This was an effectual prayer, had he said no more. God can feel *breath* in prayer, *Lam.* 3. 56.

Not that I will, but, &c.] *Apostopesis emphatica*, saith *Beza.*

Verse 37. *Couldst thou not Watch*] How then wilt thou die with me? So how will they endure wounds for Christ, that cannot endure words? See *Jer.* 12. 5.

Verse 40. *Neither Wist they what to answer*] They were ashamed to excuse it, yet fell again into it.

Verse 41. *Sleep on now, take your rest*] If you can at least, or have any mind to it, with so many swords and halberds about your ears. They were in heavinesse, and yet are sharply reproved for relapsing so oft into the same sin. Let not us be more mild then Christ was; but deal freely and faithfully with all.

Verse 42. *Rise up, let us go.*] To meet the enemy in the face. See how couragious he grew upon his prayer.

verse

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Verſe 43.] See *Mat.* 26. 47.

Verſe 44. *Had given them a token*] *Signum conſignans, vel commune ſignum de compoſito datum*; a *watchword*, or as ſouldiers call it, *The Word*. σύσσημον.

Verſe 47. *And one of them*] *Beza* gathered from this Text, that *Mark* received not this Goſpel from *Peter*; becauſe *Peter* would no leſs have confeſſed this raſhneſs in himſelf, then he had done his denyal of his Maſter.

And cut off his ear] This was his indiſcreet zeal, proceeding *ab affectu carnis, non ab afflatu Spiritus ſancti*: From the fleſh, not Spirit. *Piſcat.*

Verſe 51,52. *And there followed him a certain young man*] That this was St. *John*, *Calvin* counts a fancy: He might be one well affected to Chriſt, who hearing the noiſe, came to ſee the news; and hardly eſcaped with the *skin of his teeth*: Such is the rudeneſs and rage of perſecutors.

Verſe 53.] See *Mat.* 26. 57, &c.

Verſe 54. *At the fire*] Gr. *At the light*, or by the light, that is (ſay ſome) by the candle-light (for that diſcovered him) referring *ad lumen* to *ſedens*. πρὸς τὸ φῶς.

Verſe 55.] See *Mat.* 26. 59, &c.

Verſe 56. *Agreed not.*] Gr. *Were not matches*: or amounted not to an accuſation of death. ἴσαι οὐκ ἦσαν.

Verſe 61. *The Son of the bleſſed?*] So God is called, becauſe to be everlaſtingly bleſſed and praiſed of Men and Angels. Hence God is frequently ſet forth in the Commentaries of the Hebrew Doctors by *Baruch-hu*, He that is bleſſed. So *Zachary* begins his Canticle with, *Bleſſed is the Lord God, &c.* Luk. 1. 68.

Verſe 62.] See *Mat.* 24. 30. *Luke* 22. 70.

Verſe 63. *Rent his clothes*] So they uſed to do in caſe of blaſphemy, to ſignifie that their very hearts were rent with grief at ſo ſad a hearing.

Verſe 64. *They all condemned him*] As a Blaſphemer, becauſe he made himſelf the Son of God. This may comfortably aſſure us that we are freed by Chriſt from that crime of blaſphemy we ſtand guilty of, for affecting a Deity in our firſt Parents.

Verſe 65. *Propheſie*] *Eſt hic ſarcaſmus amarulentiſſimus. Piſcat.* This is a moſt bitter taunt.

Verſe 66.] See *Mat.* 26. 69, &c.

Verſe 68. *He went out*] Thinking to ſteal away: and here he heard the Cock, but recanted not.

Verſe 71. *To curſe and to ſwear*] Let him that ſtands, take heed, &c. *Cavebis autem, ſi pavebis.* God had a ſweet providence in all this, that *Peter* might be an eye-witneſs of our Saviours ſufferings.

Verſe 72. *And when he thought thereon* Or, *adding to his grief*, proportioning his ſorrow to his ſin: Or, throwing his garment over his head (which was the garb of deep mourners, 2 *Sam.* 16. 30. *Eſth.* 6. 12) ſo *Theophylact* expounds it. Or, *prorupit in fletum.* He burſt out and wept. That's an impudent fable, that, long after this, he ſolicited the bleſſed Virgin after her Aſſumption, to intercede to Chriſt for pardon of his thrice denying him, and that Chriſt thereupon made him and his ſucceſſors, his Vicars here, &c. As *Xaverius* reporteth in *Peters* life, written by him in the *Perſian* Language. *Augens, id eſt, abunde flevit.* ἐπιβαλὼν.

CHAP. XV.

Verſe 1. *And ſtrait way in the morning*]

THey thought once to have deferred his execution till after the Feaſt, *chap.* 14. 2. But their malice was reſtleſs: as his was that ſaid, he would not away till he ſaw the Martyrs (the traytors he called him) heart out. *Act. and Mon. fol.* 1119.

Verſe 2.] See *Mat.* 27. 1, 2, 3, &c.

Verſe 6. *Now at the Feaſt*] Or, *at each great Feaſt*: *viz.* at the Paſſeover, Pentecoſt, and Tabernacles, The reaſon of this cuſtom ſee in Notes on *Mat.* 27. 15. κατ' ἑορτήν.

Verſe 15. *When he had ſcourged him*] Purpoſely to move the people to Pity him, and therefore brought him forth ſo miſuſed, with, *Behold the man.* But this was ill done of *Pilate*

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Pilate nevertheless: As was also his comparing with *Barabbas*, though with intent so to have delivered him. For we may not do evil, that good may come thereof.

Verse 21. *And they compell one Simon*] We all come off heavily, and shrink in the shoulder when called to carry the Cross, as *Peter* did, *John* 21. 18.

ἀγγαρεύειν. cogunt invitum.

The Father of Alexander *and* Rufus] Men famously known in the Church, and therefore here but named onely. God will recompence even involuntary services.

Verse 22.] Saint *Mark* very diligently describeth what fell out at *Calvary*: what Christ did and said on the Cross, what was done and said to him there, how he gave up the ghost, &c. that we might have these things as ready, and at our fingers ends, as he had, who wrote the whole history of our Saviours Passion, upon the nails of his hands.

Verse 23. *Wine mingled with Myrrh*] This was not the same potion with that *verse* 36. and *Mat.* 27. 48. but another.

Verse 25. *They crucified him*] *i. e.* they began then to crucifie him: but nailed him not to the tree till the sixth hour, *Joh.* 19. 14.

Verse 26, &c.] See *Mat.* 27. 35, 36, &c.

Verse 33. *Darkness over the whole Land*] Portending doubtless those dreadful calamities that were coming upon this perverse people: according to *Esay* 5. 30. & 8. 22. *Lam.* 3. 1, 2. But clearly shewing Gods heavy displeasure against his Son our Surety, which made him also cry out with a loud voice in the next verse, as one so far forsaken, as not afforded the common-benefit of Sun-light.

Verse 34. *Eloi, Eloi, Lamma Sabaththani*] *Psal.* 22. 1. It is thought by some, that he repeated the whole two and twentieth Psalm: which is an admirable narration of the Passion; and might well help him the better to bear it.

Verse 35, 36.] See *Mat.* 27. 46, &c.

Verse 37. *He gave up the ghost*] After which, he went not to *Limbus Patrum* to preach there, as Papists dote, and would draw from 1 *Pet.* 3. 19.

Verse 38.] See *Mat.* 27. 51.

Verse 39.] See *Mat.* 27. 54, 55.

Verse 40. *James the less*] *Viz. In stature, note, or age.*

Verse 41. *Followed him and ministred*] See *Luke* 8. 3.

Verse 42. *The day before the Sabbath*] Their preparation to the Sabbath began at three aclock in the afternoon. The Jews of *Tiberias* began their Sabbath sooner then others: those at *Tsepphore* coutinued it longer; adding *de profano ad sacrum.* Among our Forefathers at the ringing of the Bell to Prayer on Saturday-evening, the husbandman would give over his labour in the field, and the tradesman his work in the shop, and set themselves to prepare for the Sabbath. Among the Jews at this day in many Cities, there is one goes about and proclaims the approaching of the Sabbath, about half an hour before it begins, that they may prepare.

Buxtorf.

Verse 43. *Went in boldly unto* Pilate] It was boldly done indeed, thus to oppose, not the Jews onely, but *Pilate* in that which he had done to Christ. Good blood will not bely it self.

Verse 44, 45, &c.] See *Mat.* 27. 57, 58, &c.

Chap. XVI.

Verse 1, 2. *And when the Sabbath was past.*]

AS God on the first day of the week drew the World out of that abhorred estate of nothing, and brought light out of darkness: so did Christ, on that day, draw his people out of an estate worse then nothing, and *brought life and immortality to light by the Gospel.*

2 Tim. 1.

The first day of the week] Gr. *One of the Sabbaths.* So the first day of the world is called, *Jom echad* One day: that is, the first day, *Gen.* 1. 5. For, as that day was initial to the world, so the day of our Lords resurrection is the beginning of our glorification: as in that day light was produced, so Christ rising, the light of righteousness and joy is risen to us.

τῶν μιᾶς σαββάτων.

Gob in Harm. Evang.

Verse

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Verſe 3.] See *Mat.* 28. 5, 6, &c.

Verſe 4. *And when they looked*] Or, as ſome read it, when they looked up: for till now they may ſeem either to have gone plodding on with their eyes downward; or elſe to have looked on one another, as people uſe to do when they are conferring.

Verſe 7. *Tell his Diſciples, and Peter*] *q. d.* tell *him* howſoever, for he is in great heavineſs; and this will be very good news to him. Tell him that Chriſt is riſen again for his juſtification, *Rom.* 4. Or, tell *his diſciples* and *Peter*, *quia ille ſe præ aliis incredulum oſtenderat*, as *Tolet* hath it, becauſe he hath expreſſed ſo much unbelief above the reſt, and is therefore, it may be, ſet here behind all the diſciples, as inferiour to them.

Verſe 8. *Any thing to any man*] Whom they met with, but haſtened to the Diſciples.

Verſe 9. *He appeared firſt*] This honour done to *Mary Magdalen*, *Mark* relateth more at large then the reſt: though otherwiſe moſtly he be more brief then the reſt.

Verſe 10, 11, &c.] See *Mat.* 28. 9, 10.

Verſe 14.] See *Luke* 24. 36. *Joh.* 20. 19.

Verſe 15. *Preach the Goſpel*] *Eckius* hence blaſphemouſly inferreth, that Chriſt did never command his Apoſtles to write, but to preach onely. *Eck. Enchirid. cap. Eccleſia.*

To every creature] That is, to Man, who is a little world, an Epitome of every creature. 2. To the Gentiles alſo, who had been denied this favour of the Goſpel, as if they had been none of Gods creatures.

Verſe 16. *He that believeth*] That which you preach.

And is baptized] As content to give up himſelf to Chriſt, and to receive his mark, making a publike profeſſion of the faith.

He that believeth not] He ſaith not, or, *Is not baptized*; for it is not the want, but the contempt of Baptiſm that damneth. Unbelief is a bloody ſin, *Heb.* 10. 26. a heavy ſin, *Joh.* 3. 19. a moſt ingrateful, inexcuſable ſin, ſuch as ſhuts a man up cloſe priſoner in the dark dungeon of the Law, unto unavoidable deſtruction, *Gal.* 3 23.

Shall be damned] Here's quick work. God will not ſtay ſo long now with people, as he did of old, when there was not ſo much mercy offered. See the Note on *Heb.* 2. 3.

Verſe 17. *In my name they ſhall, &c.*] This promiſe was peculiar to the primitive Chriſtians and to ſuch as lived immediately after Chriſts aſcenſion. That was an extraordinary providence, that when Squier that Traytor *Anno Dom.* 1597. had poiſoned the pummel of Q. *Elizabeths* ſaddle, when ſhe was to take horſe: albeit the ſeaſon were hot, and the veins open to receive any malignant tainture, yet her body thereupon felt no diſtemperature: her hand felt no more hurt then *Pauls* did, when he ſhook off the Viper into the fire. *Speed's Hiſt. fol.* 1184.

Verſe 18. *It ſhall not hurt them*] No more ſhall the deadly poyſon of ſin hurt thoſe that have drunk it, if they belong to God; provided that they caſt it up again quickly by Confeſſion, and meddle no more with ſuch a miſchief.

Verſe 19. *He was received up, &c.*] This Saint *Luke* more fully ſets forth, *Luke* 24. 50, 51. & *Act.* 1. 9.

Verſe 20. *And they went forth*] *Viz.* From *Jeruſalem*, according to *Iſa.* 2. 3. *Pſal.* 110. 2.

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A COMMENTARY OR EXPOSITION Upon the GOSPEL according to S^t. Luke.

CHAP. I.

Verſe 1. *Many have taken in hand.*]

OR, have attempted, but not effected. Hence ſome have concluded, that *Luke* wrote firſt of the four Evangeliſts. Howbeit the common opinion is (and the moſt ancient copies ſay as much) that *Matthew* wrote his Goſpel eight years after Chriſt, *Mark* ten, *Luke* fifteen, and *John* fourty two. ἐπεχείρησαν.

Verſe 2. *Which from the beginning were eye-witneſſes*] Therefore it may ſeem his Goſpel was not dictated to him by *Paul* (who was no eye-witneſs) as ſome Ancients have affirmed. But if we can believe *Tacitus* or *Suetonius* in things that fell out long before they were born, becauſe we are confident of their diligence in enquiring: how much more ſhould we believe Saint *Luke* upon ſuch doubted aſſurance? &c.

Verſe 3. *Having had perfect underſtanding*] Or, Following them cloſe at heels, (and as we ſay) hot-foot. παρηκολουθηκότι.

From the very firſt] Or, from above, as inſpired from heaven. Ἄνωθεν.

To write unto thee in order] Diſtinctly, and yet cohærently. A ſingular praiſe in an Hiſtorian, for the which *Ambroſe* much admireth this our Evangeliſt above all the other. καθεξῆς.

Verſe 4. *Wherein thou haſt been inſtructed* Which thou haſt received *by hear-ſay*, or by word of mouth: and wherein thou haſt been catechiſed, receiving the myſteries of the faith by the Miniſtry of the voyce. And ſurely when we ſee men caring and caſting how to find out this *certainty* here ſpoken of, and not to be led by conjectural ſuppoſitions, κατηχήθης.

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poſitions, but be fully perſwaded as St. *Luke* was, and would have his *Theophilus* to be, then there will be ſome hopes that the Lords party will increaſe.

Verſe 5. *In the days of Herod*] *Herod* a ſtranger, upon the death of *Antigonus*, laſt of the Maccabeans, by *Auguſtus* his favour, was made King of *Judæa*, and reigned 34. years. After his and his ſons death, *Judæa* was again reduced into a Roman Province; and the government thereof committed unto *Pontius Pilate*, then to *Petronius*, after him to *Fœlix*, *Feſtus*, *Albinus* and *Florus*, whoſe cruelty provoked the Jews to rebellion and war, to their utter overthrow.

Of the courſe of Abia] According to their weekly waitings at the Altar: 1 *Chron.*24. God would not have his Miniſters over-wrought, though he require them to labour according to their ſtrength, even unto laſſitude. But how thankleſs is their labour, that do wilfully over-ſpend themſelves!

Verſe 6. *In all the Commandments and Ordinances.*] That is, in all the duties of both the Moral and Ceremonial Law.

Blameleſs] *Sine querela*, ſaith the Vulgar, *without complaint.* They neither complained of others, nor were complained of by others. As it is reported of *Burleigh*, Lord Treaſurer in Queen *Elizabeths* reign, that he never ſued any man, nor did any man ever ſue him: and was therefore in the number of thoſe few, that both lived and died with glory.

Αμεμπτοι. Camd. Eliz. fol. 495.

Verſe 7. *And they had no child*] Which was then held an heavie judgement, as that which rendred them ſuſpected of impiety: ſith Godlineſs had the promiſe of increaſe both within dores and without.

Verſe 8. *In the order of his courſe*] He took but his turn, and ſerved but his time. God never purpoſed to burthen any of his creatures with devotion.

Verſe 9. *To burn incenſe*] In the incenſe of prayer, how many ſweet ſpices are burned together, by the fire of Faith, as humility, love, &c?

Verſe 10. *Praying without, at the time of incenſe*] Cant. 3.6. the Church is ſaid to *aſcend out of the wilderneſs* of this world with *pillars of ſmoak*, *elationibus fumi*, that is with affections, thoughts, deſires toward heaven. And although ſhe be black as ſmoak, in regard of infirmities, yet hath ſhe a principle to carry her upwards.

Verſe 11. *Standing on the right ſide of the Altar*] As Satan ſtood at the right hand of *Jehoſhuah* to moleſt him: So ſtand the Angels at our right hand, in the publick Aſſemblies eſpecially, to withſtand him. And to ſignifie this, the curtains of the Tabernacle were wrought full of Cherubins within and without.

Zach. 3.1.

Verſe 12. *He was troubled*] But without cauſe: he ſhould have been comforted rather; for his ſins were covered. How will wicked men ſtand before Chriſt?

Verſe 13. *For thy prayer is heard*] Both for a Son, and for a Saviour.

Verſe 14. *Thou ſhalt have joy*] This is not every fathers happineſs. Many fathers are forced through grief for their untoward children to wiſh to die, as *Elias* did when he ſat under the juniper: and as *Moſes* did when wearied out by the people, *Numb.*11.15.

Verſe 15. *Great in the ſight of the Lord*] *Significatur ſingularis quædam præſtantia, ut* Gen.10.9. He ſhal be ſingularly qualified.

Verſe 16. *Shall he turn to the Lord*] An high honour to have any hand in the converſion of ſouls. They that wiſe others ſhall ſhine in heaven, *Dan.*12.2.

Verſe 17. *In the ſpirit and power of* Elias] There is a great agreement between the times of *Elias* and *John* Baptiſt. *Herod* anſwereth to *Ahab*, *Herodias* to *Iezabel*, *&c.*

The diſobedient to the wiſdom of the juſt] i. e. By his preaching he ſhall turn the hearts of the Gentiles to the Jews, and by his Baptiſm tye them up, as it were, together. He made them (according to the phraſe that *Joſephus* uſeth of him) to *convent or knit together in Baptiſm.*

ἐν βαπτισμῷ συνάγειν. Joſep. Antiq. l.18.c.7.

Verſe 18. *For I am an old man*] Thus Reaſon will be encroaching upon the bounds of Faith, till ſhe be taken captive by infidelity. Drive therefore *Hagar* out of doors.

Verſe 19. *That ſtand in the preſence of God*] *Ut apparitor, ab apparendo*, ready preſt to any ſervice.

Verſe 20. *And behold thou ſhalt be dumb*] His tongue that ſo lately moved through unbelief is now tied up. God will not paſs by the well-meant weakneſſes of his own, without a ſenſible check. He was alſo deaf as well as dumb: hence they made ſigns to him, *verſ.* 62.

Verſe

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Verſe 21. *The people waited for* Zacharias] They would not away without the bleſſing, preſcribed to the Prieſts, *Numb.* 6. In the Councel of *Agathon* it was decreed, that people ſhould not preſume to go out of the Temples, before the Miniſters had bleſſed the Congregation. *Canon.* 32.

Verſe 22. *He could not ſpeak unto them*] Hereupon a Divine thus deſcants: *Tacuit pater vocis, & ceſſit in miraculum: Vox ſi ſileat, cedit in contradictionem. Nunquid æque obmuteſcit pater & filius?* Johannes *&* Zacharias? *Nunquid & præco mutus eſt?* Let us leave to the Papiſts (ſaith another) *Miniſtrorum muta officia, populi cæca obſequia*, their Miniſters, dumb Offices; their peoples, blind obedience.

Verſe 23. *Aſſoon as the daies, &c.*] *Zachary*, though he ceaſed to ſpeak, yet he ceaſed not to miniſter. Though he were dumb, yet he was not lame, but could do ſacrifice, and did it. We may not ſtraight take occaſions of with-drawing our ſelves from the publick ſervices.

Verſe 24. *And hid her ſelf*] *Obſcurum qua id fecerit ex cauſa.* Its hard to ſay wherefore ſhe did this, ſaith a learned Interpreter: but, likely, out of modeſty; and that ſhe may make no ſhew, till ſhe were ſure; as alſo that the miracle might appear the greater.

Verſe 25. *Thus hath the Lord*] She ſaw that all her prayers, that ſhe had haply forgot, were not loſt, but laid up with God, who now ſends in the bleſſing, that ſhe had deſpaired of. The Lord oft doth things for his people that they look not for, *Iſa.* 64. and ſtays ſo long, that when he comes, he finds not Faith, *Luke* 18. 8.

To take away my reproach among men] Barrenneſs was counted a diſhonor, *Gen.* 30. 23. *Their Virgins were not praiſed*, Pſal. 78. 63. that is, *married, and commended* for their fruitfulneſs. See the Note on *verſ.* 7.

Verſe 26. *Unto a City of Galilee*] God and his Angels can find out his *hidden ones*, *Pſal.* 83. 3. in what corner of the country ſoever.

Verſe 27. *Eſpouſed to a man*] 1. The better to free her from ſuſpition of fornication. 2. That ſhe might have one to provide for her, when ſhe was with Child. 3. That the myſterie of God manifeſted in the fleſh might come to light by little and little. *Senſim ſine ſenſu.*

Verſe 28. *Hail thou that art highly favoured*] A ſalutation, and not a prayer, as Papiſts pervert and abuſe it. And when the *Ave-Mary-Bell* rings, which is at Sun-riſing, Noon, and Sun-ſetting, all men in what place ſoever, houſe, field, ſtreet, or market do preſently kneel down, and ſend up their united devotions to heaven by an *Ave-Maria*. Alſo, where one faſteth on Friday, which they count our Lords day, many faſt on Saturday, which they count our Ladies day. κεχαριτωμένη. *Sands* his Survey.

Verſe 29. *She was troubled at his ſaying*] Affect not the vain praiſes of men, ſaith one. The bleſſed Virgin was troubled, when truly praiſed of an Angel. They ſhall be praiſed of Angels in heaven, who have eſchewed the praiſes of men on earth.

What manner of Salutation] *Cujus eſſet* (ſaith one Interpreter) *voluit enim probare ſpiritum. Qualis & quanta*, ſaith another: *Id eſt, quam honorifica & magnifica, ac proinde ſupra ſortem ſuam poſita.* What an honorable ſalutation it was, and more then ſhe could acknowledge.

Verſe 30. *Fear not Mary*] We are not fit to hear, till quit of carnal affections and paſſions. The ear which taſtes words, as the mouth doth meat, when filled with choller or other ill humors, can reliſh no comfort.

Verſe 31. *Shalt call his name Ieſus*] See the Note on *Mat.* 1. 21. If it were ſuch a mercy to *Iſrael* that God raiſed up of their Sons for Prophets, and of their young men for Nazarites, *Amos* 2. 11. What was it to *Mary*, and in her to all mankind, that ſhe ſhould be mother to the Arch-prophet, to that famous Nazarite?

Verſe 32. *Son of the higheſt*] Anſwerable to the Hebrew *Elion*, whence ἥλιος for the ſun, *cujus antiquiſſima veneratio*, ſaith *Beza*, whom the ancients deifie.

Verſe 33. *And of his Kingdom there ſhall be no end*] St. *Paul* ſaith indeed that he ſhall at the end of the world deliver up the Kingdom to God the Father: not that his Kingdom ſhall then ceaſe, but that form of adminiſtration only, that he now uſeth in the collecting and conſerving of his Church.

Verſe 34. *How ſhall this be?*] This is a ſpeech not of unbelief, but of wonderment, as deſiring alſo to be better informed.

Verſe 35. *The power of the higheſt ſhall over-ſhadow thee*] As once he did the confuſed *Chaos*

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Chaos in the Creation: This very expreſſion was a great confirmation to the Virgins faith, and may well ſerve for a caution to us not to be over-curious in ſearching into this ſecret.

Verſe 36. *Who was called barren*] It is obſerved that the barren women (ſo called in both Teſtaments) had the beſt Children, as *Sarah*, *Rebecca*, *Rachel*, *Elizabeth*, *&c.* becauſe long held off, and much humbled. Some alſo have obſerved that the New-Teſtament affords more ſtore of good women then the Old.

D. *Hall's* Contemplat. on the New Teſtament.

Verſe 37. *For with God, &c.*] We never doubt of Gods will, but we do in ſome meaſure doubt of his power. See them both running parallel, *Job* 42. 2.

Verſe 38. *Behold the handmaid of the Lord*] Not *Mall Gods maid*, as a black-mouthed *Blatero* hath blaſphemed in print, that the Puritans rudely call her.

Stoffords Female Glory.

Verſe 39. *Into the hill-country*] Of *Juda*, ſouthward of *Jeruſalem*, into the City of Hebron, *Joſh.* 21. 9.

Verſe 40. *Saluted Elizabeth*] To whom ſhe could not reſt till ſhe had imparted the good news, and both given and received ſome ſpiritual gift for mutual confirmation and comfort, *Rom.* 1. 11, 12. Grief grows greater by concealing, joy by expreſſion. Only the meeting of Saints in heaven can parallel the meeting of theſe two Couzens.

Verſe 41. *The babe leapt in her womb*] Such comfort there is in the preſence of Chriſt (though but in the womb) as it made *Iohn* to ſpring. What then ſhall it be in heaven, think we?

Verſe 42. *Bleſſed art thou among women*] So is *Iael* the wife of *Heber* ſaid to be, *Judg.* 5. 24. who yet perhaps was hardly ſo good a woman as *Deborah*, that called her ſo. But it was no ſmall confirmation to the bleſſed Virgin, to hear the ſame words from *Elizabeth*, that ſhe heard before from the Angel.

And bleſſed is the fruit, &c.] Or, *becauſe bleſſed is the fruit of thy womb*, therefore *bleſſed art thou, &c.* Yet more bleſſed (as *Auſtin* ſaith) in receiving the faith, then in conceiving the fleſh of Chriſt; She conceived Chriſt when ſhe yielded her aſſent to the Angel, and ſaid: *Be it us thou haſt ſaid*, let it even be ſo. We alſo conceive Chriſt in our hearts, when we aſſent to the promiſes of Pardon, of Salvation by Chriſt: hoping perfectly for the grace that is to be brought unto us at the Revelation of Jeſus Chriſt, 1 *Pet.* 1. 13. It is with us all, as it was with that captive woman, *Deut.* 21. If ſhe conſented to marry, ſhe ſaved her life by it.

Verſe 43. *That the mother of my Lord, &c.*] That the Lord himſelf ſhould come amongſt us, as he did in the fleſh, and doth ſtill by his Spirit, Oh what a mercy!

Verſe 44. *Leaped in my womb*] More like a ſuckling at the breaſt (as the word ſignifieth) then an Embryo in the womb. The Spirit then worketh, even in unborn babes that are elect, ſome kind of ſaving knowledge of Chriſt, anſwerable to faith in thoſe that are grown up. The babes motion here was not natural, but ſpiritual (ſaith one:) Therefore *Iohn* was ſanctified in the womb, and did really rejoyce at the preſence of Chriſt in the Virgin. Now ſanctification preſuppoſeth Juſtification, and that, Faith; Yea this joy was a true effect of faith in the Meſſiah: therefore infants are capable of faith: Thus *He.* Seminal faith we cannot deny them.

βρέφος *Puer recens natus*, 1 Pet. 2. 2.

Tates his *Model*, &c.

Verſe 45. *Bleſſed is ſhe, &c.*] *Mary* believed: ſo did not *Zachary*, though a man, a Prieſt, Aged, Learned, Eminent, and the meſſage to him of more appearing poſſibility. This, *Elizabeth* here ſeems to have an eye to.

Believed that there ſhall be, &c.] The ſame may be ſaid of every believer. It is true alſo in caſes ordinary: A perſwaſion that God will help and keep us, will indeed help and keep us. *Mark* 9. 23.

Verſe 46. *And Mary ſaid*] See the benefit of good ſociety, and how one Chriſtian kindleth another. As Iron ſharpneth Iron, ſo doth the face of a man his friend. Prov. 27.

Μεγαλύνει. *Doth Magnifie the Lord*] Makes *room for him*, enlargeth her thoughts of him, throws wide open the everlaſting doors, that the King of glory may come in, in State.

ἠγαλλίασε. ἐπὶ τῷ Θεῷ. *Super Deo.* *My ſpirit rejoyceth*] *Tripudiat*, *danceth a galliard* (which ſeemeth to come from the Greek word here uſed) danceth *Levaltoes* in God, or for God my Saviour, as the matter and ground of my joy.

Verſe 48. *The low eſtate*] *Vilitatem*, the vile and abject condition. *Contra Mariæ merita, quæ prædicant Papicolæ.* Here's no mention of merit. See *Beza's Annot. in loc.*

All

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All generations shall call me blessed] How much more should we with one mind and one mouth bless God the Father of our Lord Jesus Christ? This is an honor that he much standeth upon, *Rom.* 15.6.

Verse 49. *He that is mighty*] The mighty strong God. Ὁ Δυνατὸς.

Hath done great things for me] No small things can fall from so great a hand. He gives like himself.

And Holy is his Name] God that is holy, is to be sanctified in holiness. *Isaiah* 5.16. when men see their children especially (as here) the work of Gods hands, *Isaiah* 29. 23.

Verse 50. *From generation to generation*] Personal goodness is profitable to posterity.

Verse 51. *He hath shewed strength, &c.*] It appears by the whole frame of this holy song, that the blessed Virgin was well versed in the Scripture, which she here makes so much use of in sundry passages. She was *eruditionis pietatis & modestiæ delicium*, as one speaketh of the Lady *Jane Gray*. She had by much reading made her bosom *Bibliothecam Christi*, Christs library, as a Father saith; and may seem to have been exercised in the good word of God from her infancy, as 2 *Tim.* 3.15. and as that sweet yong Gentlewoman, Mrs. *Elizabeth Wheatenhall*, daughter of Mr. *Antony Wheatenhall*, of *Tenterden* in *Kent*, deceased; Who not yet being ten years old when she dyed; Yea, before she was nine years old (not much above eight) could say all the New Testament by heart: And being asked where any words were, she would presently name *Book*, *Chapter* and *Verse*: One Mr. *Stoughton* a Minister writeth this upon his own knowledge and examination of her. Mr. *Stought.* in his *Davids* love to Gods word, *Epist.* to the *Read.*

He hath scattered the proud] He by his strong Arm hath so splitted them, that they shiver into pieces: or hath made them as darts, which being among the enemies, are lost: or hath hurled them hither and thither, as the wind doth the dust of the mountains. Διεσκόρπισε.

Verse 52. *He hath put down the mighty*] As he did *Bajazet* the proud Turk, and set up *Tamberlain* a Scythian shepheard; who said that he was sent from heaven to punish *Bajazets* rashness; and to teach him that the proud are hated of God, whose promise is to pluck down the mighty, and raise up the lowly. Turk. Hist.

Verse 53. *He hath filled the hungry*] See the Note on *Mat.* 5.6.

Verse 54. *He hath holpen his servant*] He hath put under his hand, and raised him prostrate, taken him up at his feet. This he will not do for an evil doer: he taketh *not the ungodly by the hand*, Job 8. 20. Ἀντελάβετο.

Verse 55. *As he spake to our Fathers*] Who lived upon reversions, and dyed upon the promises, accounting them good free-hold. God keeps promise with nights and days, *Jeremiah* 33. 20, 25. How much more will he, with *Abraham*, and his seed for ever?

Verse 56. *And returned to her own house*] An honest heart is where its calling is. Such a one, when he is abroad, is like a fish in the air; whereinto if it leap for recreation or necessity, yet it soon returns to its own element.

Verse 57. *And she brought forth a son*] The voice of the Lord maketh *the Hindes to calve*, Psal. 29. 9. though of all other bruit creatures they bring forth with greatest trouble, bowing themselves, bruising their yong, and casting out their sorrows, *Job* 39.4,6. How much more will he help his dear handmaids?

Verse 58. *The Lord had shewed great mercy*] And the greater, because in her old age. Births, with those that are ancienter, are with greater danger: so is the new birth in old sinners.

Verse 59. *To Circumcise the child*] Infants are no innocents, they are conceived in sin, and the first sheet or blanket wherewith they are covered is woven of sin, shame, blood and filth, *Ezek.* 16. 4, 6. They were Circumcised, to signifie that we had better be flayed, and have our skin quite stript off, then to have it as a skin-bottle hanging in the smoak of filthy desires, and blown full of unclean motions with the breath of Satan.

Verse 60. *He shall be called* John] *Bucer* here observeth that he that was high Priest when *Solomon* built the Temple, was called *Iohn*: and that there was herein a sweet suitableness. *Pulchre vero convenit*, saith he, *ut quo nomine sacerdos Salomonis typici*, *Bucer. in loc.*

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typici, hoc & veri vocaretur: that the Type and Truth might accord in the very name.

Verse 61. *There is none of thy kindred*] There is an inbred desire in us all of immortality: we would eternize our names, and do therefore call our children, cities, lands, &c. after them, *Psal.* 49. 11. But they do best that get assurance that their names are *Written in heaven*. They that depart from God *shall be written in the earth*, Jerem. 17. 13. as *Cains* son, Lord *Enoch* of *Enoch*, *Gen.* 4. And those men of renown, *Gen.* 11. 4. were.

Verse 62. *And they made signs to his father*] Who therefore seems to have been deaf (as well as dumb) because he had not hearkned to the Angels speech, but gainsaid it.

Verse 63. *And he asked for a Writing-table*] *Tabellam, sc. ceratam, in qua olim stilo scribebatur*, saith *Sa.* He had an excellent faculty of whom *Martial* reporteth,

Currant verba licet, manus est velocior illis:
Et vix lingua suum, dextra peregit opus.

Martial. lib. 14. de Notario.

Verse 64. *And he spake and praised God*] And had he had as many tongues as he had hairs upon his head, he could never have sufficiently praised God for his son, but especially for his saviour. See 1 *Tim.* 1. 15, 16, 17. *Zachary* believeth and therefore speaks, *Psal.* 116. 10. the tongue of the dumb sings, *Isa.* 35 6.

Verse 65. *And fear came on all*] This was either the fear of admiration at the many strange accidents, about the birth of the Baptist; or the fear of punishment, seeing so good a man as *Zachary* so long to have suffered for his unbelief.

Ludolf. de vita Christi.

Verse 66. *And the hand of the Lord*] That is, his grace and blessing. He had the honor to be *Legis & gratiæ fibula*, as *Chrysologus* hath it; the buckle and boundary of the Law and Gospel.

Verse 67. *Was filled with the Holy Ghost, and prophecyed*] This was a plentiful amends for the late loss of his speech. See here the goodness of God to all his; *Quibus non solum ablata restituit, sed insperata concedit* (saith *Ambrose*) *Ille dudum mutus Prophetat.* God is better to his then their hopes.

Verse 68. *Blessed be the Lord God of Israel*] This is *Hymnus Evangelicissimus*, say both *Bucer* and *Pellican*. A most Evangelical Canticle.

Redeemed his people] From the wrath of God over them; the guilt and power of sin within them, from Satan and the punishment of sin without them.

Verse 69. *An horn of salvation*] A *Cornu-copia*, or a mighty Saviour, *qui instar bovis cornupetæ inimicos populi Dei prosternat atque dejiciat*, that can bestir him much better then that Hee-goat, *Alexander* the great, who had a notable horn between his eyes, wherewith he cast down the Ramm to the ground, and stamped upon him, &c. *Dan.* 8. 7. *Macedones tunc temporis Ægeades, id est caprini dicti sunt. Occasionem vide* Justin. *lib.* 7. The Macedons were at that time called *Goat-sprung*.

Piscat.

Verse 70. *By the mouth*] There were many Prophets, yet had they all but one mouth: so sweet is their harmony.

Verse 71. *That we should be saved*] *Gr.* Salvation from our enemies. This properly importeth the privative part of mans happiness, but includes the positive too.

Verse 72. *To perform the mercy*] Gods love moves him to promise, his truth binds him to perform. See both these, 2 *Sam.* 7. 18, 21. For *thy words sake, and according to thine own heart*: (that is, *ex mero motu*) *hast thou done all these things.*

Verse 73. *The oath which he sware*] ὅρκος *quasi* ἕρκος a hedge, which a man may not break: much less will God.

Verse 74. *Might serve him*] *Servati sumus ut serviamus.* Christ hath therefore broke the Devils yoke from off our necks that we may take upon us this sweet yoke, and not carry our selves as sons of *Belial*. Serve we must still, but after another manner, as the *Israelites* did, when brought out of the *Egyptian* bondage; Yet *thou shalt keep this service*, saith *Moses*, *Exod.* 12. 25.

In holiness and righteousness] These two make up one perfect pair of Compasses, which can take the true latitude of a Christian heart.

Verse 75. *Before him*] the sense of Gods presence makes men conscientiously obedient to both tables of the Law. *Cave spectat* Cato, was a watch-word among the *Romans*. *Noli peccare, Deus videt, Angeli astant, &c.* Take heed what thou doest, God beholds thee, Angels observe thee, &c.

Verse

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Verſe 76. *And thou child*] ſcil. *qui nunc tantillus es, in virum magnum evades:* Though little, thou ſhalt prove great.

Thou ſhalt go before the face of the Lord] Any relation to whom ennobleth, and advanceth all worth.

verſe 77. *To give knowledge*] Not by infuſion, *Dan.* 1. 17. but by inſtruction. See the dignity and duty of Miniſters.

Verſe 78. *Whereby the day-ſpring*] Or as *Beza* rendereth it, *The Branch from on high*, not from beneath, as other plants or branches. So the anchor of hope entereth not into the deep, but into that within the vail, *Heb.* 6. 19. ἀνατολή.

verſe 79. *That ſit in darkneſs*] This imports 1. continuance, 2. content.

To guide our feet] The ſuperſtitious Pagans thought that their goddeſs *Vibilia* kept them in their right way when they travelled: But we have a better guide to God. *Arnob. adverſ. Gent. lib.* 4.

verſe 80. *And the child grew*] Though his meat was but courſe, and not ſo nouriſhing. The bleſſing of God is the ſtaff of bread: bread would no more nouriſh without it, then a piece of earth.

Chap. II.

Verſe 1. *A decree from Caſar Auguſtus*]

BY a ſweet providence of God, that Chriſt might be born at *Bethlehem*, according to the Scriptures. Howbeit *Auguſtus* thought not ſo (as it is ſaid in another caſe of *Nebuchadnezzar*, *Eſay* 10.) but ambitiouſly ſought the ſetting forth of his own greatneſs, and large command, and carried it without puniſhment; when as *David* ſmarted ſore for a like offence. But God will take that from others, that he will not bear with in his own, *Amos* 3. 2.

That all the world] That is, the Roman world: but ſuch was their ambition, that though they had but a part, yet they ſtiled themſelves Lords of all the World. So the Pope (the *image of that Beaſt*) will needs be ſtiled Univerſal Biſhop. The Great Turk (that Eaſtern Antichriſt) calls himſelf *God on earth, Sole Monarch of the world, Commander of all that can be commanded, &c.* and by many other ſuch like ſwelling titles.

Verſe 2. *When* Cyrenius, *&c.*] *Quirinus* the Latine Writers call him. Now that the Scepter was departed, *Shiloh* came.

Verſe 3. *And all went to be taxed*] To pay a certain ſmall ſum of money in token of fealty. I was once at a Court-Sermon (ſaith *Melanchthon*) on the Nativity day, and this was the Text: but the Preacher, inſtead of diſcourſing on Chriſts Incarnation, ſpent the whole hour, in a very cold day, in perſwading the people to obey Magiſtrates, and to give them as much money as they call for. This is the guiſe of Court-Paraſites, Princes terncher-Flyes. Ioh. Manl. *loc. com.* 479.

Verſe 4. *And* Joſeph *alſo went up*] By a ſpecial providence of God, as is above noted, *verſe* 1. and not onely ſo; but that the holy Virgin might ſtill have with her the keeper and cover of her virginity; that the devil might not have occaſion to raiſe up falſe reports about her great belly.

Verſe 5. *Being great with child*] Yet could not be excuſed. This was a cruelty in *Auguſtus* (not to ſpare great-bellied women) but a mercy of God to mankind; for what the better had it been for us, if *Joſeph* had gone to *Bethlehem*, and not *Mary* alſo?

Verſe 6. *The days were accompliſhed*] Her delivery might well be haſtened, or at leaſt faciliated by her long journey; for it was no leſs then four days journey from *Nazareth* to *Bethlehem*. Some ſay ſhe was *gravida*, but not *gravata*; great-bellied, but not unweildy: *Lumen enim quod in ſe habebat, pondus habere non poterat*, ſaith *Auguſtine*: but I am not bound to believe him.

Verſe 7. *And ſhe brought forth her firſt-born*] Whether ſhe were *Deipara*, the *Mother of God*, was a great controverſie, and raiſed a great ſtorm in the Council of *Epheſus*; inſomuch as the Emperour declared both ſides hereticks. But foraſmuch as ſhe was the Mother of Chriſt, *Mat.* 1. 23. and Chriſt is God; in bringing forth Chriſt, ſhe was the *Mother of God*. Whether ſhe continued after this a Virgin, *piè credimus*

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Θεοτόκος, non Θεοδόχος, ut voluit Nestorius

sed nihil affirmamus. But that she vowed Virginity, as Papists say, we deny: For how could she promise Virginity to God, and Marriage to *Joseph*? There is a story, that when the old Romans had founded *Templum pacis*, they sent to ask *Apollo* how long it should stand? he answered, *Untill a Virgin brought forth*: This they took to be perpetual. But therein they were as much mistaken, as those *Africans*, who having an oracle, that when the Romans sent an army into *Africa*, *Mundus cum tota sua prole periret*, thought that then the world should be at an end. But afterwards the Romans sent an Army thither under the conduct of one *Mundus*, who in battel was slain, together with his sons, by the *Africans*; and discovered the illusion of the Devil.

Σπαργανόω of Σπαράσσω to rend.

Wrapped him in swadling-clothes] This pains she was at (such was her love) though newly delivered, and much weakned thereby. His swadling-clothes were poor and ragged, as may be gathered out of the Greek word here used.

Laid him in a manger] *Non in aureo reclinatorio*, saith *Ludolphus*, not in a stately room, as the *Porphyrogeniti* in *Constantinople*; not in the best but basest place of the Inn, which is counted the meanest house of a City. Oh humble Saviour, whether wilt thou descend?

Verse 8. *Keeping watch over their flock*] At the tower of *Edar*, say some, between *Jerusalem* and *Bethlehem*, where *Jacob*, returning from *Mesopotamia*, stayed with his flock, after he had buried *Rachel*, Gen. 35. 21. *Mic.* 4. 8.

By night] Hence some gather, that our Saviour was not born in the winter; because in winter they housed their cattel, and fed them not without doors. *Prov.* 27. 25.

Verse 9 *And lo the Angel of the Lord*] *Gabriel*, likely, was sent, not to *Zachary* or *Simeon*, &c. but to certain Shepherds. God goes a way by himself. Had the Sages of the East met with these Shepherds, they had received better intelligence then they did from the learned Scribes.

And the glory of the Lord] As when a Kings son is born, bonefires are made, &c.

Verse 10. *I bring you good tidings*] The first Preacher of the Gospel was an Angel. God hath now taken this honour from the Angels, and put it upon the Ministers, who are in Scripture called Angels, *Rev.* 2. 1. and Angels Ministers, *Heb.* 1. 14. The old Church had ἐπαγγελίαν *the promise*, we have εὐαγγέλιον, *the joyful tidings*.

Σωτὴρ. *Cic. in Verr. Act.* 4.

Verse 11. *A Saviour*] The Greek word is so emphatical (as *Tully* witnesseth) that other tongues can hardly find a fit word to express it. The Grecians delivered by *Flaminius*, rang out Σωτὴρ Σωτὴρ with such a courage, that the birds astonished, fell to the earth.

Verse 12. *Wrapped in swadling-clothes*] *In vilibus & veteribus indumentis*, saith *Ludolphus*. See the Note on *verse* 7.

Verse 13. *Praising God*] Angels, who have neither so much interest in Christ, nor benefit by him as we, sing him into the world: And shall we be dumb? They sang when the world was created, *Job* 38. 7. So now, that it was repaired by Christ.

Verse 14. *Glory be to God on high*] Let God have all the *glory*, so we may have the *peace* and *grace* or *good will* (for of these Angels, Saint *Paul* learned to salute with *Grace and peace*) *Mihi placet distributio Angelica*, saith *Bernard*, *Gratanter accipio quod relinquis, relinquo quod retines: abjuro gloriam, ne amitterem pacem.* I am well content with the Angels destribution, I thankfully accept (Lord) what thou leavest: I meddle not with that which thou retainest. I forgo the glory, so I may not miss of the peace. Thus He. It was the last speech of dying *Chrysostome*, *Glory be to God from all creatures.* Let the Jesuits (saith One) at the end of their books subscribe *Laus Deo & Beatæ Virgini.* Let this be the badge of the Beast: cry we, *Soli Deo gloria*, Glory be to God alone.

In earth peace] *Pax, quasi pactio conditionum.* Εἰρήνη ἀπὸ τοῦ εἰς ἓν εἶραι, *à connectendo in unum.* Christ is the great Peace-maker; but onely to the elect, called here the *Men of Gods good will.* When he was born, *Cuncta atque continua totius generis humani aut pax fuit aut pactio.* *Flor. Hist. l.* 4.

Verse 15. *Let us now go even unto Bethlehem*] They did not reason nor debate with themselves (saith Bishop *Hooper* Martyr in a Letter to certain good people taken praying in *Bow-Church-yard*, and now in trouble) who should keep the woolf from the sheep in the mean time; but committed the sheep to him whose pleasure they obeyed: So let us do now that we be called; commit all other things to him that called us. He will take heed *Acts and Mon.*

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heed that all ſhall be well. He will help the husband, comfort the wife, guide the ſervants, keep the houſe, preſerve the goods: yea, rather then it ſhould be undone, he will waſh the diſhes, rock the cradle, &c.

Verſe 16. *Found* Mary *and* Joſeph,&c.] They, though of the blood-royal, yet lay obſcured, not thruſting themſelves into obſervation, but well content with a low condition. *Beata Virgo in vili ſtabulo ſedet, & jacet; ſed quod homines negligunt, cœleſtes cives honorant & inquirunt*, ſaith *Stella*. The humble perſon is like the violet, which grows low, hangs the head downwards, and hides it ſelf with its own leaves. And were it not that the fragrant ſmell of his many vertues betrayes him to the world, he would chuſe to live and dye in his ſelf-contenting ſecreſie. Stella. Bernard.

Verſe 17. *They made known abroad*] True goodneſs is communicative: there is no envy in ſpiritual things; becauſe they may be divided *in ſolidum*: One may have as much as another, and all alike. Theſe ſhepherds, as thoſe lepers, 2 *King.* 7. 9. ſaid one to another, *We do not well: this day is a day of good tidings, and we hold our peace, &c.*

Verſe 18. *Wondered at thoſe things*] Yet made little benefit of what they heard. All the world wondered after the Beaſt, *Revel.* 13. 3. And it was a wonder there was no more wondering at the birth of our Saviour; if that were true eſpecially, that (beſides the Wiſe-mens ſtar, *Mat.* 2. and the Angelical muſick in the air, &c.) among the Gentiles a voice was heard, The great God is now about to be born: And that at *Rome*, the likeneſs of a woman carrying a child in her arms was ſeen about the Sun, &c. Theſe things are ſtoried. *Polydor Virgil* reports out of *Oroſius*, that on the very day of Chriſts Nativity, *Auguſtus Cæſar* cauſed proclamation that no man ſhould ſtile him Lord any longer, *Manifeſto præſagio majoris Dominatus, qui tum in terris ortus eſſet*: as preſaging a greater then himſelf then born. Polyd. Virg. *lib.* 4. *cap.* 1.

Verſe 19. *Mary kept all thoſe things*] Her ſoul was as an holy Ark: her memory like the pot of Manna, preſerving holy truths, and remarkable occurrences.

Verſe 20. *As it was told unto them*] God to ſhew that he reſpected not perſons, revealed this grand myſterie to ſhepherds and Wiſe-men; the one poor, the other rich; the one learned, the other unlearned; the one Jews, the other Gentiles; the one neer, the other far off.

Verſe 21. *For the Circumciſing of the Child*] Chriſt would be Circumciſed, and ſo become bound to fulfill the Law, that he might free us that were under the Law, *Gal.* 4. 5. He ſhed his blood for us when he was but eight days old: he took us into his family by Baptiſm, when we hung on our mothers breaſts. Should we not then ſerve him betimes, remember him from our infancy?

Verſe 22. *And when the days of her purification*] She was rather ſanctified then polluted by bearing Chriſt, yet wrangleth not with the Law, nor claimeth an immunity. Now if ſhe were ſo officious in ceremonies, what in the main duties of morality?

According to the law] This Law of purification proclaims our uncleanneſs, whoſe very birth infects the mother that bare us. She might not till the ſeventh day converſe with men, nor till the fourtieth day appear before God in the Sanctuary, nor then without a burnt-offering for thankſgiving, and a ſin-offering for expiation of a double ſin, *viz.* of the Mother that conceived, and of the Son that was conceived.

Verſe 23. *That openeth the womb*] This proves that *Mary* brought forth Chriſt in a natural way, and not *utero clauſo*, by a miracle, as Papiſts would have it, to prove their fixion of Tranſubſtantiation.

Shall be called holy to the Lord] God requireth the firſt-born, as uſually beſt-beloved; that together with our children, he might draw to himſelf the beſt of our affections.

Verſe 24. *A pair of Turtle-doves*] Chriſts Mother was not rich enough to bring a Lamb. Let this comfort poor Chriſtians. *I know thy poverty*, ſaith Chriſt, but thats nothing, *thou art rich*, *Revelations* 2. 9. *Smyrna* the pooreſt Church, hath the higheſt commendation.

Verſe 25. *Juſt and devout*] Or wary and cautelous; one that takes heed and is fearful of being deceived in that which he takes for right and currant. Εὐλαβὴς.

Waiting for the conſolation of Iſrael] That is, for Chriſts coming. This was the Sugar wherewith they ſweetned all their croſſes: this was the Dittany, by taſting whereof (as Harts do) they ſhoke off all the piercing ſhafts of their afflictions. Some Jews conclude the Meſſiah when he comes ſhall be called Menahem, the comforter, from *Lam.* 1. 6. *Sanhedrin.*

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κεχρηματισμένον. Verse 26. *It was revealed unto him*] By an immediate oracle. The Idolatrous heathens made use of this word to signifie their impious and diabolicall Oracles. The abuse of a word taketh not away the use of it.

Verse 27. *And he came by the spirit*, &c.] So still, the steps of a good man are ordered by the Lord, *Psal.* 37. 23. He sets his spirit as a Tutor, to direct and convince us into all truth. *Simeon* likely, had done as *Daniel* did, *Chap.* 9. 2. found out by diligent search, that the fulness of time was come, and is therefore thus answered from heaven.

ἀπεδέξατο. Verse 28. *Then took he him up in his arms*] The blessed'st armfull that ever the good old man had in his life. The Pairiarchs *saluted him*, but afar off, *Heb.* 11.

Verse 29. *Lord now lettest thou thy servant*] In the Syriack it is, *Now thou openest the prison door*: the prisoner must not, till then, go out; nor we out of life till fairly dismissed. *Simeon* having laid in his heart (saith one) what he lapt in his arms, sung, *Nunc dimittis*; I fear no sin, I dread no death; I have lived enough, I have my life; I have long'd enough, I have my love; I have seen enough, I have my light: I have served enough, I have my Saint: I have sorrowed enough, I have my joy: Sweet babe, let this Psalm serve for a lullaby to thee, and for a funeral for me. Oh sleep in my arms, and let me sleep in thy peace. Dying *Velcurio* broke out into these words, *Pater est amator, Filius Redemptor, Spiritus Sanctus Consolator: quomodo itaque tristitiâ affici possim?* Dying *Deering* said, *Ego omnium Sanctorum minimus, credo & intueor in Christum, salutem meam.*

The souls solace.

Io. Man. *loc. com.* 117.

Verse 30. *For mine eyes have seen*, &c.] A great satisfaction. So it was to *Job*, *chap.* 42. 5. when he could say, I have heard of thee by the hearing of the ear, but now mine eye seeth thee. What shall it be to us when we shall see *God face to face?* &c. 1 Cor. 13. 12.

Bucholc. *Colamus hic Deum reverenter donec a spe ad speciem transeamus.* Worship we God with reverence till we come to see him face to face.

Verse 31. *Before the face of all the people*] As a banner displaid, as a beacon on a hill, or as the Sun in heaven to be beheld of all: as the brasen serpent was lifted up in the wilderness, &c. *John* 3. 15. *Tit.* 2. 11.

ἐφάνη.

Verse 32. *The glory of thy people Israel*] Oh! pitty their perverseness, and pray their conversion, that the Jews may call God *Abba*, the Gentiles *Father*, *Dan.* 12. 11. There is a Prophesie of the Iews final restauration (saith one) and the time is expressed, which is 1290. years after the ceasing of the daily sacrifice, and the setting up of the abomination of desolation: which is conceived to be about *Iulians* time, who assayed to re-build the Temple of the Iews, but was hindered from heaven. This was *Anno Dom.* 360. to which if you add 1290. years, it will pitch the calculation upon the year 1650.

Gods waiting to be gracious, by Mr. *Case*. *p.* 57.

Verse 33. *Marvelled at those things*] Saints, the further they see into the mysterie of Christ, the more are they transported with admiration. But most of all at the last day, 2 *Thes.* 1. 10.

Verse 34. *For the fall*, &c.] Being *reorum scopulus, piorum Rupes.*

And for a sign, &c.] For a but-mark, against whom his enemies shall shoot the shafts of their gain-sayings: Like as at the sack of Constantinople, the Image of the Crucifix was taken down by the Turks, and a Turks cap put upon the head thereof, and so set up, and shot at with their arrows, calling it *the God of the Christians.*

Turk. Hist. *fol.* 347.

Verse 35. *Yea a sword shall pierce*, &c.] This confutes that of *Plautus*; *Mulier nulla cordicitus dolet ex animo.* The word here rendred *sword*, properly signifies a long Thracian dart, entring into her soul. So that she was I doubt not (as other mothers are) *ante partum onerosa, in partu dolorosa post partum laborosa*; yet so, as that she made misery it self amiable, by her gracious deportment, as one saith of the L. *Iane Grey.*

A. Gill. 10. *c.* 25.

That the thoughts of many hearts] As they are also now in these discriminating, shedding times. Affliction tryeth men who are Crocodiles, Spunges, Camelions, &c. Before these days came (said Master *Bradford* Martyr) how many thought of themselves, that they had been in Gods bosome, and so were taken, and would be taken in the world? But now we see whose they are: for to whom we obey, his servants we are, &c. In the Palatinate scarce one man in twenty stood out: but fell to Popery, as fast as leaves in Autumn.

Act. and Mon. fol. 1482.

Verse 36. *From her Viginity*] i. e. She was a pure virgin when married to her husband. All are not virgins that pass for such: some have their secret conveyances, *Prov.* 30. 19, 20. They can eat stollen bread, and afterwards so wipe their lips that not the least crum shall be seen.

Verse

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Verse 37. *A Widdow of about* 84. *years*] She was now ripe, and ready, even of her own accord, to fall into Gods hand, as ripe fruits do into the hand of the gatherer. And the thoughts of death had long since forbad the banes of a second marriage. *Cogita te quotidie moriturum, & de secundis nuptiis nunquam cogitabis.* Think of death, and the thoughts of marrying again will dye within thee. Hier. ad Lam.

Verse 38. *Gave thanks likewise*] *Succinuit* Simeoni, seconded Simeon, and sang the same song. This was somewhat extraordinary, as being against that 1 Tim. 2.12 and therefore fell out only in troublesom and confused times of the Church; as likewise *Huldah* the Propheteſs. Our *Prædicantisſe* have here no patronage.

Verse 39. *According to the Law of the Lord*] This is often recorded of them in this Chapter, that they observed the Law exactly, to their singular commendation. The Law is to be kept as the apple of ones eye, *Prov.* 7. 2. Count nothing little that God commands. It is as much treason to coyn pence as twenty-shilling-pieces: And they were commanded not to eat of the blood, as ever they looked for Gods blessing.

They returned into Galilee] After they had first fled down into *Egypt*, *Mat.* 2.

Verse 40. *And the grace of God was upon him*] Without measure; so that of his overflow we have all received *grace for grace.* He had a fulness, not repletive only, but diffusive too: not of plenty only, but of bounty also; not only of abundance, but of redundancy. He was anointed with the Oyl of gladness, not only above, but for his fellows. Joh. 1. 16.

Verse 41. *Now his parents went, &c.*] Every male was to appear thrice a year before the Lord. In the females it was a free-will offering, and well accepted.

Verse 42. *And when he was twelve years old*] What he did from his Infancy hitherto, the Scripture is silent: Papists fain many idle relations, and thereby expose us to the jears of Jewish and Turkish miscreants. Where the Scripture hath no tongue, we must have no ears.

Verse 43. Joseph *and his mother knew not*] One would wonder they should be so careless of so peerless a pearl: They might well think there were enough at Jerusalem, among the *Herodians* especially, that would have been glad to have dispatcht any that should take upon them to be *Messias the Prince*, as *Daniel* calleth him. *Dan.* 9. 25. When they fled into *Egypt* for fear of *Herod*, they lost not the child Jesus; as neither there, nor in their return from thence; But at the Feast they did, and in that greatest solemnity. Hence *Stella* observeth, that there is far greater danger of losing Christ in time of prosperity, and worldly affluence, then in days of persecution and tribulation. It was a sad loss of our Saviour, that his Disciples had not with them. Christians are to seek Christ among their friends. *Stella.*

Verse 44. *Sought him among their kinsfolk*] They knew him to be of a disposition not strange and Stoical, but sweet and sociable. Let not us stye up our selves in a stern austerity, but run into the company of those now, that must be our everlasting companions in heaven.

Verse 45. *And when they found him not*] The best are sometimes at a loss, and hard put to it for three days, or so. And this, mostly, for their security, as the Church in the Canticles.

Verse 46. *Sitting in the midst of the Doctors*] *Christus prius sedet in medio Doctorum (ut recte distin.* 36 *Gratian.) quam publice capit munus Mediatoris obire.*

Hearing them, and posing them] In this very year the Temple was prophaned, even at the Passeover. For the Priests having opened the Temple doors by night, as the manner was, found a great company of dead-mens bones in the morning, thrown here and there through the whole house. This, saith *Josephus*, was thought to have been done by the *Samaritans*, in spight to the Jews. But others think God had a special hand in it, to signifie that the Temple-services were shortly to dye and determine; now that the Lord of heaven and earth had taught therein with his own lively voice. Dion. Chem.

Verse 47. *At his understanding*] Which was so large, even as man, that some have affirmed it to be infinite, and uncreated: but of this, his manhood, being a creature, was uncapable. Howbeit here our Saviour put forth a beam of his Deity, which yet he soon drew in again, and lay long after obscured.

Verse 48. *Have sought thee sorrowing*] *Animo tristissimo, & afflictissimo.* God often cures a Lethargy of security, by a feaver of perplexity.

Verse 49. *Wist ye not*] Men, be they pleased or displeased, God must be obeyed.

Verse

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Verse 50. *They understood not*] Yet were well versed in the Scriptures. If God give us not sight as well as light, we are still to seek.

Verse 51. *And was subject unto them*] Labouring with his hands, &c. *Mark* 6.5.

Niceph. Verse 52. *Increased in wisdom*] Being παιδευτερων as *Macarius* was called, whilest a child, for his extraordinary grace and gravity. The exercise of his wisdom, as it was more inlarged, became more lovely in the sight of God and man.

Chap. III.

Verse 1. Pontius Pilate *being governour*]

Δημοι δουλοι. Δημαρια. TAcitus calleth him Procurator only of *Judea*. But Saint *Luke* here makes little difference betwixt his office and the Imperial honor of his Master *Tiberius*: for he useth the same word to express both. The Earl of Flanders counts it a great prerogative, that he writes himself *Comes Dei gratiâ*. Others only *Dei clementiâ*. The Duke of *Millain*, that he is the prime Duke of *Europe*. The Deputy of *Ireland*, that there cometh no Vicegerent in *Europe* more neer the Majesty and prerogative of a King then he, &c.

Verse 2. Annas *and* Caiaphas *being high Priests*] By turns, *Joh.* 11.44. *Act.* 4.6. contrary to the old order. Throughout the whole Turkish Territories, there is but one *Mufta* or *High-Priest*, and he is the supream Judge and rectifier of all actions, as well Civil as Ecclesiastical.

Verse 3. *Preaching the Baptism of Repentance*] *Johns* note was still, *Repentance*. Christ comes not, where this Herald hath not been before him. Yet now it is come to that pass, that many men scorn to hear a Sermon of Repentance. Its a sign, say some, that the Minister hath been idle that week, or that his stock is spent when he comes to preach of such a common theam as Repentance. If God be not merciful, we shall quickly dispute away all our Repentance, as a famous preacher justly complaineth.

Βαραθρον Barathrum. Verse 4. *In the book of the words of* Esaias] Called *a great roul*, *Esa.* 8.1. (because it treats of great things, *Maxima in minimo*) and said to be written with the *Pen of a man*, that is clearly that the simplest of men may understand it, *Deut.* 30.11.

Verse 5. *Every vally shall be filled*] Every hole, or hollow. Fainting of heart unfits the way for Christ, as well as the swelling hills of pride. Plain things will joyn in every point one with another; not so, rough and hollow things: so plain spirits close with Gods Truths; not so, those that are swoln, and uneven.

Verse 6. *All flesh shall see*] *Viz.* All that order their conversation aright, *Psal.* 50.23. which is the life of thankfulness. *ib.*

Verse 7,8,9.] See the Notes on *Mat* 3.7,8,9,10.

ἐπερώτημα. ἐπερώτημα. Verse 10. *What shall we do?*] q. d. What are those fruits worthy of Repentance, that we in our places must bring forth? That we may find in our selves that *confident answer, stipulation*, or *interrogation*, rather *of a good conscience toward God*, mentioned by St. *Peter*, 1 *Epist.* 3.21. in allusion (I suppose) to this text.

Verse 11. *He that hath two coats*] Thus *Tyrus* evidenced her repentance, *Isa.* 23.18. by feeding and cloathing Gods Saints with her merchandize. Thus *Zacheus*, *Dorcas*, *&c.* This is all the lesson that for the present he sets them, being but young scholars in the school of Christ.

Verse 12. *Then came also Publicans*] These were Toll-takers, Custom-gatherers for the *Romans*; and most of them greedy gripers. *Publicans* they were called, because they took up *publica*, the goods of the Empire. See the Note on *Mat* 9.9.

Φειδωτε. Sands his Travels. Verse 13. *Exact no more*] Make no more of your places, then ye may with a good conscience. Shun that mysterie of iniquity that is crept into most callings. A great part of the *Turks* Civil Justice at this day is grounded upon Christs words, *Thou shalt not do what thou wouldest not have done to thee.*

Διασεισητε. Verse 14. *Do violence to no man*] Shake no man by the shoulders, toss no man to and fro, to put him into a fright, smite no man with the fist of wickedness. *Tamerlain* took such

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ſuch order with his Souldiers that none were injuried by them: If any ſouldier of his had but taken an apple or the like from any man, he died for it. One of his ſouldiers having taken a little milk from a country woman, and ſhe thereof complaining, he cauſed the ſaid ſouldier to be preſently killed, and his ſtomack to be ript, where the milk that he had of late drunk being found, he contented the woman, and ſo ſent her away: who had otherwiſe undoubtedly dyed for her falſe accuſation, had it not ſo appeared. Turk. hiſt. fol. 213.

Neither accuſe any falſly] Get nothing by ſycophancie. Oppreſs no man either by force or fraud, and forged cavillation, as it is rendred, *Luk.* 19. 8. Μηδένα συκοφαντήσητε.

Verſe 15. *Whether he were the Chriſt*] Yet *John* did no miracle, but he was a burning and a ſhining light, he thundred in his Doctrine, and lightened in his life. Hence was he ſo much admired.

Verſe 16. *The latchet of whoſe ſhooes, &c.*] By this expreſſion the Baptiſt acknowledgeth Chriſts Godhead, as did alſo *Mary* by waſhing his feet. But what doth the Pope that holds forth his feet to be kiſſed? Is not this he that ſits as God in the Temple of God? Is not this *Dominus Deus noſter Papa?* Learned he not this abominable inſolency of *Diocleſian* that bloody Perſecutor? who as he was the firſt *Roman* Emperor that would be worſhipped as God, ſo he was the firſt that wore ſhooes embelliſhed with precious ſtones, and held forth his feet to be kiſſed of his proſtrate ſuitors. *Eutrop.*

Verſe 17. *Whoſe fann*] *Viz.* The preaching of the Goſpel.

Verſe 18. *And many other things preached he*] Being *concionatur admirabilis* (as one ſaith of *Jeremy*) an admirable preacher, full of pregnant inſtructions, and admonitions. He *did no miracle indeed*, but he uttered many ſweet Oracles, which St. *Luke* here paſſeth over, that he may haſten to ſpeak of Chriſt, his main deſign. *Kockerm.*

Verſe 19. *For* Herodias *his brother* Philips *wife*] Whom it was not lawful for *Herod* to have, though *Philip* were dead, as *Joſephus* ſaith he was. This was the caſe ſo much controverted here and beyond Seas in *Henry* the eighths time, touching his marriage with his brother *Arthurs* widow, by Papal diſpenſation. The King had firſt a ſcruple caſt into his mind about it by the Biſhop of *Baion* the French Embaſſador, who came to him to conſult of a Marriage between the Lady *Mary*, and the Duke of *Orleans*, whether *Mary* were legitimate, &c. This gave occaſion to the caſting the Popes authority out of *England*. *Mary* was forced, for fear of death, to renounce the Biſhop of *Rome*, and to acknowledge her Mothers marriage to have been inceſtuous and unjuſt, &c. Though afterwards, ſhe ſet up the Pope here again: and it was her policy, ſo to get, and keep the Crown upon her head. Joſeph. *Antiq. lib.* 18. *cap.* 7. Camdens *Eliſab. Introd.*

And for all the evils, which Herod, *&c.*] *John* reproved him with the ſame liberty that *Herod committed them*. So did *John Chryſoſtome* the great ones of his time. *Ità quidem ut etiam Ducum, Eutropii & Gainæ, imò ipſius Imperatoris errata reprehenderet:* He ſpared not Dukes, Princes, nay not the Emperor himſelf. Oſiand. *Hiſt. Eccleſ. Cent.* 5. *lib.* 1. *cap.* 6.

Verſe 20. *Added yet this*] There is no ſtint in ſin: but as one wedge makes way for another: ſo here. As after *Jonathan* and his Armour-bearer, came the whole hoſt: So.

Verſe 21. *And praying, the heaven was opened*] Prayer is the key of Gods Kingdom: And muſt be uſed, as at other times, ſo eſpecially when we or ours receive the Sacraments: though the moſt, if urged hereto, muſt ſay, if they ſay truly, as 1 *Sam.* 17. 39. I cannot go with theſe accoutrements: for I am not accuſtomed to them.

Verſe 22.] See the Note on *Mat.* 3. 16, 17.

Verſe 23. *Being (as was ſuppoſed)*] But falſly: for *Joſeph* was no more then his *Pater politicus*, as *Poſtellus* calleth him, his foſter-father, reputed father.

Which was the Son of Heli] That is, his ſon in law. For *Heli* was *Maries* natural father: and it is *Maries* genealogy that is here deſcribed: but put upon *Joſeph*, becauſe the *Hebrews* reckon not their genealogies by women, but by men only. So *Ruth* 1. 11, 12, 13.

Verſe 24, 25, &c.] St. *Luke* reckoneth from the laſt of Chriſts progenitors to the firſt: And firſt he mentioneth private men, not read of in the Scriptures. 2. Captains after the Babyloniſh Captivity. 3. Kings and men of great name in and before the Captivity. 4. Private perſons again before *David* up to the *Patriarchs*. 5. Laſtly, the *Patriarchs* themſelves up to *Adam* the *Protoplaſt*, the firſt and common parent.

Verſe 27. *Which was the Son of* Neri] *Salathiel* was naturally the ſon of *Neri*, but

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but legally, and by succession the son of *Jechoniah*, *Mat.* 4. 12. for he succeeded him in the Kingdom. *Neri*, which signifieth *My candle*, seemeth to have been so named from the candle which the Lord reserved for *David* and his house, 2 *Chron.* 21. 7.

Verse 30. *Which was the son of* Simeon] Our Saviours genealogy is here the more accurately described, because there were that would have substituted and put false Christs upon the Church, *Ezra.* 2. 62. The Priests that could not produce their Genealogies were outed.

Verse 34, 35. *Which was the Son of Thara*] So there are reckoned ten Generations from *Abraham* to *Noah*: And again, ten from *Noah* to *Adam*.

Bez. *in loc.* Pareus *in* Gen. 11. Alsted. *chron. M.* Lightfoots *Harm. p.* 212.

Verse 36. *Which was the Son of* Cainan] This name crept by some means, into the Greek copies after *Jeromes* time, saith *Beza* and *Paræus*. Others say, that Saint *Luke* herein followed the Septuagints translation, out of wisdom and charity to the Hellenists or Greek-Jews, that had received it, and read it. 2. That writing for heathens, he followed the heathens Bible in his quotations. 3. That in his Genealogies he was to be a Coppier, not a Corrector.

Verse 38. *Which was the Son of God*] Not by Generation, but Creation. Therefore the Syriack translator hath it *Demen Elaha*, *A Deo*, Of God, not *Bar Elaha*, the son of God.

Chap. IV.

Verse 1. *Returned from Jordan, and was led*]

NO sooner out of the water of baptism, but in the fire of temptation. After greatest feelings, we are to expect sharpest assaults: neither can we better quench the Devils fiery darts, then with the water of baptism. We read, saith *Luther*, of a certain holy Virgin, who, whensoever sollicited to sin, would stop the tempters mouth with this one answer, *Christiana sum*, I am a Christian. *Intellexit enim hostis statim virtutem Baptismi & fidei —— & fugit ab ea.* Satan could not abide the mention of baptism, but fled from her presently.

Verse 2. *Being fourty days*] During which time, he was set upon with all sorts of temptations. These three here recorded were likely the very worst; in *quibus Diabolus omnes astus & fraudis suæ sacculos deplevit*, (as one saith) wherein the Devil did his utmost.

Prov. 20. 17. Verse 3. *Command this stone*] Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel. Compare this *verse* with *verse* 9. and see how the

Perkins. Devil usually tempteth by extreams, to make men offend either in defect, or excess. Thus he tempted Master *Knox* upon his death-bed, if not to despair, then to presume that heaven should be his, for his zeal in the Scottish Reformation.

Verse 4.] See *Mat.* 4. 4.

Verse 5. *Shewed unto him all the Kingdoms*] In a visible land-skip of his own making, presented to the eye.

Verse 6. *To whomsoever I will, I give it*] The Pope, as heir to the Devil, takes upon him to be *Dominus regnorum mundi*. *Boniface.* 8. wrote to *Philip* King of France, that he was Lord of all, both Temporals and Spirituals, in all Countries. *Os papæ & culeus diaboli in eodem sunt prædicamento*, saith one. But, *Cui volo do illa*, is Gods only to say, *Dan.* 4. 22.

Verse 7. *If thou wilt worship*] *Papa dulià adorandus*, say the Canonists.

Verse 8. *Get thee behind me*] See the Note on *Mat.* 4. 10.

Verse 9. 10, 11, 12.] See Notes on *Mat.* 4. 9, 10, 11.

Verse 13. *He departed from him for a season*] We must look for the tother bout, and in a calm prepare for a storm. The tempter is restless and impudent: so that a man is to expect, if he live out his days, to be urged to all sins, to the breach of every branch of the ten commandments, and to be put to it in respect of every Article of the Creed.

Verse 14. *In the power of the Spirit*] Without which the word is preached to no purpose.

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purpoſe. *Cathedram in cœlo habet, qui corda docet*, ſaith *Auguſtine*. It is with the word and ſpirit, as with the veins and arteries; as the veins carry the blood, ſo the arteries carry the ſpirits to quicken the blood.

Verſe 15. *Glorified of All*] Envy it ſelf was thrattled, which yet uſually waits upon vertue. Every *Zopyrus* hath his *Zoilus*. *Lipſius* complaineth (*an Juſtus ipſe viderit*) that now adays men have left off, not only to do things praiſe worthy; but alſo to praiſe thoſe that do ſo.

Verſe 16. *Where he had been brought up*] The Jews were to be kind to the *Egyptians*, and to pray for the proſperity of *Babylon*, where they had been bred, and fed. Be ye thankful, *Coloſ.* 3. 15. *viz.* to your friends and benefactors.

And ſtood up for to read] In honor of the word that he read: So *Neh.* 8. 5. A commendable cuſtom.

Verſe 17. *He found the place*] Whether he looked for it, or it ſo fell out by a providence, its uncertain. *Origen*, after his fall, lighting on that text, *Pſal.* 50. *What haſt thou to do to take my words, &c.* fell into a paſſion of weeping, and came out of the Pulpit, as not able to ſpeak to the people. *Auguſtine* hearing from heaven, *Tolle, lege*, and happening upon that place *Rom.* 13. 14. *Put ye on the Lord Jeſus Chriſt, &c.* was preſently converted thereby. So was *Cyprian*, by reading the propheſie of *Jonah*. Aug. *confeſſ. lib.* 8. *cap.* 12.

Verſe 18. *He hath anoynted me to preach*] Therefore the Goſpel is a ſure ſaying, and worthy of all acceptation, ſith its an effect of the holy Spirit: doubt not of its excellency, authority, certainty, ſufficiency. See my *True Treaſure*.

Verſe 19. *The acceptable year of the Lord*] A joyful Jubilee. Let us not ſtand out the time, leaſt we be bored in the ear by the Devil.

Verſe 20. *Were faſtned on him*] A good help againſt diſtractions. Our hearts are fickle and fugitive, if not hard held to it.

Verſe 21. *This day is the Scripture, &c.*] This was the ſumm of his Sermon, as were alſo the Prophecies we read, the heads only and ſhort notes of the Prophets larger diſcourſes. Brevity breeds obſcurity.

Verſe 22. *Is not this* Joſephs *ſon?*] And what of that? But it is ſtill the courſe of our hearers, to look round about us, if poſſibly they may find any hole in our coat, through which to ſlight and ſlip the cords of our Doctrine, though they cannot but admire it.

Verſe 23. *Phyſitian heal thy ſelf*] That is thy *Country*. So that for a man to cure his Country, is to cure himſelf.

Verſe 24. *No Prophet is accepted*] See the Note on *Mat.* 13. 57.

Verſe 25. *Many widows were in Iſrael*] q. d. God hath mercy on whom he will have mercy, &c. He is a free agent, and may do with his own as he pleaſeth. If the Prophets, by the Spirits direction, healed and helped forraigners ſooner then *Iſraelites*; what ſo great wonder that Chriſt did not that for his own Country, that he did for others?

Verſe 26. *That was a widow*] A calamitous name, 2 *Sam.* 14. 5. The Hebrews call her *Almanah*, a dumb woman, becauſe either ſhe dare not, or may not ſpeak for her ſelf: but God profeſſeth himſelf the patron of ſuch; and he can ſpeak for them in the hearts of their greateſt adverſaries. Happy they in ſuch an Advocate.

Verſe 27. *Naaman the Syrian*] Nor he neither ſo long as he looked upon Gods *Jordan* with *Syrian* eyes.

Verſe 28. *And all they in the Synagogue*] Though but plain ruſticks, yet they ſoon underſtood this ſaying of preaching to the Gentiles: which put them into an anger, and our Saviour into a danger.

Verſe 29. *Thruſt him out of the City*] As unworthy to tread on their pavement. And ſo mad they were, that they could neither ſtay till the buſineſs were brought to a judicial tryal, nor forbear execution till the Sabbath were over.

Verſe 30. *But he paſſing, &c.*] Like a ſecond *Sampſon*: his own arm ſaved him. This might have convinced his adverſaries; but that they were mad with malice.

Verſe 31. *And came down to* Capernaum] Contempt drives away Chriſt. And woe be unto you if I forſake you, *Hoſ.* 9. 12. Contend earneſtly for the Faith, ſith it is but once delivered to the Saints, *Jude* 3. You muſt never expect another edition of it.

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Verse 32. *For his word was with power*] He preached not *frigidè & trepidè*, as the Scribes: but uttered Oracles, and did Miracles.

Verse 33. *And in the Synagogue*] See Notes on *Mark* 1. 23.

Verse 34. *The Holy One of God*] The Pope will needs be called *Most Holy*: and so lifts up himself above Christ.

Verse 34, 35, 36, 37, &c.] See Notes on *Mar.* 1. 23, 24. and on *Mat.* 8. 14, 15, 16, &c.

Chap. V.

Verse 1. *As the people pressed upon him*]

THis was both an argument of the truth of his humanity (that he was throng'd and thrust together by the unmannerly multitude) and a part of his passion.

Verse 2. *Were washing their nets*] Though they laboured last night, and had taken nothing. *Ferendum & sperandum.* Hope beguiles calamity, as good company doth the way.

ἠρώτησεν. Verse 3. *He prayed him*] Gr. *He gently asked him,* Will you be pleased to thrust out a little? See *Philem.* 8, 9. *Posse & nolle, nobile est.*

Taught the people out of the ship] Any place served him for a pulpit. So if men be desirous to hear, they will make a mat a seat, a pair of legs a seat.

Verse 4. *Let down your nets*] This is the fare he paies them, for the use of their ship. No man loseth by Christ.

Spartian. Verse 5. *We have toyled all night, &c.*] *Omnia fui, & nihil expedit*, said *Severus* the Emperor. See *Hab.* 2. 13. *Hag.* 2. 6. If God stop not that hole in the bottom of the bag, all will run thorough.

And have taken nothing] If Ministers be put so to complain, it is to be feared that Satan caught the fish, ere they came at their net.

Verse 6. *And their net brake*] Yet the fishes got not out: which some note for another miracle.

Verse 7. *Filled both the ships*] Here the dumb fishes do cleerly preach Christ to be the Son of God.

Ἀνὴρ ἁμαρτωλός. Verse 8. *For I am a sinful man*] *Gr.* A man, a sinner, a very mixture and compound of dirt and sin. See the like phrase, *Numb.* 32. 14.

περιέσχεν. Verse 9. *And he was astonished*] Gr. *Fear seazed upon him, and surrounded him,* as *Tacitus* saith, *Induere pavores.*

Verse 10. *Thou shalt catch men*] See the Note on *Mat.* 4. 19.

Verse 11. *They forsook all, and followed him*] They had given their names to him before, *John* 1. But now they see by this miracle his power to provide for them, they leave all to live with him. We love to see how we shall subsist.

Verse 12. *If thou wilt, thou canst*] It is a ready way to speed, to found our prayers upon the power of God.

Verse 13. *I will, be thou clean*] So ready is Christ to gratifie his suppliants, yea to be commanded by them, *Isa.* 45. 11.

Verse 14. *For a testimony unto them*] For a Bill of Indictment against them. Reprobates shall give an heavy account to God of all the means and offers of grace.

Verse 15. *But so much the more*] Fame follows them that fly from it, and the contrary: as the Crocodile doth.

Verse 16. *And he withdrew*] Pray, if you mean to prosper.

Verse 17. *And the power of the Lord*] So tis, when any Ordinance is afoot.

Verse 18. *And behold men brought*] See the Notes on *Mat.* 8. 2, 3, &c. and on *Mark* 2. 3, &c.

Verse 19. *They went upon the house top*] Which (according to the custom of building in those Eastern Countries) was flat laid, and surrounded with Battlements, *Deut.* 22. 8.

Verse 20. *Thy sins are forgiven thee*] Let our sicknesses mind us of our sins, that we soon seek pardon.

verse 23. *Whether is easier*] q.d. Neither of either: for both are equally hard, and feisable to God alone.

Verse

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Verſe 24, 25, &c.] See *Mat.* 9. 2, &c. *Mar.* 2. 3, &c.

Verſe 29. *And* Levi *made him a great Feaſt*] *Epulum ſplendidum*, a ſumptuous Feaſt; ſo St. *Lukes* word here ſignifieth. But when St. *Matthew* himſelf ſpeaks of it, he ſaith only that Chriſt came home, and eat bread with him: to teach us, ſaith one, that another mans mouth ſhould praiſe us, and not our own. *Prov.* 27. 2. See the Note. Δοχὴν.

Verſe 33, 34, &c.] See *Mat.* 9. 14. and *Mar.* 2. 18.

Verſe 36. *Strange things*] Gr. *Paradoxes*, things that we never thought to have ſeen: and above belief, had we not ſeen them. Παράδοξα.

Verſe 35. *And then ſhall they faſt*] This is fulfilled ſaith *Bellarmine*, in our Lent-faſts. But this was fulfilled ſay we, when Chriſt was crucified, and the Apoſtles mourned. Papiſts ſet-faſts are meer mock-faſts. *Bell. de jejunio cap.* 10.

Verſe 39. *The old is better*] That is, milder, and ſo pleaſanter. *Vetuſtate enim vina miteſcunt, quia vetuſtas igneum calorem, acerbitatem, & faces è vino tollit.* Age clarifies wine, and ripens it. *Piſcat.*

Chap. VI.

Verſe 1. *On the ſecond Sabbath after the firſt*]

Herom ſaith, that he asked *Nazianzen* what this ſecond Sabbath after the firſt was? *Nazianzen* anſwered, I'le tell you that, when I come next into the Pulpit, for there you cannot contradict me. *Ita per jocum dixit* (ſaith *Melanchthon*) *quod hodiè ſerio multi imitantur.* See the Note on *Mat.* 12. 1. Δευτεροπρωτον.

Verſe 2. *That which is not lawful*] Our Saviour grants that it had not been lawful indeed, but in caſe of hard hunger.

Verſe 3. *Have ye not read?*] Yes, over and over: but either underſtood not, or, through malice, diſſembled it. *Quilibet noſtrum de lege interrogatus facilius quam nomini ſuo reſpondet*, ſaith *Joſephus*. The Jews were all very well verſed in the Scriptures.

Verſe 4, 5.] See *Mat.* 12. 3, 4. *Mar.* 2. 24.

Verſe 6. *And it came to paſs*] See the Notes on *Mat.* 12. 9, 10, 11, &c.

Vereſe 11. *They were filled with madneſs*] That is, with extream rage and anger, which is a ſhort madneſs —— *Et rectam tollit de cardine mentem.*

Verſe 12. *He went out into a mountain to pray*] He premiſeth prayer, being to make choiſe of the twelve. If *Eleazar* prayed when to ſeek a wife for *Iſaac*, *Gen.* 24. If *Solomon* prayed for wiſdom, ere he ſet upon the Temple-work. If *Ezra* faſted and prayed, ere he committed the golden and ſilver veſſels to them that kept them, *Ezra.* 8. 21, 30. Should there not prayer be made for Miniſters, ere they be ſet over Gods houſe and people?

Verſe 13. *And of them he choſe*] See Notes on *Mat.* 10. 1.

Verſe 14, 15, 16.] See Notes on *Mat.* 10. 12, &c. and *Mar.* 3. 14. and 6. 7.

Verſe 17. *And ſtood in the plain*] And yet he delivered the ſame Sermon (in effect) that he delivered at another time, ſitting in the Mount. *Mat.* 5. 2. διὸ καὶ πρὸς πᾶν χρῆς τὰ χρῆα.

Verſe 18. *And they that were vexed*] This was more uncomfortable and uncurable then other natural diſeaſes. *Sed omnipotenti medico nullus inſanabilis occurrit morbus*, ſaith *Iſidore*: To an Almighty Phyſician no diſeaſe can be incurable.

Verſe 20. *Bleſſed be ye poor*] Here we have a repetition of that famous Sermon in the Mount, *Mat.* 5. 6, 7. See the Notes there.

Verſe 21.] See *Mat.* 5. 4, 6.

Verſe 22. *And caſt out your name*] *Ubicunque invenitur nomen* Calvini, *deleatur*, ſaith the *Index expurgatorius*. Perſecutors proſcribe true profeſſors, *tanquam nequiſſimos & lucis hujus uſurâ indignos.* After *John Huſs* was burnt, his adverſaries got his heart, which was left untoucht by the fire, and beat it with their ſtaves. A Frier preaching to the people at *Antwerp*, wiſhed that *Luther* were there, that he might bite out his throat with his teeth, as *Eraſmus* teſtifieth. *Epiſt. lib.* 16. *ad obtrectat.*

Verſe 23.] See *Mat.* 5. 12.

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Verse 24. *But Wo unto you that are rich*] sc. In this world onely, and not to Godward. See Notes on *Jam.* 5. 1, 2, 3. Every grain of riches hath a vermin of pride and ambition in it.

Verse 25. *Woe unto you that laugh now*] Worldlings jollity is but as a Book fairly bound: which, when its opened, is full of nothing but tragedies.

Verse 26. *When all men shall speak well*] What evil have I done said *Aristides*, when one told him he had every mans good word? *Malè de me loquuntur, sed mali*, saith *Seneca*. *Malis displicere, laudari est.* When *Doeg* blasted *David*, he thinks the better of himself, *Psal.* 52. 8. *Latimer* saies, he was glad when any objected indiscretion against him in his Sermons: for by that he knew the matter was good; else they would soon have condemned that.

Sen de remed. fort.

Serm. last afore King *Edward.*

Verse 27, 28.] See *Mat.* 5. 44. *Rom.* 12. 20.

Verse 29. *That smiteth thee on the one cheek*] *Socrates*, when one gave him a box on the ear in the market-place, said, *Quam molestum est nescire homines quando prodire debeant cum galea?* What an odd thing it is to go abroad without a head-piece.

Verse 30. *Give to every man, &c.*] General *Norrice* never thought he had that that he gave not way. It is not lack, but love of money that maketh men churls. Men believe not that of *Martial*,

Extra fortunam est quicquid donatur egenis.
Quas dederis solas semper habebis opes.

Ask them not again] Or if thou take the benefit of the Law to recover them, do it without hate or heat: as Tilters break their spears on each others breasts, yet without wrath, or intention of hurt.

Verse 31. *And as ye would that men, &c.*] The most part of the Turks Civil Iustice is grounded upon this Rule, as is above noted.

Sands his Travels.

Verse 32.] See *Mat.* 5. 46.

Verse 34.] See *Mat* 5. 42.

Verse 35. *Lend hoping for nothing*] No not the principal, in case thy brother be not able to repay it. *Thomas Tomkins* Martyr, a Weaver, dwelling in Shore-ditch, whensoever any had come to borrow money of him, would shew them such money as he had in his purse, and bid them take it: And when they came to repay it again, so far was he from Usury, that he would bid them keep it longer, till they were better able. The Usurer breeding money of money to the third and fourth generation, proves like the butlers box (saith one) which at length draws all the counters to it. Our Saviour in the former verse, maketh him worse then other sinners, who lend to receive the like: but he lends to receive more.

Acts and Mon. fol. 1394.

To the unthankful, and to the evill] An unthankful man is a naughty man: nay, he is an ugly man, *Psal.* 147. 1.

Verse 36.] See the Note on *Mat.* 5. 48.

Verse 37.] See *Mat.* 7. 1.

Verse 38. *Into your bosome*] The Iews ware large and loose garments, so that they could bare away much in their bosoms. Hence this expression.

Verse 39.] See *Mat.* 15. 14.

Verse 40.] See *Mat.* 10. 24.

Verse 41.] See *Mat.* 7. 3.

Verse 43.] See *Mat.* 7. 16.

Verse 44, 45.] See *Mat.* 12. 33, 34, 35.

Verse 46.] See *Mat.* 7. 21. *Mal.* 1. 6.

Verse 47.] See *Mat.* 7. 24.

Verse 48. *When the flood arose*] Every man is that in truth, that he is in a temptation.

Verse 49. *And immediately it fell*] Want of due humiliation, at first conversion, is the ground of Apostacy: unless there be care to do it better afterwards, and to make up that which is yet wanting; to cast up the loose earth, *ut in solido extruat*, as *Vitruvius* adviseth his builder.

Architect. lib. 1. *cap.* 5.

CHAP.

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Chap. VII.

Verſe 1.] *See* Mat. 8. 5.

Verſe 2. *And a certain Centurions ſervant*] *Piſcator* thinks that this Hiſtory is not the ſame with that *Matthew* 8. 5. His reaſons may be read in his Scholia on that place. *Videſis.*

Verſe 3. *He ſent unto him*] Saint *Matthew* ſaith, *He went unto him*, ſc. by his Meſſengers.

Verſe 4. *That he was worthy*] So they held him: but he held himſelf unworthy, *ver.* 6. God in like manner ſaith that Jeruſalem had received double for her ſins, *Iſa.* 40. 2. But Jeruſalem her ſelf ſaith, *Our God hath puniſhed us leſs then our ſins*, Ezra 9. 13. Too much, ſaith God: Too little, ſaith ſhe: and yet how ſweetly and beautifully doth this kind of contradiction become both?

Verſe 5. *Built us a Synagogue*] *Antiochus* had burnt up the Synagogues in ſundry places. This man, now converted, is content to be at coſt for God and his people. So the Iſraelites received to favour again after their foul fall in ſetting up the golden calf, brought enough and to ſpare toward the work of the Tabernacle.

Verſe 6. *For I am not worthy*] So ſaith *Jacob* of himſelf, *Gen.* 32. 10. ſo *Paul*, 1 *Cor.* 15. ſo the Baptiſt, *Mat.* 3. ſo *Auguſtine*, *Non ſum dignus, quem tu diligas, Domine*, I am not worthy of thy love, Lord.

Verſe 7. *But ſay in a word*] Send thy *Mandamus*, as *Pſal.* 44. 4.

Verſe 8. *For I alſo*] See the Note on *Mat.* 8. 9.

Verſe 9. *He marvelled*] See the Note on *Mat.* 8. 10.

Verſe 10.] See *Mat.* 8. 13.

Verſe 11. *A City called Naim*] A fair town, not far from *Tiberias*, and watered by that *ancient River*, the *River Kiſhon*, as ſaith *Hierom.* Iudg. 5. 21.

Verſe 12. *There was a dead man*] Though a young man. Our decrepit age both expects death, and ſollicits it: but vigorous youth looks ſtrangely upon that grim ſergeant of God. *Senibus mors in januis, adoleſcentibus in inſidiis*, Bern. Death ſeizeth on old men, and layes wait for the youngeſt.

Carried out] ſc. Out of the City: for without the gates were the burying-places of old, for fear of annoyance by ill air. Hence harlots were called *Mœchæ buſtuariæ*, because they were thruſt out of the City to play their pranks, where the dead were buried, as being *dead whiles they lived.* *Turnab. Adverſar.*

Verſe 13. *He had compaſſion on her*] Of his own free accord, and unrequeſted, he raiſed him. Chriſt had a moſt tender heart. How ſhall he not pitty and provide for his praying people?

Verſe 14. *Young man I ſay unto thee, Ariſe*] Had he ſaid as much to all the dead (as once he ſhall, *Surgite mortui, venite in judicium*) they had certainly all riſen immediately.

Verſe 15. *Delivered him to his mother*] To be a *Scipio* to her, the ſtaff and ſtay of her old age.

Verſe 16. *And there came a fear upon all*] This was *timor amicalis*, a fear of *reverence*, for it produced thankfulneſs.

Verſe 17. *And this rumour*] Here the Sun of righteouſneſs, that hath healing in his wings, ſhone forth in his ſtrength, and drew all eyes to him.

Verſe 18. *And the Diſciples of* John] Having a Zeal for their Maſter, but not according to knowledge, See *Mat.* 11. 2.

Verſe 19. *Art thou he that ſhould come*] The ſoul reſteth not till it pitch upon Chriſt. See the Notes on *Mat.* 11. 2, &c.

Verſe 20, 21, 22, &c.] See Notes on *Mat.* 11. 2.

Verſe 23. *And bleſſed is he*] This is check to them for their prepoſterous zeal for *John*, their Maſter. Therefore alſo our Saviour commends not *John* till they were departed.

Verſe 28. *But he that is leaſt*] This is no ſmall comfort to the Miniſters of the Goſpel, againſt the contempts caſt upon them by the world. They are ſome-bodies in heaven, what ever men make of them.

Verſe 29. *Juſtified God*] i. e. They glorified his word, *Act.* 13. 48. and acknowledged

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ledged his righteouſneſs, repenting of their ſins, and believing *Johns* and Chriſts teſtimony, which the Phariſees ſo pertinaciouſly rejected; and ſo, deſervedly periſhed. For as wine, a ſtrong remedy againſt hemlock, yet mingled with it doubleth the force of the poiſon: ſo it is with the word when mingled with unbelief, and caſt away with contempt.

Verſe 30. *Rejected the counſell of God*] Being *ingrati gratiæ Dei*, as *Ambroſe* ſpeaketh, and ſo much the further off, for that they ſaw the people ſo forward.

Verſe 31.] See *Mat.* 11. 16, 17, &c.

Verſe 33. *Neither eating Bread*] But locuſts and wild Hony.

Verſe 35. *Of all her children*] That is, her diſciples, *Pſ.* 34. 11.

Verſe 36. *Sat down to meat*] It was fit he ſhould feaſt ſometimes, that fared ſo hard moſtly.

Verſe 37. *A woman*] Not that woman, ſay ſome, mentioned *Mat.* 26. 6. & *John* 11. 2. but ſome other.

A ſinner] A ſtrumpet, a ſhe-ſinner, as their mates call ſuch.

Verſe 38. *To waſh his feet*] They that make their eyes a fountain to waſh Chriſts feet in, ſhall have his ſide for a fountain, to waſh their ſouls in.

Kiſſed his feet] But how many now refuſe thoſe kiſſes of his mouth, *Cant.* c. 1. by deſpiſing the word preached, that ſweet pledge of his love?

Verſe 39. *This man, if he were a Prophet*] See the picture of an hypocrite, ſlighting and cenſuring his betters.

What manner of woman this is] Syr. *What an ill name ſhe hath*, for a light huſwife.

Verſe 40. *I have ſomewhat to ſay to thee*] He that receives a courteſie, we ſay, ſells his liberty. But ſo did not Chriſt at *Simons*, at *Martha's*, &c. table. His mouth was not ſtopped with good chear. He entertains the Phariſees with as many manaces, as they do him with meſſes of meat.

Verſe 41. *There was a certain Creditor*] Chriſt tells the ſupercilious and ſelf-conceited Phariſee by this Parable, that himſelf was a ſinner alſo as well as the woman, and as a debtor to Gods judgement, had as much need of his grace in Chriſt for remiſſion of ſin, and removal of wrath.

Verſe 42. *And when they had nothing to pay*] We are all *Non-ſolvents*, ſtark beggars and bankrupts, having nothing of our own but ſin, and hell: nothing to ſay for our ſelves why we ſhould not to priſon, but that of *Auguſtine*, *Ego admiſi, Domine, unde tu damnare potes me, ſed non amiſiſti, unde tu ſalvare potes me*: Lord I have done enough to undo me for ever: but thou haſt yet enough to make me happy for ever. I acknowledge the debt, that's all I can do: O croſs the book, and draw the red lines of Chriſts blood, over the black lines of my ſins, &c.

Verſe 43. *Thou haſt rightly judged*] See here and imitate our Saviours candour: *cui virtuti per ſe pulcherrimæ grande precium raritas addidit, noſtro quidem ævo*, ſaith One, This is a rare, and rich vertue.

Verſe 44. *She hath waſhed my feet with tears*] Her heart was a ſacred Limbeck, out of which thoſe tears were diſtilled: Never did any man read his pardon with dry eyes.

Waſhed my feet with tears, &c.] We read not that the Virgin *Mary* ever did as this greater ſinner did. Repentance is the fair child of that ſoul mother, ſin, as the Romans ſaid of *Pompey*. And it is queſtion whether more glorifies God, Innocence or Penitence?

Ἐχθρὸς πατρὸς φίλτατον τέκνον.

Verſe 45. *Thou gaveſt me no kiſs*] Which yet was their uſual way of ſalutation, 1 *Pet.* 5. 14.

Verſe 46. *Mine head with oyl*] Which yet was ordinary at ſolemn feaſts. But *Simon* was too ſhort, as not underſtanding the worth of his preſent gueſt.

Verſe 47. *For ſhe loved much*] *Nam, notificativum eſt, non impulſivum*. Her love was an Argument (not a cauſe) that her ſins were forgiven her.

Verſe 48. *Thy ſins are forgiven thee*] *Melanchthon* makes mention of a godly woman, who having upon her death-bed been much conflicted, and afterwards much comforted, brake out into theſe words; Now, and not till now, I underſtand the meaning of thoſe words, *Thy ſins are forgiven*. It is ſtoried of another, that courting a curtezan, and underſtanding that her name was *Mary*: he remembred *Mary Magdalen*, and forbearing to commit that act of filthineſs that he intended, became a ſound convert.

Verſe

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Verse 49. *Who is this that forgiveth sins also?*] Ignorance of Christ and his office bred this offence, as it doth many other. It is easie to stumble in the dark.

Verse 50. *Go in peace*] Faith hath *virtutem pacativam*, *Rom.* 5. 1. It lodgeth a blessed calm in the conscience, and fortifies the heart against all discouragements. Men may mutter, as here they did, but the answer, or rather demand of faith is, *Who shall condemn? it is Christ that justifieth*, Rom. 8. Better be envyed then pitied.

Chap. VIII.

Verse 1. *He went through every City*]

TO teach us unweariableness in Gods work. He went about doing good: so should we, waiting all opportunities.

Verse 2. *Which had been healed*] *Exod.* 31. After sickness they were to offer to God the ransom of their lives. *Hezekiah* testified his thankfulness for recovery, by a song: these good women, by following Christ; when they might have staid at home with more ease to themselves; and more thank of their friends. Nay, very Heathens after a fit of sickness, would consecrate something to their gods.

Mary, called Magdalen, out of whom went seven devils] Which some interpret of seven deadly sins.

Verse 3. Joanna *the wife of* Chuza, Herods *steward*] Or *Treasurer*, as the Arabick calleth him: his Vicar-General, or Protetrach. This Court-Lady followeth Christ: so did *Serena* the Empress, who was therefore Martyred by her husband *Diocletian*. So *Elizabeth*, Queen of Denmark; of whom *Luther* testifieth, that she died a faithful Professor of the Reformed Religion: and addeth, *Scilicet Christus etiam aliquando voluit Reginam in cœlum vehere*. Christ would once save a Queen; which he doth not often. Luth. *in Epist. ad* Jo. Agricol.

Verse 4. *And when much people*, &c.] See the Notes on *Mat.* 13. 2, 3, &c.

Verse 11.] See *Mat.* 13. 18.

Verse 12. *Taketh away the word*] Least, if it should lie long upon their hard hearts, it should break through them with its weight, as being *able to save their souls*. Jam. 1. 21.

Verse 13. *With joy*] Which yet was but a flash.

Verse 14. *Go forth*, &c.] *Viz.* About their worldly businesses; which as the lean kine in *Pharoahs* dream, devour the fat, and it is nothing seen by them. After a while, they remember no more then the man in the Moon doth, what they had heard delivered.

Verse 15. *In an honest*] Referred to the end, and intent in the action.

And good heart] In respect of inward renewed qualities.

Having heard the word, keep it] As food or physick, which if not kept, profiteth not. They incorporate it into their souls, so as it becomes *an ingrafted word*; they are transformed into the same image, conformed to the heavenly pattern.

With patience] Or, with tarriance for the fit season: Not as that rath-ripe fruit, *ver.* 13. and *Psal.* 129. ἐν ὑπομονῇ.

Verse 16. *No man when he hath lighted*, &c.] q. d. Though to you it is given to know Mysteries, &c. as *verse* 10. yet not for your own use onely, but that your light may shine before men.

Verse 17.] See *Mat.* 16. 26. *Mark* 4. 22. *Luk.* 12. 2.

Verse 18. *Take heed therefore how ye hear*] For else ye shall neither bear good fruits, nor be born with for your barrenness. All shall out, and you shall smart for it.

Even that which he seemeth to have] There is a great deal of seemingness abroad: and every grace hath its counterfeit. *Simia quàm similis, turpissima bestia, nobis*, saith *Ennius*. But God strips men of common gifts: and counterfeit complexion will not long hold.

Verse 19, 20, 21.] See *Mat.* 12. 46. *Mar.* 3. 31.

Verse 22, 23, &c.] See *Mat.* 8. 23. *Mar.* 4. 36.

Verse 25. *Where is your faith?*] It is not the having faith, but the living by it, the actuating of it, that helps us in an exigence.

Verse 26.] See *Mat.* 8. 28. *Mar.* 5. 2.

Verse 27. *A certain man which had devils*] All *Pharaohs* cruelty exercised over the Israelites, was nothing to this. Oh then the unexpressible torments of the damned! *Utinam ubique de Gehenna disseretur*! saith a Father. I could wish men would discourse much and oft of hell. Chrysost.

Verse

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ἠλαύνετο. Bern. Verſe 29. *And was driven of the devil*] As a horſe is by his rider (ſo the word ſignifieth) or a ſhip with oares. All wicked men are acted and agitated by the devill, *Eph.* 2. 2. Perſecutors eſpecially. *Quod ſi videris aliquando perſecutorem tuum nimis ſævientem, ſcito quia ab aſcenſore ſuo Diabolo perurgetur.* If Perſecutors ſometimes be more moderate, it is becauſe the devil ſpurs not ſo hard.

Verſe 30. *And he ſaid, Legion*] We muſt be ready and well appointed to reſiſt: for the devil ſets upon us not without military diſcipline, and ſingular skill, *Cataphractus incedit Satan*, ſaith *Luther*. The devil marcheth well armed and in good array.

Verſe 31. *To go out into the deep*] i.e. Hell, that bottomleſs deep (*Rev.* 20. 3. 2 *Pet.* 2. 4.) where they could do no more hurt: which would be another hell unto them. *Auguſtus* conſulting *Apollo's* oracle, was told, that an Hebrew child had ſtopped his mouth, and ſent him with a *Mittimus* to hell, &c. *Pucer. de orac.*

Verſe 33. *And the herd ran violently*] So would the poſſeſſed man ſoon have done, but that God preſerved him.

Verſe 35. *Sitting at the feet of Jeſus*] As fearing, leaſt if he departed, he ſhould be repoſſeſſed. So we ſee its an old error and weakneſs for men to be too ſtrongly conceited of Chriſts corporeal preſence.

Verſe 36, 37.] See *Mat.* 8. 33, 34.

Verſe 38. *Sent him away*] Chriſt would not have him depend upon his bodily preſence, but upon his Almighty power.

Verſe 39. *Shew how great things*] This was all the fee Chriſt called for, for all his cures. He is content that we have the benefit, ſo he may have the glory of what he does for us.

Verſe 40. *When Jeſus was returned*] *viz.* Into *Galilee*, where he was highly honoured.

Verſe 41, 42, &c.] See *Mat.* 9. 18. *Mar.* 5. 22.

Chap. IX.

Verſe 1, 2, &c.] *See* Mat. 10. 1. Mar. 3. 13. & 6. 7.

Verſe 3. *Take nothing for your journey*] But preach the Goſpel, and depend upon divine providence. Look you to your work, and God will take care for your wages. This the Diſciples might do, but this was no warrant to thoſe *Male-feriati* amongſt us, who (if fame belie them not) pretending to an immediate call from God to go and preach the Goſpel in *Galilee*, ſold their eſtates, ſet forward for that place, taking neither ſcrip no ſcrap with them; reſolving to truſt God for their neceſſary ſuſtentation. Is not this the *efficacy of error*? Are not theſe *à diabolo dementati*, beſotted by the devill?

Verſe 5.] See *Mat.* 10. 14. *Mar.* 6. 11. *Luk.* 10. 11. *Act.* 13. 51.

Dio & alii. Verſe 6. *And healing every where*] Thoſe miracles of healing aſcribed to *Veſpaſian* by heathen Hiſtorians (but falſly) do belong properly and alone to Chriſts Diſciples.

διηπόρει. Verſe 7. *And he was perplexed*] *Pendebat, animi dubius.* He ſtood amuſed and amazed: he ſtuck in the mud, as it were, and could find no way out. This is the import of the greek word. Thus the wicked, in the fulneſs of his ſufficiency is in ſtraits, as *Zophar* hath it, *Job* 15. 22.

Verſe 8.] See *Mat.* 14. 1, 2.

Verſe 9. *And he deſired to ſee him*] With a faint and fruitleſs deſire: for he never ſtirred out of doors to ſee Chriſt, though he believed that God had raiſed him from the dead. So true is that of *Abraham*, *Luke* 16. 31. Perhaps he deſired to ſee whether it were *John* or not.

Verſe 10.] See *Mat.* 14. 13. *Mar.* 6. 30, 32.

Verſe 11. *And he received them*] Weary though he were, yet never weary of weldoing.

Verſe 12.] See *Mat.* 14. 15. *Mark* 6. 35. *John* 6. 5.

Verſe 13. *Except We ſhould go, &c.*] Which is a thing not onely improbable, but impoſſible. They held it an abſurd motion.

Verſe 14, 15, 16, 17.] *Vide ubi ſuprà.*

Verſe 18. *As he was alone praying*] *Examinationi preces præmittendæ.* All our ſacrifices ſhould be ſalted with this ſalt.

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Verſe

Verse 19. *But some say* Elias] This *Pythagorean* transanimation is held by the Jews to this day, *viz.* (*ut singuli tertio renascantur*) against so many cleer testimonies of Scripture to the contrary.

Verse 20.] See *Mat.* 16. 13, 14. *Mark* 8. 28.

Verse 22.] See *Mat.* 17. 22.

Verse 23, 24.] See *Mat.* 10. 38. *Mar.* 16. 24. *Luke* 14. 27. & 17 33.

Verse 25.] See *Mat.* 16. 26. *Mark* 8. 36.

Verse 26.] See *Mat.* 10. 33. *Mark* 8. 38. *Luke* 12. 9. 2 *Tim.* 2. 12.

Verse 27.] See *Mat.* 16. 28. *Mark* 9. 1.

Verse 28. *About eight dayes*] Putting the two utmost dayes also into the reckoning. See the Notes on *Mat.* 17. 1, &c.

Verse 29. *And as he prayed*] *Dum ipsius mens tota Deo se immergeret*, saith one. Christians, whiles they are praying, are oft-times carried out and beyond themselves. See *Mat* 17. 2, 3. and the Notes there. *Luc. Burgens.*

Verse 31. *And spake of his decease*] Gr. Of his *Exodus*; in reference to that expedition or departure of Israel out of Egypt. It signifieth a translating from a condition and state of hardship: and is also used by Saint *Peter* 2 *Epist.* 1. 15. Death to the Saints is but an out-going to heaven; a loosing from the shore of life, and launching out into the main of immortality. Ἔξοδον. Phil. 1. 21.

Verse 34. *There came a cloud*] See the Note on *Mat.* 17. 5.

Verse 37.] See *Mat.* 17. 14. *Mark* 9. 17, &c.

Verse 39. *And bruising him*] As in the falling sickness, it falls out.

Verse 44. *Let these sayings sink, &c.*] *Ponite, reponite*, lay up the sayings of my sufferings, notwithstanding this peoples vain applauses. The best balm cast into water, sinks to the bottom; the baser sort flotes on the top. Θέσθε.

Verse 45. *They understood not this saying*] So besotted they were with that carnall conceit of an earthly Kingdom, still retained by the Jews to this day.

Verse 46.] See *Mat.* 18. 1. *Mar.* 9. 34.

Verse 49.] See *Mar.* 9. 38.

Verse 51. *That he should be received up*] The word implies a Metaphor from fathers owning and acknowledging their children after long absence. ἀνάλημψις. *Poly. Lyser.*

He sets his face] He steeled his forehead against all discouragements. ἐστήριξε.

Verse 53. *And they did not receive him*] Such is the hatred that Idolaters bear against all Gods true worshippers. *Illam Domum in qua inventus fuerit hæreticus diruendam decernimus*: It was a Decree of the Counsell of Tholouse against the Albigenses.

Verse 54. *And when his disciples*] These two brethren, sons of thunder, how soon was their choler up? they had quick and hot spirits.

Wilt thou that we command] It were to be wished that we would first consult with Christ in his word, ere we stir hand or foot to revenge.

Verse 55. *But he turned and rebuked them*] He did it not slightly, and by the by, but seriously, and on set purpose: so must we rebuke and rebate our vindictive spirits, our unruly lusts, when like kine in a strait they rush and ride, one upon the back of another.

Ye know not what manner of spirits ye are of] Not of *Elias* his spirit, as ye imagine: this wild-fire was never kindled on Gods hearth, as his zeal was: you are men of another mould then *Elias*. He was a Minister of indignation, you of consolation: his actions fit not you, because your persons are not like his: It is a rare thing to be of an heroicall Spirit, saith the Moralist. Every man cannot be an *Elias* or a *Phineas*, *Num.* 25. 8. To that height of heat, ordinary mens tempers are not raised. Σπάνιον τὸ θεῖον ἀνδρὶ εἶναι. *Aristot.*

Verse 57.] See *Mat.* 8. 19.

Verse 58. *And Jesus said unto him*] Christ had felt his pulse, and found his temper, that he looked after outward things onely: and therefore he lets him know what to trust unto.

But the Son of man] *Ezekiel* with the *Septuagint* is υἱος ἀνθρώπου, *the son of man*, but Christ is ὁ υἱος τοῦ ἀνθρώπου, that is, *the son of that man*, of that first man *Adam*. He was the next and onely other *common person*.

Verse 59.] See *Mat.* 8. 21.

Verse 62. *No man having put his hand*] Christ here haply alludeth to that which *Elisha* did, 1 *King.* 19. 19. Ploughmen that look back, cannot but make baulks.

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Chap. X.

Verse 1. *Other seventy also*]

As his Heralds, to foreshew his coming to Jerusalem, and to proclaim the true Jubilee.

Verse 2.] See *Mat.* 9. 37.

Verse 3. *Go your ways*] Christ had no sooner bidden them pray, but he answers their prayers. When we bid our children ask us for this or that, it is because we mean to give it them.

As Lambs among Wolves | *Sed sollicitudo pastoris boni efficit ut lupi in agnos audere nil possint*, saith *Ambrose*. The care of the good shepheard is the safety of the flock.

Verse 4. *Salute no man*] For that your task is long, your time is little.

Verse 5, 6, 7.] See *Mat.* 10. 11, &c.

Verse 8. *Such things as they set before you*] Not seeking after dainties. It becomes not a servant of the Highest, to be a slave to his palat. *Epicurei, dum palato prospiciunt, cœli palatium non suspiciunt*, saith the Heathen. Cicero.

Verse 9.] See *Mat.* 3. 2. & 4. 17.

Verse 10.] See *Mat.* 10. 14. *Act.* 38. 51.

Verse 11. *That the Kingdom of God*] There is in unbelief an odious unthankfulness: Such judge themselves *unworthy of eternal life*, *Act.* 13. 44. they are *condemned already*, *Joh.* 3.

Verse 12.] See *Mat.* 11. 24.

Verse 13.] See *Mat.* 11. 21.

Verse 16. *He that despiseth you*] *Julius Pflugius*, complaining to the Emperour of wrong done to him by the Duke of Saxony, received this answer from him, *Tua causa erit mea causa*: so saith Christ to all his servants. *Causa ut sit magna, magnus est actor & author ejus: neque enim nostra est*, saith *Luther* to *Melanchthon*.

Verse 17. *And the seventy returned again with joy*] We are all naturally ambitious, and desirous of vain-glory. A small wind blows up a bubble. Pray down this vanity.

Verse 18. *Fall from heaven*] That is, from mens hearts, which he accounts his heaven: but is cast out, by the mighty Gospel.

Verse 19. *To tread on serpents*] See the Note on *Mark* 16. 18. Good Ministers tread so hard on the old Serpents head, that its no wonder he turns again, and nibbleth at their heels.

Verse 21. *That your names are written*] That you are enrolled Burgesses of the new Jerusalem. *Paul* by his priviledge of being a Roman, escaped whipping: we by this escape damnation. The sinner ingrosseth his name in the book of perdition.

Verse 22. *I thank thee O Father*, &c.] With this prayer the Anabaptists of Germany usually began their Sermons; thinking thereby to excuse their lack of learning. And then protested that they would deliver nothing but what was revealed to them from above. *Scultet. Annal.*

Verse 22.] See *Mat.* 28. 18. & *Joh.* 3. 15.

Verse 23. *Blessed are the eyes*, &c.] How blessed then are they that hear this Archprophet in heaven. *Moses* and *Elias* conversing with Christ in the Mount, could much better discourse of his decease, and other divine doctrines, then ever they could whiles here upon earth. An infant of one day there, is much beyond the deepest Doctor here.

Verse 24. *Many Prophets and Kings*] *Many righteous*, saith *Matthew*. Righteous persons are Kings. Mat. 13. 17.

Verse 25. See *Mat.* 22. 35.

Verse 27. *With all thy heart, and &c.*] *Serviendum Deo toto corde: id est, amore summo, more vero, ore fideli re omni: Hoc non fit verbis: Marce ut ameris, ama.* Martial.

Here some weak Christians are troubled, as conceiting that they love their children, friends, &c. better then God. But it is answered, 1. When two streams run in one channel (as here nature and grace do) they run stronger then one stream doth. When a man loves God and the things of God, grace is alone: nature yields nothing to that. 2. We must not judge by an indeliberate passion. The love of God is a constant stream: not a torrent, but a current, that runs all our life time, but runs still, and without noise, as the waters of *Shiloh*, and of *Nilus*, *nullas confessus murmure vires*, that runs smoothly. D. Sibbs. *on* 1 Cor. 2. 9. Claudian.

With all thy strength] That is, saith a Divine, in our particular places. A Magistrate must execute Justice for Gods sake, &c.

Verse

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Verſe 28.] See *Mat.* 19. 17.

Verſe 29. *Who is my neighbour*] They counted no man their neighbour, but their near friends.

Verſe 30. *And Jeſus anſwering*] Gr. *Taking the tale out of his mouth*, being ready with his anſwer. For he is that *Palmoni Hammedabber* in *Daniel*, that prime Prolocutor. ἀποκριθεὶς. Dan. 8. 13.

Verſe 31. *And by chance*] Indeed by the providence of God over-ruling the matter, as it doth in things that to us are meerly caſual and contingent.

Verſe 32. *Paſſed by on the other ſide*] For fear of legal pollution. But two duties never meet ſo, as to croſs one another: the one of them yields: and the execution of the yielding duty for the preſent hath reaſon of an offence. This Levites legal ſtrictneſs was here a vice: he ſhould rather have ſhewed mercy to his brother in miſery. So that the Rule, *Negatives alwayes bind*, intends not that they are of an indiſpenſable nature: but that every particular inſtant of time is to be obſerved for their obedience, while and where they ſtand of force. Ἀντιπαρῆλθεν. Huet. *of* Conſ. *page* 175.

Verſe 33. *A certain Samaritan*] *Turnebus dictos putat Parabolanos, quaſi amulos Samaritani. Hoc autem nomine vocabantur, qui curandis debilium corporibus deputabantur.* Thoſe that looked to ſick people were hence called Parabolanes, or Samaritans. This Samaritan is Chriſt. So they called him, *Joh* 8. 48. but in a worſe ſenſe. See the Note there.

Verſe 34. *Pouring in Oyl and Wine*] Wine to ſearch, and Oyl to ſupple. Wine ſignifies the ſharpneſs of the Law (ſaith *Melanchon*) Oyl the ſweetneſs of the Goſpel. Now, ſo great is the natural ſympathy and harmony between the Vine and the Olive, that the Olive being grafted into the Vine, brings forth both grapes and olives. Melan. *in conſil.* Theolog. Wigand. Syntag.

Verſe 35. *Two-pence*] The Old and New Teſtament, ſay *Optatus* and *Ambroſe*.

Verſe 36.] See the Note on *verſe* 29. God delights to make men their own Judges, that they may be ſelf-condemned. αὐτοκατάκριτοι.

Verſe 37. *Go thou, and do likewiſe*] Help him that hath need of thee, though he be a ſtranger, yea or an enemy.

Verſe 38. *A certain village*] Viz. *Bethany*, *Joh.* 11. 1. See the Note there.

Verſe 39. *Sat at Jeſus feet*] As his diſciples, *Act.* 22. 3. So the children of the Prophets of old: whence that expreſſion, 2 *King* 2. 3. *Knoweſt thou not that the Lord will take away thy Maſter from thy head to day?*

Verſe 40. Martha *was cumbred*] Diverſly diſtracted. In multitude of worldly buſineſs, the ſoul is like a mill, where one cannot hear another, the noiſe is ſuch as taketh away all entercourſe. We ſhould look at the world but onely out at the eyes end, as it were. περιεσπᾶτο.

Verſe 41. *Thou art carefull*] Chriſt prefers attention before attendance. To hearken is better then the fat of rams, 1 *Sam.* 15. 22.

Verſe 42. *But one thing is neceſſary*] That *bonum hominis*, Mic. 6. 8. that *totum hominis*, Eccleſ. 12. 13. the happineſs, the whole of a man, *Viz.* to hear the word of God and keep it. The original hath it thus, *There is need of one thing*: that is, ſay ſome, *of one diſh onely*: but the other ſenſe is the better.

That good part] *Non tu malam, ſed illa meliorem*, ſaith *Auguſtine*. Thou haſt done well, but ſhe, better.

Chap. XI.

Verſe 1. *When he ceaſed*]

OR, *reſted*: for he had been tugging hard with God in prayer, and lobouring even to laſſiude. ὡς ἐπαύσατο.

Verſe 2, 3, 4.] See *Mat.* 6. 9, &c.

Verſe 3. *Our daily bread*] *Our ſuper-ſubſtantial bread*: ſo *Eraſmus* rendreth it, and interpreteth it of Chriſt: for he thought that in ſo heavenly a prayer, there ſhould have been no mention of earthly things; wherein he was greatly deceived. For temporals alſo muſt be prayed for. τὸν ἐπιούσιον.

Day by day] That we may from day to day depend upon thy providence for proviſions, &

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as a grave man of God once ſaid; Whereas many other have and eat their bread ſtale, let us receive it and eat it daily new from thine hand.

Verſe 4. *For We alſo forgive*] So that our forgiving of others ſeemeth for Gods promiſe ſake, to be as it were the intervenient cauſe, or the *ſine qua non* of Gods forgiving us, ſaith learned *Beza*.

And lead us not, &c.] One argument that we ſhall perſevere, is, the prayers of the whole Church, offering up this daily ſacrifice, *Lead us not, &c.*

Verſe 5. *Three loaves*] He asketh no more, but receiveth as many as he needeth. So do all Gods ſuitors. *His ears* are not only *open to their prayers*; But *his eyes* alſo are upon their neceſſities, to give them more then they ask or think.

Verſe 6. *For a friend*] See *Prov.* 17. 17. with the Note there.

Verſe 7. *Trouble me not*] The carnally ſecure, caſt into *Jezabels* bed, unworthily anſwer Chriſt on this ſort, when he ſtands at the door and knocks by the hammer of his word, and the motions of his Spirit, which they ſlight and withſtand.

ἀναίδειαν. Verſe 8. *Becauſe of his importunity*] Gr. *His impudency*: A metaphor from beggars, that will not be ſaid, but are impudently importunate.

Verſe 9. *Ask, and it ſhall be given*] Ask, ſeek, knock. It is not a ſimple repetition of the ſame thing, but an emphatical gradation, and ſhews *inſtantiſſimam neceſſitatem*, ſaith *Auguſtine*. *Nec dicitur quid dabitur*, ſaith he, to ſhew that the gift is a thing *ſupra omne nomen*, above all name.

Verſe 10.] See *Mat.* 7. 7.

Verſe 11. *For every one, &c.*] *Sozomen* ſaith of *Apollonius*, that he never asked any thing of God that he obtained not. *Hic homo potuit apud Deum quod voluit*, ſaid one concerning *Luther*: He could have what he would of God.

Verſe 12, 13.] See *Mat.* 7. 9, 10, 11.

Verſe 14. *And it was dumb*] So it was a double miracle: Gods favours ſeldom come ſingle: there is a *ſeries*, a concatenation of them, and every former draws on a future.

Verſe 15.] See *Mat.* 9. 34. & 12. 24.

Verſe 16. 17, 18, 19, &c.] See *Mat.* 12. 38. & 16. 1. *Mar.* 3. 24.

Verſe 21. *When a ſtrong man armed*] *Qui ſe dedebant, arma tradebant. Cæſar de bell. Gall. lib.* 3. They that yielded threw down their arms.

Verſe 24. *Seeking reſt*] His only reſt is to moleſt and miſchief men.

Verſe 25. *Swept and Garniſhed*] By a little formal repentance, and a few faint reſolutions of reformation.

Verſe 26. *Seven other Spirits*] As the Jaylor lays load of Iron on him that had eſcaped. None are worſe then thoſe that have been good, and are naught: and might be good, but will be naught.

Verſe 27. *Bleſſed is the womb that bare thee*] So the Heathen Poet.

Ovid Metam. lib. 4.

——qui te genuêre beati,
Et mater fœlix, & quæ dedit ubera nutrix.

Verſe 28. *Yea rather bleſſed*] His Diſciples were more bleſſed in hearing Chriſt, then his mother in bearing him.

Verſe 29. *Were gathered thick together*] All on a heap, either to ſee a ſign, or to ἐπαθροιζομένων. hear what he would ſay to the motion.

Verſe 30. *So alſo ſhall the Son of man be*] *ſc.* A ſign, not of confirmation, but of condemnation.

Verſe 31, 32.] See *Mat.* 12. 41, 42.

Verſe 33. *No man When he hath lighted, &c.*] Our Saviour here warneth thoſe that had given ſome good hope of their Repentance, that they cheriſh their light, and walk by it.

Verſe 34. *When thine eye is ſingle*] A ſingle eye, is that that looks on God ſingly, abſtracted from all other things.

Verſe 35, 36.] See *Mat.* 6. 22, 23.

Verſe 36. *Having no part dark*] The Regenerate man is *totus diaphanus*, like a Chryſtal glaſs, with a Lamp in the middeſt.

Verſe 37. *Sate down to meat*] And yet, at their own tables, he ſets the Phariſees forth

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forth in their colours, and entertaineth them with as many menaces as they do him with meſſes of meat.

Verſe 38. *That he had not waſhed*] This the Phariſees deemed as great a ſin as to commit fornication. Godw. Antiq. Heb. 49.

Verſe 39.] See *Mat.* 23. 25.

Verſe 40. *Did not he that made, &c.*] Ought he not therefore to be ſerved with both? It is the *hidden man of the heart* that he moſt regardeth: the *Law of the mind* that he would have chiefly obſerved.

Verſe 41. *But rather gives almes*] So *Daniel* counſels *Nebuchadnezzar*, Cap. 4. 27. *Ralph* Biſhop of *Chicheſter*, *Anno Dom.* 1070. drawing toward his end, delivered unto the poor with his own hands whatſoever he had in the world (I enquire not with what intention) leaving himſelf ſcarce clothes to cover him. *Alexander* the fifth, Biſhop of *Rome*, was liberal to the poor, (ſaith the Hiſtorian) that he left nothing to himſelf: ſo that he would merrily ſay, that he was a rich Biſhop, a poor Cardinal, and a beggarly Pope. Godw. Catal. pag. 467.

Of ſuch things as ye have] *Gr.* As are within: either within the platter (ſend morſels to the hungry) or within your hearts: for riches get within their owners many times, and do more poſſeſs them, then are poſſeſſed by them; τὰ ἐνόντα.

——*difficile eſt opibus non tradere mentem.*

Verſe 42. *But Woe unto you*] Notwithſtanding your tything of pot-herbs; wherein you think you take courſe that all things may be clean to you, *ver.* 41. Or woe unto you, for that through covetouſneſs you exact the utmoſt of your tithes, &c. So ſome ſenſe this text.

Verſe 43.] See *Mat.* 23. 6.

Verſe 44. *For ye are as graves*] As the deep grave keeps the ſtinking carkaſs from offending any ones ſmel: ſo doth the diſſembling hypocrite ſo cleanly carry the matter, that hardly the ſharpeſt noſe, &c.

Verſe 45. *Thou reproacheſt us alſo*] Who meddled with them, but that their own conſciences accuſed them? It is a rule of *Jerom*, *Ubi generalis de vitiis diſputatio eſt, ibi nullius perſonæ eſt injuria: neque carbone notatur quiſquam, quaſi malus ſit, ſed omnes admonentur ne ſint mali.* Where the diſcourſe is of all, there's no perſonal intimation of any.

Verſe 46.] See *Mat.* 23. 4.

Verſe 47.] See *Mat.* 23. 29.

Verſe 48. *And ye build their Sepulchres*] And ſo ye ſet up the trophies of your fathers cruelty.

Verſe 49. *Therefore alſo ſaid the wiſdom of God*] That is, Chriſt himſelf, the eſſential wiſdom of his Father, *Mat.* 23. 34.

Verſe 50, 51.] See *Mat.* 23. 35.

Verſe 52. *Wo unto you Lawyers*] I ſee well, ſaid Father *Latimer*, that whoſoever will be buſie with *Væ vobis*, he ſhall ſhortly after come *coram nobis*, as Chriſt did. *Act. and Mon. fol.* 1550.

For ye have taken away the key of knowledge] By taking away the Scriptures, and all good means of knowledge: as do alſo the Jeſuits at this day. At *Dole*, an Univerſity in *Burgundy*, they have not only debarred the people of the Proteſtant books, but eſpecially alſo forbid them to talk of God, either in good ſort or bad. In *Italy* they not only prohibit the books of the Reformed writers, but alſo hide their own Treatiſes, in which the Tenet of the Proteſtants is recited, only to be confuted: ſo that you ſhall ſeldom there meet with *Bellarmines* works, or any of the like nature to be ſold.

Verſe 53. *To urge him vehemently*] Out of deep diſpleaſure to bear an aking tooth towards him (as *Herodias* did toward the Baptiſt, *Mark* 6. 19.) waiting him a ſhrewd turn. ἐνέχειν.

And to provoke him to ſpeak] Not to ſtop his mouth about many things, as the Rhemiſts falſly render it. They asked him captious queſtions, to make him an offendor for a word, *Iſa.* 29. 21. ἀποστοματίζειν.

Verſe 54. *Seeking to catch ſomething*] But there was no *guile* or *gall* found in his mouth, ſaith S. *Peter*, intimating, that they ſought it.

CHAP.

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CHAP. XII.

Verse 1. *Beware of the leaven*]

WHich our eyes cannot discern from dough by the colour; but only our palate, by the taste. Such is hypocrisie; which also, as leaven, is 1 spreading: 2 swelling: 3 sowring the meal: 4 impuring and defiling the house where it is, though it be but as much as a mans fist.

Verse 2, 3, 4, 5, &c.] See Notes on *Mat.* 10. 26, 27, 28, 29, &c.

Verse 8. *Whosoever shall confess me*] *Cyprian* reproving the rashness of those Christians that would go on their own accord to the Heathen Magistrates, professing themselves Christians, whereby they were put to death; Hath a good and elegant speech: *Confiteri nos magis voluit, quam profiteri.* Christ would have us *confess* him; he saith not *profess* him; Now he *confesseth*, that doth it being asked; as he *professeth*, that doth it of his own free accord.

Verse 10.] See *Mat.* 12. 31, 32. *Mar.* 3. 28.

Verse 11. *Take ye no thought*] See the Note on *Mat.* 10. 19. and on *Mark* 13. 11. *Alice Driver* Martyr, at her examination, put all the Doctors to silence, so that they had not a word to say, but one looked upon another. Then she said, Have ye no more to say? God be honoured: you be not able to resist the Spirit of God in me a poor woman. I was an honest poor mans daughter, never brought up in the University, as you have been. But I have driven the Plough many a time before my father, I thank God: yet notwithstanding in the defence of Gods Truth, and in the cause of my Master Christ, by his grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same: And if I had a thousand lives, it should go for payment thereof: So the Chancellor condemned her, and she returned to the Prison, as joyfull, as the bird of day.

Acts and Mon. 1858.

Verse 13. *Master, speak to my brother*] Whiles Christ was busily discoursing about the best things, this importunate fellow interrupts him with this unpleasing, and therefore unreasonable request. But our Saviour soon rejects it, as out of the compass of his calling: and so cuts off from his adversaries all occasion of cavelling at him, as an Usurper of the Magistrates office.

τὸ ἀκαίρον παντὶ χῷ λυπηρὸν. Isoc.

Verse 14. *A Judge, or a divider over you?*] It is work enough for a Minister rightly to judge of the estate of his flock, and to divide the word of God unto them daily and duly. What's that to thee? Said Christ to *Peter* when he medled with that which belonged not to him, *John* 21. 21. *Age quod tui muneris est*, said *Valentinian* to *Ambrose*, Do thine own business. And, *Verbi minister es, hoc age*, was Mr. *Perkins* his Motto. *Clericus in foro est piscis in arido.*

Verse 15. *Take heed and beware of Covetousness*] This our Saviour adds after *who made me a Judge?* to teach us not to go to Law with a covetous mind: but as *Charls* the French King made War with our *Henry* the seventh, more desiring peace then victory.

For a mans life consisteth not, &c.] He can neither live upon them, nor lengthen his life by them. Queen *Elizabeth* once wished her self a milk-maid: *Bajazet* envied the happiness of a poor shepherd that sate on a hill side merrily reposing himself with his homely pipe: Therein shewing, saith the historian, that worldly bliss consisteth not so much in possessing of much, subject to danger, as in joying in a little contentment void of fear. Covetous men by gaping after more, lose the pleasure of that they possess: as a dog at his masters table swalloweth the whole meat he casteth him, without any pleasure, gaping still for the next morsel.

Turk. hist. 216.

Verse 16. *The ground of a certain rich man*] Gr. *The country*: for he had laid field to field, til he was the only land-holder thereabouts; and had a Country of Corn, *Esa.* 58.

ἡ χώρα.

Verse 17. *And he thought within himself*] He was up with the more, and down with the less: he cast up his reckonings, as covetous mens manner is, and after long debate to and fro, concluded what to do.

He

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He talked to himself, &c.] A marvelous proper word for the purpose. διελογίζετο.

Verse 18. *My Barns*] So *my* fruits, and *my* goods, All was his: God came not into this Epicures thoughts. *Hic Deus nihil fecit*, as one wittily twitted Pope *Adrian*, talking after the same rate.

Verse 19. *Eat and drink and be merry*] A right Epicure, one that had made his gut his God: another *Sardanapalus*, that did eat that in earth, that he digested in hell, as *Augustine* hath it. How many (alas) are there, that having one foot on the grave, and the other in hell, do yet put far away thoughts of either? These when they should be building their Tombs, are building their Tabernacles, *Donec mors vitæ studium prævertat, longa conantes opprimat.* Sen. Consol. ad Marc. cap. 11.

Verse 20. *Thou fool, this night, &c.*] This rich fool, when like a *Jay*, he was pruning himself in the boughs, came tumbling down with the Arrow in his side: his glass was run, when he thought it to be but new turned. He chopt into the earth before he was aware: like as one, that walking in a field covered with snow, falleth into a pit suddenly. He was shot as a bird with a bolt, whilst he gazed at the bow: And this may be any mans case. Which made *Austin* say he would not for the gain of a world be an Atheist for one half hour: because he knew not but God might in that time call him.

Then whose shall those things be? &c.] As thy friends are scrambling for thy goods, worms for thy body, so devils for thy soul. We read of *Henry Beauford*, that rich and wretched Cardinal, Bishop of *Winchester*, and Chancellor of *England* in the reign of King *Henry* the sixth, that perceiving he must needs die, he murmur'd that his riches could not reprieve him. Fie, quoth he, will not Death be hired? will mony do nothing? No: its *righteousness* only *that delivereth from death.* Fox *Martyrol.* vol. 1. p. 925.

Verse 21. *Rich to God*] That is, *rich in faith*, Jam. 2. 5. *Rich in good Works*, 1 Tim. 6. 18.

Verse 22. 23, 24, 25.] See *Mat.* 6. 25, 26, &c.

Verse 26. *For the rest*] For superfluities, when ye cannot provide your selves of necessaries.

Verse 27, 28. *Consider the Lillies, &c.*] Women and children use herbs and flowers to look on and smel to. Apothecaries and others use them for food and Physick. Divines and all good people, for information and instruction in the best things: this being the chief use and end of all the Creatures, *ut scalæ nobis, & alæ fiant*, that they help us on towards heaven, &c.

Verse 29. *Neither be ye of doubtful mind*] Hang not in suspence, as meteors do in the air, not certain whether to hang or fall to the ground, *Meteora dicta volunt quod animos hominum suspensos, dubios, & quasi fluctuantes faciant.* Aristotle himself confesseth, that of some meteors he knew not what to say, though of some other he could say somewhat. One Interpreter renders this word, *Make not discourses in the ayr*, as the Covetous man doth, when his head is tossed with the cares of getting, or fears of losing commodity; Or it may note his endless framing of projects for the compassing of his desires. The Syriack rendreth it, *Let not your thoughts be distracted about these things.* Surely as a clock can never stand still, so long as the plummets hang thereat: so neither can a worldlings heart, for cares and anxieties. These suffer him not to rest night or day; being herein like unto the flyes of *Egypt*, or those Tyrants, *Esa.* 16. μὴ μετεωρίζεσθε. Magir. Physic.

Verse 32. *Fear not little flock*] Gr. *Little, little flock.* There is in the Original a double diminutive. If we divide the known parts of the world into three equal Parts, the Christians part is but as five, the Mahometans as six, and the Idolaters as nineteen. Among the best Churches, the most are the worst, as *Philip.* 3. 18. *Chrysostom* could not find an hundred in Antioch, that he could be well perswaded of, that they should be saved. Brerew. *Enqui.* pag. 118.

Verse 33. *A treasure in the heavens*] As a merchant being to travel into a far country, doth deliver his money here upon the Exchange, that so he may be sure to receive it again at his arrival in that Country: so let us that are passing into another Country, lay up something that may stand us in stead in that day.

Verse 34. *There will your heart be*] your inwardest affection, your chief joy and trust.

Verse 35. *Let your Loyns be girded*] It implyes, 1. Readiness. 2. Nimbleness, handiness and handsomeness. A loose, discinct and diffluent mind is unfit to serve God. Here it is, *ungirt, unbless.*

Verse

Verse 36. *And knocketh*] *sc.* By the hammer of his word and spirit, or by the hand of death, summoning you thereto by some sickness, deaths harbinger.

Verse 37. *Blessed are those servants*] So *ver.* 38. and 43. They are three times said to be blessed that watch, *Terque quaterque beati: Fœlices ter & amplius.* Horat.

Verse 38. *In the second watch*] For *serius aut citius*, death will be upon us; Neither is it sure that he will knock, or give warning. Watch therefore: Sith at the next puff of breath thou maist blow away thy life. *Fabius Senator, poto in lactis hausto uno pilo; strangulatus est*, saith *Pliny*. *Fabius* was choked with an hair in a draught of milk.

Verse 39.] See *Mat.* 24 43.

Verse 40. *Be ye therefore ready*] *Mat.* 24. 45. See the Note there.

Verse 41. *Lord speakest thou*, &c.] The Disciples ever dreamt of some singular happiness, some immunity and priviledge that they should have above others. Hence this question that gave occasion to the ensuing Parables.

Verse 42, 43, 44, 45, &c.] See *Mat.* 24. 46, 47, &c.

Verse 47. *Which knew his Lords will*] None are so filled with Gods wrath, as knowing men. *Sapientes sapienter descendunt in infernum*, saith *Bernard*. The Devil is too hard for them.

πᾶς δοθὲν. *Hinc* παραθήκη 1 Tim. 6. 20. 2 Tim. 1. 14. Verse 48. *Much is given*] To know our masters will is the great talent of all other. There is a [Much] in that, There is a special *depositum*, as the word here used importeth.

Verse 49. *To send fire on the earth*] That is, that persecution that is *Evangelii genius*, as *Calvin* wrote to the French King, and dogs at the heels the preaching of the truth.

And what will I, if it be already kindled] As if he should say, Let it kindle assoon as it will, I am contented: I know much good will come of it.

Verse 50. *And how am I straitned*] This painful preconceit of his passion, was a part of our Saviours passion. This made him spend many a night in prayer, bewailing our sins, and imploring Gods grace, and he was heard in that which he requested, *Heb.* 5.

Verse 51, 52, &c.] See *Mat.* 10. 34.

Verse 54.] See *Mat.* 16. 2.

Verse 57. *Yea, and why even of your selves*] By consulting with your own consciences, which would, if rightly dealt with, tell you, that I am that Messias you have so long look't for.

δὸς ἐργασίαν. Verse 58. *Give diligence*] *Purus putus Latinismus*, saith *Drusius*. *Da operam: Id est, festina, & labora, omnesque modos cogita quomodo ab eo libereris*, as *Theophylact* expounds it. Be at utmost pains to get freed from him.

Verse 59. *Till thou hast paid the very last mite*] It is good to compound quickly with the Lord, and to take up the suit before it come to execution and judgement, lest we be forced to pay, not only the main debt, but the arrerages too, that is the time of Gods long-suffering and patience, here and hereafter.

Chap. XIII.

Verse 1. *Told him of the Galileans*]

SO called, from *Judas Gaulonites*, or *Galilæus* their Captain: to whose faction also belonged those four thousand murderers, *Act.* 21. 38. For *Pilate* had not authority over the *Galileans* properly so called. See *Joseph. lib.* 18. *cap.* 2.

Verse 2. *Because they suffered such things*] None out of hell ever suffered more then those worthies, *Heb.* 11. Shall any therefore condemn that generation of Gods children, *Psal.* 73. 15. See *Lam.* 4. 6. *Dan.* 9. 12.

Verse 3. *Except ye repent*] *Aut pœnitendum, aut pereundum.* Men must either turn from sin, or burn in hell.

Verse

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Verſe 4. *The Tower of* Siloam] A Tower, belike upon the wall of *Jeruſalem*, which ſtood by the fiſh-pool of *Siloah*, mentioned *Joh.* 9. 17.

Verſe 5. *But except ye repent*] Except the beſt of you all repent more and more, when ye ſee the examples of Gods wrath, &c. God would not have the wounds of godly ſorrow ſo healed up in his own children, but that they ſhould bleed afreſh upon every good occaſion, *De aliorum plagis faciamus medicamenta vulneribus noſtris.* Make beſt uſe of others miſeries.

Verſe 6. *A vineyard*] So the Church is frequently called: See the Note on *Mat.* 21. 33.

Verſe 7. *Cut it down*] Trees that are not for fruit, are for the fire. God will lay down his basket, and take up his axe. He will not always ſerve men for a ſinning-ſtock.

Verſe 8. *Lord, let it alone this year*] Happy that people, that have praying vine-dreſſers to intercede for them! God will yield ſomewhat to prayer, when he is bitterly bent againſt a people or perſon.

Till I ſhall dig, &c.] *Donec eam ablaqueavero & ſtercoravero.* Miniſters muſt try their utmoſt to fulfill their Miniſtry that they have received of the Lord, *Col.* 4. 17. B. 22.

Verſe 9. *Then after that, thou ſhalt cut it down*] The fig-tree, they ſay, if it bear not the fourth year after it is planted, will never bear at all. If good be not done at firſt coming of the Goſpel to any place, ſeldom is any good ever done there.

Verſe 10. *On the Sabbath*] The ſouls *market-day*, on which the Lord Chriſt ſells to his people *gold tried in the fire, white raiment, eye-ſalve, &c. Rev.* 31. 18.

Verſe 11. *And was bowed together, and could in no wiſe lift up her ſelf*] This infirmity might proceed from the *Gonorrhœa*: but beſides that, the devill had an hand in it; for ſhe was *bound by Satan*, verſ. 16. *Novi quandam mulierem* (ſaith Dr. *Garenceires*) *quæ adhuc in vivis eſt — quæ cum tribus abhinc annis Gonorrhœâ ſimplici laboraret, eâ neglectâ, tantam ſeminis jacturam intra annum paſſa eſt, ut quæ prius erecta & firmæ ſtaturæ fuerat, luxatis vertebris non ſolum gibboſa facta eſt, verum etiam in tantam κύφωσιν incidit, ut mentum umbilico (ſtupendum dictu) ferme inſideat: vicinis interea illud pro miraculo habentibus.* De tabe Anglicana, pag. 16, 17.

Verſe 12. *Thou art looſed*] For ſhe had been bound by Satan, *verſe* 16. All wicked worldlings are worſe bound, and go groveling, but feel it not; look not out for help, look not up to heaven till laid upon their backs by death, as ſwine ready to be ſtuck.

Verſe 13. *And he laid his hands upon her*] Both to ſhew his charity, and to ſignifie that his quickning fleſh is that ordinary inſtrument, whereby he maketh us partakers of his ſaving grace.

Verſe 14. *Anſwered with indignation*] He that will be angry and not ſin, muſt be angry at nothing but at ſin.

Verſe 15. *Thou hypocrite*] The Syriack rendreth it *Aſſumens vultum*, Thou that ſetteſt a good face upon it, thou that perſonateſt a better man then thou art; thou picture of piety, &c.

Verſe 16. *Whom Satan hath bound*] So he held *Iob* in captivity, *chap.* 42. 10. by afflicting his body, buffetting his ſoul for a year together, ſay the Hebrews; for ſeven years, ſaith *Suidas*.

Verſe 17. *For all the glorious things*] Which yet his adverſaries ſought to deprave and denigrate, as if done by I know not what ſuperſtitious abuſe of the name *Iehovah*.

Verſe 18] See *Mar.* 4. 30, 31.

Verſe 19.] See *Mat.* 13. 31.

Verſe 20.] See *Mat.* 13. 33.

Verſe 21.] See *Mat.* 13. 33.

Verſe 22.] See *Mat.* 9. 35. *Mar.* 6. 6.

Verſe 23. *Are there few, &c.*] Few received Chriſt in the fleſh, *Joh.* 1. 12. he wondred at one good *Nathaniel*. They are *Methe miſpar* that look towards heaven. *Apparent rari nantes in gurgite vaſto.* The moſt reſt on that old popiſh rule, *to follow the drove.*

Are there few] A curious queſtion, and therefore not vouchſafed an anſwer: whereas otherwhere, in things needful to be known, the Scripture oft anſwers the queſtions and objections of mens hearts onely. *Jeſus knowing their thoughts, &c.*

Verſe 24. *Strive to enter*] Strive *even to an agony*; or as they did for the garland in the Olympick games, to the which the word here uſed ſeemeth to allude. All would come Ἀγωνίζεσθε.

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to heaven, but all like not the way; they would not *per angusta ad augusta pervenire*: they like well of *Abrahams* bosom, but not of *Dives* his door. But let none think to live in *Dalilahs* lap, and then to rest in *Abrahams* bosom; to dance with the devill all day, and then to sup with Christ at night; to fly to heaven with pleasant wings, to pass *à deliciis ad delicias, è cœno ad cœlum, &c.* to go to heaven in a feather-bed.

Verse 25. *And hath shut to*] God is not always with men in the ooportunities of grace. He hath his season, his harvest for judgement, *Mat.* 13. 30. when troops of those that forget God are turned into hell, *Psal.* 9. 17.

Verse 26. *We have eat and drunk*, &c.] These pretenders to Christ perish by catching at their own catch, hanging on their own fancy, making a bridge of their own shadow, &c. they verily believe that Christ is their sweet Saviour, &c. when it's no such matter: they trust to Christ, as the Apricock tree that leans against the wall, but is fast rooted in the earth, so are these in the world, &c.

We have eaten and drunk in thy presence] Even at thy table, but it became a *snare* to them.

Verse 27.] See *Mat.* 7. 23. & 25. 40. With the Notes.

Verse 28.] See *Mat.* 8. 12. & 13. 42. & 24. 51.

Verse 29. *And shall sit down*] As at a sumptuous supper. When therefore we are invited to a full feast, think of heaven: As *Fulgentius* beholding at *Rome* the Majesty of the Emperor, the glory of the Senate, the lustre of the Nobility, cryed out, How beautifull is Jerusalem the Celestial, sith Rome the Terrestrial appeareth with such splendor? So Master *Esty* when he sat and heard a sweet consort of Musick, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying very passionately, What Musick may we think there is in heaven?

Dr. *Halls* Art of div. Medit.

Verse 30.] See *Mat.* 19. 30. & 20. 16. *Mar.* 10. 31.

Verse 31. *For Herod will kill thee*]

Beza *Epist.*

Tu vero Herodes sanguinolente time.

If *Herod* or these Pharisees had been as wise as *Pilates* wife, they would never have medled with that just man.

Verse 32. *To day and to morrow*] i. e. As long as I list, without his leave. Faith makes a man walk about the world as a Conqueror.

Τελειοῦμαι *In sacrificium offerar.*

I shall be perfected] Or, *I shall be sacrificed*, as *Pareus* rendreth it.

Verse 33. *Out of Jerusalem*] That slaughter-house of the Saints, that bloody City, *Esay* 1. 21. *Ezek.* 24. 6.

Verse 34, 35.] See *Mat.* 23. 37.

Chap. XIV.

Verse 1 *They watched him*]

Παρετηροῦντο.

Græce, *They superstitiously and maliciously observed him.* Aristot. *lib.* 2. *Rhetor. Accipit pro eo quod est ulciscendi tempus captare.* They watched as intently as a dog doth for a bone: they pryed as narrowly into his actions, as *Laban* did into *Jacobs* stuff.

Verse 2. *A certain man before him*] A fit object, and that was sufficient to move him to mercy, who himself, by sympathy, took our infirmities, and bare our sicknesses.

Verse 3. *And Jesus answering*] *Viz.* Their thoughts, which were naked and open, naked (for the outside) and dissected, quartered, and as it were cleft through the backbone (for the inside) before him with whom they had to deal, *Heb.* 4. 13.

Verse 4. *And he took him*] Good must be done, however it be taken.

Verse 5. *Pull him out on the Sabbath day*] The Iew of *Tewkesbury*, that would not be pulled out of the jakes whereinto he fell on their Sabbath day, perished deservedly.

Verse 6. *And they could not answer*] Yet ran away with the bit in their mouths.

Verse 7. *When he marked*] Ministers, though they may not be *time-servers*, yet they must

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must be *time-observers*; and sharply reprove what they meet with amiss in their people.

Verse 8. *When thou art bidden of any man to a wedding*] When should a man rather feast then at the recovery of his lost rib?

Verse 9. *Thou begin with shame*] As passing for a proud fool: a stile good enough for a self-exalter.

Verse 10. *Then shalt thou have worship*] *Honor est in honorante*, therefore to be the less esteemed, because without us, and mostly but a puff of stinking breath, not once to be valued.

Verse 11. *For whosoever*] See the Note on *Mat.* 23. 12.

Verse 12. *Nor thy rich neighbours*] *Laudent te esurientium viscera, non ructantium opulenta convivia*, saith *Jerom*, Bishop *Hooper* had his *board of beggars*, who were daily served by four at a mess, with whole and wholsome meats, before himself sat down to dinner. *Hieron. ad Demetr.* *Act. and Mon.*

Verse 13. *Call the poor*] Christ prefers charity before courtesie.

Verse 14. *At the resurrection of the just*] Called theirs, because they onely shall have joy of that day. It were well for the wicked if they might never rise to judgement, or trot directly to hell, and not be brought before the Lamb to be sentenced.

Verse 15. *Blessed is he*, &c.] This man seems to have tasted of the good word of God, and of the powers of the world to come. Happy he, if he fed heartily thereon. This, saith *Luther*, is *Sancta crapula*. Heb. 6. 5.

Verse 16. *Made a great supper*] Δεῖπνον, φησὶ τὸ δεῖν πάντα. They are happy that get to heaven: they rest from their labours. The Ancients dined frugally, supped liberally. Be of good chear said that Martyr to her husband that suffered with her: for though we have but an ill dinner, we shall sup with Christ. *Act. and Mon.*

Verse 17.] See *Mat.* 22. 3.

Verse 18. *I have bought, &c.*] *Licitis perimus omnes.* More die by meat, then by poyson. *Cavete, latet anguis in herba.* What more lawfull then a Farm? what more honourable, of all pleasures, then marriage? But these men had not so much bought their Farms, &c. as were sold to them: not so much married wives, as were married to them. *Uxori nubere nolo meæ.* Martial.

Verse 19. *I have bought five yoak of Oxen*] This answers those that plead their necessities, and that they seek not superfluities, (as farm upon farm, &c.) but onely a sufficiency. What could be more necessary then Oxen, sith without them he could not follow his husbandry? Worldlines is a great hindrance to heaven, though a man cannot be charged with any great covetousnes. These all excused themselves out of heaven, by bringing apologies why they could not go to heaven. Never yet any came to hell, but had some pretence for their coming thither. Our vile hearts will perswade us that there is some sense in sinning, and some reason to be mad.

Verse 20. *And therefore I cannot come*] Note that the voluptuary is peremptory, and saith flatly *he cannot come*. Sensuall hearts are void of the Spirit, *Jude* 18, 19. Miry places could not be healed by the Sanctuary waters, *Ezek.* 47. 11. fleshly lusts fight against the soul, 1 *Pet.* 2. 11. Those that dance to the timbrell and harp, say, Depart from us, *Job* 21. 11. Better be preserved in brine, then rot in hony.

Verse 21. *Then the master of the house being angry*] And good reason he had: for, *Non modò pluris putare quod utile videatur, quam quod honestum, sed hæc etiam inter se comparare & in his addubitare, turpissimum est*, saith the honest Heathen. Surely as *Pharaoh* said of the Israelites, They are intangled in the land, the wilderness hath shut them in, *Exod.* 14. 3. so may we say of many, They are intangled in the creature, the world hath shut them in, they cannot come to Christ: They are shut up in a cave, as those five Kings, *Joshua* 10. and have hardness of heart, as a great stone, rolled to the mouth, and honours, riches and pleasures as so many keepers, &c. *Cit. tert. de Officiis.*

Verse 22.] See *Mat.* 22. 9, 10.

Verse 23. *Compell them*] This may be meant (saith Mr. *Perkins*) of the Christian Magistrate: for that is the Magistrates duty in respect of the outward profession.

Verse 24. *None of those men*] Sith they thus judge themselves unworthy of eternall life, and are miserable by their own election, *Jon.* 2. 8. Acts 13. 46.

Verse 25. *And there went great multitudes with him*] expecting great things from him, &

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gaping after an earthly felicity. These he strives to undeceive in the following verses.

Verse 26. *And hate not his father, &c:*] Much more his Farm, and his Oxen. It was not these, but the inordinate love of these, that detained them, as Christ here intimateth. Your house, home, and goods, yea life, and all that ever ye have (saith that Martyr) God hath given you as love-tokens, to admonish you of his love, to win your love to him again. Now will he try your love, whether ye set more by him, or by his tokens, &c.

μισεῖ ex מאס ex odio reprobavit, respuit. *Master* Brad. *Act. and Mon.* fol. 1492.

Verse 27.] See *Mat.* 10.38. and 16: 24.

Verse 28. *Intending to build a Tower*] *Rodulphus Gualther* being in *Oxford*, and beholding Christ-Church-Colledge, said, *Egregium opus: Cardinalis iste instituit collegium, & absolvit popinam.* A pretty business! A Colledge begun, and a kitchin finished.

Counteth the cost] Let him that intendeth to build the Tower of Godliness, sit down first and cast up the cost, lest, &c.

Verse 29, 30. *Begin to mock him, saying*, &c.] Of all things men love not to be jeared: For there is none but thinks himself worthy of some regard, and is therefore impatient of reproaches. If neither fear of God, nor shame of men prevail with us, *actum est.*

Verse 31. *Sitteth not down first*] To consult, and so with good advice to make War. *Romani sedendo vincunt*, saith *Varro.* Thou shalt succor us out of the City, 2 *Sam.* 18.3.

Verse 32. *He sendeth an Embassage*] *Mittamus preces & lachrymas cordis legatos*, saith *Cyprian. Currat pœnitentia, ne præcurrat sententia*, saith *Chrysologus.* Repent, ere it be too late.

ἀποτάξαμενος. Verse 33. *That forsaketh not*] Gr. *That bids not farewel to all.*

Verse 34. *Salt is good*] This was a sentence much in our Saviours mouth, *Mat.* 5.13. *Mark* 9.50. And is here used, to set forth the desperate condition of Apostates.

Verse 35. *He that hath ears to hear*] This is usually added by our Saviour in matters of greatest consequence, and nearest concernment. See the Note on *Mat.* 13.9.43.

Chap. XV.

Verse 1. *All the Publicans and sinners*]

Christ familiarized himself with these despised persons, and thereby much woon upon them. Affability easily allureth, austerity discourageth; as it did that honest Citizen, which having in himself a certain conflict of conscience, came to Master *Hooper* the Martyrs door for Counsel. But being abashed at his austere behaviour, durst not come in, but departed, seeking remedy of his troubled mind at other mens hands, &c. *Acts and Mon.* fol. 1366.

Verse 2. *But the Scribes and Pharisees*] Being sick of the Devils disease, and doing his lusts, *John* 8.44.

Verse 3, 4, 5, 6.] See *Mat.* 18.12.

Verse 7. *Joy shall be in Heaven*] Would we then put harps into the Angels hands, ditties into their mouths? Repent.

Verse 8. *If she lose one peice*] One *Testor. Drachma enim valebat septem denarios cum dimidio.* Breerwood *de num.* Jude *cap.* 1. See the margent of our new Translation.

σαροῖ. *And sweep the house*] *Everrit*, not *Evertit*, as the vulgar hath it corruptly: and *Gregory* with others were deceived by it in their descants and glosses, nothing to the purpose.

Verse 9. *Rejoyce with me*] What greater joy then to have had an hand in the conversion of a sinner from the error of his way.

Gosro. in vita Bern. Verse 10.] See *ver.* 7. The tears of sinners are the wine of Angels, saith *Bernard*: Who himself, for a certain time after his conversion, remained as it were deprived of his senses, by the excessive consolations he had from God.

Verse 11. *And he said*] A third Parable to the same purpose: and all to perswade us of Gods readiness to receive returning sinners. This is not so easily believed indeed, as most men imagine.

Verse

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Verſe 12. *He divided unto them his living*] Gr. *His life.* Our life is called the *life of our hands*, Iſa. 57. 10. becauſe it is upheld by the labour of our hands. τὸν βίον.

Verſe 13. *Gathered all together*] *Convaſatis veluti omnibus.*

With riotous living] Ασώτως, Not caring to ſave any part, *ſibi nihil reſervans, imò ſeipſum non ſervans*, being ſuch as ſafety it ſelf could not ſave: whence the Latines call ſuch a man *Perditum*, an undone perſon. Such were thoſe of whom *Seneca* ſaith, that *ſingulis auribus bina aut terna dependent patrimonia*, hanged two or three good Lordſhips at their ears. Ασωτος quaſi σωτος, unſaveable.

And ſuch are thoſe amongſt us that turn lands into laces, great rents into great ruffs, &c. The expences of *Apicius* his kitchin amounted to more then two millions of gold. He having eaten up his eſtate, and finding by his account that he had no more then 200000. crowns remaining, thought himſelf poor, and that this ſufficed not to maintain his luxury: whereupon he drank down a glaſs of poyſon. H.S. *millies in culinam congeſſit.* Sen.

Verſe 14. *And when he had ſpent all*] And left himſelf nothing at all, *præter cœlum & cœnum*, but air to breath in, and earth to tread on, as that *Roman* prodigal boaſted; who had made his own hands his Executors, and his own eyes his over-ſeers, drawing much of his patrimony through his throat, and ſpending the reſt upon harlots; who left him as bare, as Crows do a dead Carcaſs; Ruine follows riot at the heels.

Verſe 15. *To feed ſwine*] Which to a *Jew*, that held ſwine an abomination, muſt needs be grievous.

Verſe 16. *And he would fain have filled his belly*] The ſtomack of man is a monſter (ſaith one) which, being contained in ſo little a bulk as his body, is able to conſume and devour all things.

And no man gave him] A ſwiniſh life he had led, and now would have been glad of ſwines meat.

Verſe 17. *And when he came to himſelf*] For till then he had been beſides himſelf, and not his own worthy. *Nebulo* (ſaith one) cometh of *Nabal*: fool of φαυλος: ἄνοια & ανομία are of neer affinity. Evil is Hebrew for a fool, &c. Wickedneſs is called the *fooliſhneſs of madneſs*, Eccleſ. 7. 25.

Verſe 18. *Againſt heaven, and before thee*] That is, I have not only thee, but the whole heaven for a ſwift witneſs againſt me of mine offences and out-burſts. The heaven doth declare mine iniquity, and the earth riſeth up againſt me, *Job* 20.27.

Verſe 19. *I am not worthy*] So *Auſtine, Domine non ſum dignus quem tu diligas.* So another, *Non ſum dignus, Domine, ſed ſum indigens.* Senſe of miſery muſt precede ſenſe of mercy. Let God but hear ſuch words as theſe fall from his *Ephraims*, and he will ſoon melt over them. *Jer.* 31. 19, 20. *Hoſ.* 11. 8. *Henry* the ſon of our *Henry* the ſecond, Crowned by his Father, and rebelling againſt him; died before his Father at *Martel* in *Normandy*, where his father lay at ſiege. His father refuſing to viſit him (as fearing his own life) but ſending his ring in ſign of forgiveneſs, the dying Prince moſt humbly with floods of tears kiſſing the ſame, made a moſt ſorrowful confeſſion of his ſins: And feeling death approach, would needs be drawn (as an unworthy ſinner) out of his own bed, and laid upon another ſtrewed with aſhes, where he died; which being related, the old King fell upon the earth, and weeping bitterly (like another *David* for his *Abſalom*) mourned very ſore. *Speed.* 522.

Verſe 20. *When he was yet a great way off*] *Tantum velis & Deus tibi præoccurret*, ſaith a Father. The Prodigal was but conceiving a purpoſe to return, and God met him, *Iſa.* 65.24.

And kiſſed him] One would have thought he ſhould have kicked him, or have killed him rather: but God is *Pater miſerationum*, he is all bowels. The Prodigal came, the Father ran: God is ſlow to anger, ſwift to ſhew mercy.

Verſe 21. *Father, I have ſinned*] Confeſs, and the mends is made. *Homo agnoſcit, Deus ignoſcit.* Acknowledge but the debt, and he will croſs the book.

And am no more worthy, &c.] *Infernus ſum domine*, ſaid that holy Martyr; Lord, I am hell, but thou art heaven: I am ſoil, and a ſink of ſin, but thou a gracious God, &c. Mr. *Hooper* at his death, *Act. and Mon.* fol. 1374.

Verſe 22. *The beſt robe*] That white raiment of Chriſts righteouſneſs, *Rev.* 3.18. that rich and royal array, *Pſal.* 45.14. the *righteouſneſſes* of the Saints. *Rev.* 19.8. δικαιώματα.

Verſe

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Act. and Mon. fol. 986. Verse 23. *And bring hither the fatted calf*] Christ is that fatted calf, saith Mr. *Tindal* Martyr, slain to make penitent sinners good chear withall: and his righteousness is the goodly rayment to cover the naked deformities of their sins.

Verse 24. *For this my son was dead, &c.*] So fareth it with every faithful Christian. He was dead, but now lives, and cannot be insensible or ignorant of such a change.

Verse 25. *His elder son*] The self-Justitiary, that is good in his own eyes, and needs no repentance.

Verse 26. *What these things meant*] Hypocrites understand not the just mans joyes, nor the sweet entercourse that is betwixt God and his people.

ὑγιαίνοντα. Verse 27. *Safe*] Gr. *in health. Quod sanitas in corpore, id sanctitas in corde.* The sanctified man is the onely sound man.

Calvin. Verse 28. *And he was angry*] *Christi consilium est offendere, iniquum esse qui fratri in gratiam recepto obtrectat, etiamsi sanctitate Angelis non cedat.*

Verse 29. *And yet thou never gavest me a kid*] Much less a calf. Hypocrites hold God to be in their debt, and through discontent weigh not his favours, as being never without some aylment.

Verse 30. *But as soon as this thy son*] He saith not, This my brother; he would not once own him, because in poverty.

Which hath devoured thy living] q. d. which you were so hasty to give unto him before your death (which you need not have done) and now he hath made a fair hand of it.

Verse 31. *All that I have is thine*] In thy conceit at least. Thou holdest thy self happy howsoever, and seemest to have one foot already in the Porch of Paradise. Self-deceivers will needlesly set up their Counter for a thousand pounds; and will not believe but their penny is very good silver. They lay claim to all, as the mad man of *Athens* did to all the ships that came into that harbor, as his.

Verse 32. *Was lost, and is found*] Of himself he left his Father: yet is he called the lost son.

Chap. XVI.

Verse 1. *A certain rich man which had a Steward*]

Masters had need look well 1. To the chusing of their servants. (*Solomon* saw *Jeroboam*, that he was industrious, and therefore without any respect at all to his Religion, he made him ruler over all the charge of the house of *Joseph*; but to his singular disadvantage, 1 *King.* 11. 28. with *chapt.* 12. 3.) 2. To the using of them: Most men make no other use of their servants then they do of their beasts: whiles they may have their bodies to do their service, they care not if their souls serve the Devil. Hence they so oft prove false and perfidious.

Verse 2. *Give an account of thy stewardship*] *Villicus rationem cum Domino suo crebro putet*, said *Cato*. Stewards should often account with their masters.

Verse 3. *I cannot dig, &c.*] They that will get wisdom; must both *dig and beg*; *Prov.* 2. 3, 4.

Verse 4. *They may receive me*] This is that wit he shewed for himself, and for the which he is here commended: Teaching us by all lawful means (not by any unlawful, as he) to provide for our selves, and to preserve our reputation.

Petron. Verse 5. *How much owest thou?*] Some are ever owing; and may say of debt, as the Strumpet *Quartilla* did of her Virginity, *Iunonem meam iratam habeam, si unquam me meminerim virginem fuisse.*

Verse 6. *Take thy Bill*] The scope of this Parable is, *ut profusionem charitate erga pauperes compensemus*, saith *Beza*, that we expiate, as it were, our prodigality, by shewing mercy to the poor, *Dan.* 4. 24.

Verse 7.] See *verse* 5.

ὁ Κύριος. Verse 8. *And the Lord commended*] Gr. *That Lord, viz.* the Stewards Lord, not the

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the Lord Christ who relateth this parable. Or if we understand it of Christ (as the Syriack here doth) yet he herein no more approveth of this Stewards false-dealing, then he doth of the Usurers trade, *Mat.* 5.27. or the thieves, 1 *Thes.* 5.2. Or the dancers, *Mat.* 11.17. or the Olympick games, 1 *Cor.* 9.24.

Because he had done wisely] The worldlings wisdom serves him (as the Ostriches wings) to make him out-run others upon earth, and in earthly things; but helps him never a whit toward heaven.

Are in their generation wiser] A swine that wanders can make better shift to get home to the trough, then a sheep can to the fold. We have not received the spirit of this world, 1 *Cor.* 2.12. we cannot shift and plot as they can: but we have received a better thing. The fox is wise in his generation, the serpent subtile, so is the Devil too. When he was but young, he out-witted our first parents, 2 *Cor.* 11.3.

Then the children of light] As the Angels are called Angels of light, 2 *Cor.* 11.14. Gods children are the onely earthly Angels, have a *Goshen* in their bosoms, can lay their hands on their hearts with dying *Oecolampadius*, and say, *Hic sat lucis.* *Melch. Adam.*

Verse 9. *Make unto your selves friends*] *Quibus officia praestita fidem defunctis apud deum testificentur, illa comprobantem, & gratis coronantem.* Testifie your faith by your works, that God of his free-grace may commend and crown you. Beza.

Of the Mammon of unrighteousness] The next odious name to the Devil himself. This *Mammon* of iniquity, This wages of wickedness is not gain, but loss.

They may receive you] That is, that either the Angels, or thy riches, or the poor may let you into heaven.

Verse 10. *He that is faithful*] Mr. *Diodates* note here is, "The right use of "riches in believers, is a trial of their loyal use of their spiritual graces and gifts, "And on the contrary, the abuse of the one, sheweth the abuse of the other. God "likewise taketh away his spiritual graces from them, who do not use the temporal "ones well.

Verse 11. *In the unrighteous Mammon*] Or the uncertain, vain, deceitful wealth of this world, which yet most rich men trust in, as if simply the better or safer for their abundance. Hence *Drusius* derives *Mammon* from *Aman*, which signifieth to trust.

Verse 12. *In that which is another mans*] Riches are not properly ours, but Gods who hath entrusted us, and who doth usually assign them to the wicked, those men of his hand, for their portion, *Psal.* 17.14. for all the heaven that they are ever to look for. Better things abide the Saints, who are here but forreiners, and must do as they may.

Who shall give you that which is your own] *Quod nec eripi nec surripi potest. Aristotle* relateth a Law like this made by *Theodectes*, That he that used not another mans horse well, should forfeit his own. Arist. *Rhet. lib.* 2. *cap.* 23.

Verse 13.] See *Mat.* 6.24.

Verse 14. *And they derided him*] Gr. *They blew their noses at him* in scorn and derision. They fleared and jeared when they should have feared, and fled from the wrath to come. ἐξεμυκτήριζον. *Naso suspendere adunco.* Horat.

Verse 15. *For that which is highly esteemed, &c.*] A thing that I see in the night may shine, and that shining proceed from nothing but rottenness. There may be *malum opus in bona materia*, as in *Jehu's* Zeal. Two things make a good Christian, good actions and good ayms. And though a good aim doth not make a bad action good (as in *Uzzah*) yet a bad aim makes a good action bad (as in *Jehu*, whose justice was approved, but his pollicy punished.) Hos. 1.4.

Verse 16.] See *Mat.* 11.11.

Verse 17.] See *Mat.* 5.18.

Verse 18.] See *Mat.* 5.32. & 19.9. *Mar.* 10.5.

Verse 19. *There was a certain rich man*] Not once named, as *Lazarus* was, though never so little esteemed of men. God knew him by name, as he did *Moses*: when the rich mans name is written in the earth, rots above-ground, is left for a reproach. ἐνεδιδύσκετο. *Verbum est quasi frequentativum.* Pasor.

Which was clothed in Purple, &c.] Gr. was commonly so clothed. It was his every-days wear, as the word implyeth.

Verse

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Verse 20. *A certain beggar named Lazarus*] Or *Eleazar* (as *Tertullian* and *Prudentius* call him) who having been *Abrahams* faithfull servant, now resteth in his bosome.

Verse 21. *And desiring to be fed with the crums*] Many poor folk have but prisoners pittances, which will neither keep them alive, nor suffer them to dye.

The dogs came and licked his sores] When *Sabinus* was put to death for whispering against *Sejanus*, his dog lay down by his dead body, brought to his mouth the bread that was cast to him: And when *Sabinus* was thrown into the river *Tiber*, the dog leapt after him, endeavouring to keep him up, that he might not sink into the bottom. Plin.

Verse 22. *Into Abrahams bosome*] A Metaphor from feasts say some: from fathers, say others, who imbosom and hug their children when wearied with long running about, or have met with a knock, and come crying unto them.

And was carried by the Angels] Through the air, the Devils Region, do the Angels conduct the Saints at death: who may therefore call death, as *Jacob* did the place where he met the Angels, *Mahanaim*, *Gen.* 32. 2. For like as the palsy-man was let down with his bed through the tiling before Jesus, *Luk.* 5. 18. so is every good soul taken up in an heavenly couch through the roof of his house, and carried into Christs presence by these heavenly Courtiers; who as in life they are our Supporters, *Psal.* 91. so after death our Porters, as here: *By the Angels*; as if they had striven which should have a part. *Act. and Mon.* fol. 1907.

And was buried] Possibly with as much noysome stench and hurry in the ayr, as at Cardinal *Wolseys* burial. A terrible example there is in the book of Martyrs, of one *Christopher Landsdale*, an unmerciful Courtier, who suffering a poor Lazar to dye in a ditch by him, did afterwards perish himself in a ditch.

The rich man also died] Perhaps he was choaked, as *Hardicanutus* (noted for Epicurism *A. D.* 1041.) was at a marriage at *Lambeth*, most men rejoycing to be rid of him: In memory whereof *Hocktide* (a feast of scorning) was a long time after continued in this Kingdom, saith our Chronicler.

Verse 23. *Being in torments*] Having punishment without pity, misery without mercy, sorrow without succor, crying without compassion, mischief without measure, torments without end, and past imagination.

And Lazarus in his bosom] Which more vexed him then his own torments, saith *Chrysostom*.

He lifted up his eyes] So oft lifted up (saith one) in a false devotion.

Verse 24. *And cool my tongue*] In his tongue he was most tortured, *quia plus lingua peccaverat*, saith *Cyprian*. So *Nestorius* the *heretick* had his tongue eaten up with worms. So *Thomas Arundel* Arch-bishop of *Canterbury*, and *Steven Gardiner* Bishop of *Winchester*, (two notorious persecutors) died with their tongues thrust out, big-swollen, and black with inflammation of their bodies. A spectacle worthy to be noted of all such bloody burning persecutors. *Nestorii lingua vermibus exesa. Evagr. l. 1. Act. and Mon.* fol. 1622.

Verse 25. *Son remember, &c.*] Son he calls him, with respect either *ad procreationem carnis, aut ad ætatem*, saith *Piscator*. But as it was but cold comfort to *Dives* in flames, that *Abraham* called him son; so those that have no more to shrowd themselves under, then a general profession, shall find that an empty title yields but an empty comfort at last.

That thou in thy life time] *Gregory* the great could never read these words without horror: Lest himself, having such honors here, should be shut out of heaven, *Jam.* 5. 5. *Ye have lived in pleasure upon earth*; which is a Purgatory, not a Paradise.

Receivedst thy good things] Wicked men then have not only a civil title, but a right before God to earthly things. It is their portion, *Psal.* 17. 14. And what *Ananias* had was his own, *Act.* 5. whiles he had it. God gave *Egypt* to *Nebuchadnezzar* for his pains at *Tyre*. It is hard to say, they are usurpers. They shall not (saith One) be called to an account at last day for possessing what they had, but for abusing that possession. As when the King gives a Traytor his life, he gives him meat and drink that may maintain his life. So here God deals, not as that cruel *D. Alva* did, who starved some prisoners after he had given them quarter, saying, Though I promised you your lives, I promised not to find you meat. Grimst. Hist. of Netherl.

Verse 26. *There is a great gulph fixed*] *viz.* by the unmovable and immutable decree of God, called mountains of brass, *Zach.* 6. 1. from between which all effects and actions come forth as so many chariots. *Firmissimum Dei statutum.* Iansen.

Verse

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Verſe 27. *I pray thee therefore*] Are not the Popiſh Doctors hard driven, when they alledge this text, to prove that the dead do take care of the living, and pray for them?

Verſe 28. *Leſt they alſo come into this place*] This he wiſheth, not for their good, but for his own. For he knew that if they were damned, he ſhould be double damned, becauſe they were brought thither partly by his lewd and looſe example.

Verſe 29. *Let them hear them*] Hell is to be eſcaped by hearing the word read and preached, *Joh.* 5. 25. *Eſay* 55. 3.

Verſe 30. *They will repent*] *Bellarmine* is of opinion, that one glimps of hell were enough to make a man not onely turn Chriſtian and ſober, but Anchorite and Monk; to live after the ſtricteſt rule that might be. Such a ſight or report might work much upon the judgement, but it is the Goſpel onely that works upon the affections, and produceth repentance, never to be repented of.

Verſe 31. *Though one roſe from the dead*] As *Lazarus* did, and yet they liſtened as little to him as to Chriſt, *Joh.* 12. but ſought to kill him alſo.

Chap. XVII.

Verſe 1,2.] *See the Notes on* Mat. 18. 6, 7.

Verſe 3.] See *Mat.* 18. 15.

Verſe 4.] See *Mat.* 18. 21.

Verſe 5. *Lord encreaſe our faith*] A moſt neceſſary requeſt in this caſe. For the more any man believeth that God for Chriſts ſake hath pardoned him, the readier he will be to pardon others.

Verſe 6. *If ye had faith as a grain of muſtard-ſeed*] Faith as a grain of muſtard-ſeed is *parva, humilis, ſed & acris, fervida*, ſmall and low, but withall ſharp and lively: it muſt have Acrimony and vivacity, and then it may remove mountains.

Ye might ſay unto this Sycamine tree, &c.] That was a ſenſleſs ſlander of the Jews, that Chriſt ſtole the true name of God out of the Holy of Holies; by which means he wrought all his miracles: And that, leſt he ſhould loſe it, he cut an hole in his thigh, and ſewed it therein: Get we but the true faith of God cloſed up in our hearts (that *moſt holy faith*, as Saint *Jude* calleth it) and you may work wonders. See the Note on *Mat.* 17. 20. Iude 20.

Verſe 7. *But which of you*, &c.] Whereas the diſciples, having begg'd increaſe of faith, might preſume to obtain it, as having deſerved it: Chriſt ſhews here that God is debtor to none; and that they muſt do their utmoſt in duty, and expect Gods leaſure and pleaſure for the reward. It is a mercy in God (ſo *David* accounteth it) *to render to a man according to his works*, *Pſal.* 62. 12.

Verſe 8. *Gird thy ſelf and ſerve me*] It implies firſt, readineſs: ſecondly nibleneſs, handineſs, and handſomneſs. A looſe diſcinct and diffluent mind is unfit to ſerve God. The Deacons cried of old in the Church-meetings, *Oremus, attendamus*, Let us pray, let us attend to prayer, &c.

Verſe 9. *Doth he thank that ſervant*] God owes us no thank: and yet of his grace he even *thanks us*, and thinks himſelf beholden to us, See 1 *Pet.* 2. 19. with the Note there. See alſo *Luke* 6. 34. This is *dignatio ſtupenda*, a wonderful condeſcenſion.

Verſe 10. *We have done that was our duty*] Or, our debt: and it is no matter of merit to pay debts. This made *William Wickam*, founder of New-College, &c. profeſs, he truſted in Jeſus Chriſt alone for ſalvation; *Charles* the Fifth did the like, when he came to die. And in times of Popery, the ordinary inſtruction appointed to be given to men upon their death beds, was, that they ſhould look to come to glory, not by their own merits, but by the vertue and merit of Chriſts paſſion: that they ſhould place their whole confidence in his death onely, and in no other thing: and that they ſhould interpoſe his death betwixt God and their ſins, betwixt them and Gods anger. *Cade* of the Church, *Parei Medul.* 883. Dr. *Vſher* in a Serm. on Eph. 4. 13.

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Verſe 11. *He paſſed through* Samaria *and* Galilee] Albeit he had forbidden his Apoſtles to paſs into thoſe parts till after his death: yet he manifeſted by many arguments that the Goſpel belonged, and ſhould ſhortly be preached to thoſe poor Paynims, that as yet ſat in darkneſs, and in the ſhadow of death.

Verſe 12. *Stood afar off*] For ſo they were charged, *Levit.* 13. 45, 46. as alſo to *cover their lips*, for fear of infecting others.

Cant. 5. 1. Verſe 13. *And they lifted up their voices*] Theſe ſought themſelves onely in their prayers, as do hypocrites: and nought eſteemed the love of Chriſt. So did thoſe that faſted to themſelves, *Zach.* 7. more to get off their chains then their ſins. Ephraim *is an empty vine, he beareth fruit to himſelf.* The Church keeps her fruit for her beloved.

Verſe 14. *Go ſhew your ſelves unto the Prieſts*] As if ye were already cleanſed. They did ſo, though they ſaw no ſenſe for it: and before they came to the Prieſt, they were cleanſed indeed. Make your requeſts known to God with thankſgiving, *Phil* 4. 6. As who ſhould ſay, make account to ſpeed, and be ready with your thanks, as if you had what you ask of God.

Verſe 15. *And one of them*] Its ten to one if any return to give thanks. Men make prayer their refuge, but not their recompence. *Hezekiah* returned not according to his receipts.

And with a loud voice] He was as earneſt in praiſes, as he had been in prayers. Our thanks ſhould be larger and louder then our requeſts; becauſe God prevents us with many mercies, and denies nothing: we have it either in money or monies worth.

Cic. pro Planc. Barn. *de conſid. lib.* 4. Verſe 16. *Giving him thanks*] A thankfull man is worth his weight in gold. *Sed perrarò grati homines reperiuntur*, ſaith the Orator. *Plerique ut accipiant importuni, donec acceperint, inquieti; ubi acceperint, ingrati*, ſaith the Father. Moſt pray, but pay not.

Verſe 17. *Were there not ten cleanſed?*] Chriſt keeps count how many favours men receive from him, and will call them to a particular account thereof. He is an auſtere man this way.

But where are the nine?] *Eraſmus* tells of a Popiſh dolt, that thought he could prove that there were ten worlds from thoſe words of Chriſt, *Nonnè decem facti ſunt mundi?* Another preſently diſproved him with the words following, *Sed ubi ſunt novem?* But where are the nine?

Verſe 18. *There are not found*] The Syriack, and ſome others read theſe words queſtion-wiſe, and ſo it is more emphatical: Are there not found that returned? &c. q.d. That's admirable, that's abominable.

Verſe 19. *Thy faith hath made thee whole*] Whole on both ſides. Thus gratitude ingratiates with Chriſt: and gets more grace.

Verſe 20. *When the Kingdom of God, &c.*] This they asked in ſcorn. *q. d.* You tell us oft of the Kingdom of God, and that it is at hand: but when comes it once? All things continue as they did, &c.

Cometh not with obſervation] That is, with outward pomp, or ſuperſtitious ſeeking after.

Verſe 21. *The Kingdom of God is within you*] It is ſpiritual, *Rom.* 14. 17. Or, it is among you, but that you cannot ſee wood for trees. You ſeek me as abſent, whom you reject preſent.

Verſe 22. *And he ſaid unto his Diſciples*] q. d. This doctrine concerns you alſo, as well as the perverſe Phariſees. You ſhall be ere long at a great loſs for me: look to it therefore, and beſtir you.

Verſe 23.] See *Mat.* 24. 23. *Mar.* 13. 21.

Verſe 24. *For as the lightning*] q. d. From mine Aſcention, and ſo forwards, you are not to look for me again till I come to judgement: and then I come on a ſudden. Many devices there are in the minds of ſome, to think that Jeſus Chriſt ſhall come from heaven again, and reign here upon earth a Thouſand years. But they are (ſaith a good Divine) but the miſtakes of ſome high expreſſions in Scripture, which deſcribe the judgements poured out upon Gods enemies, in making a way to the Iews converſion, by the pattern of the laſt judgement.

Mr. *Cotton* upon the ſeven Vials.

Verſe 25. *But firſt muſt he ſuffer*] He muſt, becauſe God would have it ſo. *Voluntas Dei, neceſſitas rei.*

Verſe

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Verse 26.] See the Notes on *Mat.* 24. 37. 1 *Pet.* 3. 20.

Verse 27. *They did eat, they drank*] An elegant *Asyndeton*. For the reason whereof, see the Note on *Mat.* 24. 38.

Verse 28. *They did eat, they drank*] It is not said here as *verse* 27. they married wives: they affected rather those odious *concubitus, qui non utrinque resolvunt*. The Turkish Bashaes have their Catamites, which are their serious loves: for their wives are used but to dress their meat, to laundress, and for reputation, saith one that had been amongst them. Sodomy (saith he) in the Levant is not held a vice. Ovid. Blounts Voyage, *pag.* 14.

Verse 29. *But the same day*] A fair Sun-shine morning had a foul dismall evening. *Nescis quid serus vesper vehat*. Thou knowest not what a great-bellied day may bring forth. *Omnem crede diem tibi diluxisse supremum*. Think every day thy last day. Horat.

Verse 30. *Even thus shall it be*] Security ushereth in destruction. The Judge standeth before the door, as is easie to foresee: Watch therefore. Iam. 5.

Verse 31. *He which shall be on the house-top*] An hyperbolicall expression, usuall among the Iews, to denote matter of haste.

Verse 32. *Remember* Lots *wife*] Who either out of curiosity or covetousness turned her but, and she was turned. We are as hardly drawn off the world, as a Dog from a fat morsell. Those that set forth of Italy with *Galeacius* Marquess of *Vicum* (who left all for the liberty of conscience at *Geneva*) many of them when they came to the borders of Italy, and considering what they forsook, first looked back, afterward went back again, and were taken by the Spanish Inquisition, and made publickly to abjure the Christian religion. Remember the horrible History of *Julian* of old, and the lamentable case of *Spira* alate, said the Lady *Jane Grey* prisoner, to *Harding* the Apostate. *Lege historium*, (saith one) *ne fias historia: lege judicia, ne fias exemplum judicii*. *Ut canis ab uncto corio.* *Life of* Galeac. *by Mr.* Crashaw. *Acts and Mon. fol.* 1291.

Verse 33.] See the Notes on *Mat.* 16. 25. & 10. 39.

Verse 34, &c.] See *Mat.* 24. 40, 41. With the Notes.

Verse 37. *Where Lord?*] Or, *Whither Lord, viz.* shall they be taken, of whom thou speakest? To heaven, saith he. See the Note on *Mat.* 24. 28.

Verse 38. *There the Eagles*] Those vulturine Eagles, that are said to fly two or three days before, to the place where Armies are to meet, and carcases shall be.

Chap. XVIII.

Verse 1. *Alwaies to pray and not to faint*]

Grece, Not shrink back, as Sluggards in work, or Cowards in war. Prayer should be redoubled and re-inforced, as those Arrows of deliverance, 2 *King.* 13. 19. The woman of *Canaan* prayes on, when denyed: And *Jacob* holds with his hands, when his thigh is lamed. He wrestled with slight and might, *he raised dust*, as the word signifies, and would not away without a blessing. *James* surnamed the Iust (Christs Kinsman) had his knees made as hard as Camels knees with much praying, as *Eusebius* witnesseth. Father *Latimer* during his imprisonment, was so constant and instant in prayer, that oft-times he was not able to rise off his knees, without help. Yea *Paulus Emilius*, being to fight with *Perses* King of *Macedony*, would not give over sacrificing to his God *Hercules*, till he saw certain arguments of a victory. As loathing of meat (saith a Divine) and painfulness of speaking are two symptoms of a sick body: so irksomness of praying, and carelessness of hearing, of a sick soul. ἐκκακεῖν. *Etiam post naufragium tentantur maria.* Sen. *Epist.* 81. *Act. and Mon. fol.* 1579. *Sabellicus.*

Verse 2. *Which feared not God, nor regarded man*] These two, Fear of God and shame of the world, God hath given to men as curbs to restrain them from outrage. But sin hath oaded such an impudency in some mens faces, that they dare do any thing.

Verse 3. *Avenge me of mine adversary*] A downright request, without either Logick or Rhetorick to set it forth, or inforce it: to teach us, that though our prayers be but blunt or broken language, if importunate, they shall prevail nevertheless.

Verse 4. *And he would not for a while*] There is a passive injustice. *Non faciendo nocens, sed patiendo fuit*, saith *Ausonius* of *Claudius*. Not to do justice, is injustice.

Verse 5. *She weary me*] Gr. *She buffet me*, or *club me down*. God must be pressed

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Ὑποπιάζω. *Obtundat.* *Vota fundimus cœlos tundimus Deum tangimus misericordiam extorquemus.* Tertul. *Apol.*

in prayer, till we put him (as you would say) to the blush, or leave a blot in his face, unless we may be masters of our requests.

Verse 6, 7. *Hear what the unjust Judge saith*] *Hic paria non inter se conferuntur, sed minus cum majore*, saith *Beza*.

Verse 7. *Though he bare long with them*] When they are at the utmost under. When their enemies are above fear, and they below hope; when there is not faith in Earth to believe, then are there bowels in Heaven to relieve and restore them.

Verse 8. *Shall he find faith upon earth*] God oft staies so long, till the Saints have done looking for him, when they have forgot their prayers; and he comes, as it were, out of an engine.

Verse 9. *That they were righteous, and despise others*] Pray to be preserved from this perilous pinacle of self-exaltation.

Verse 10. *The one a Pharisee*] A *Dog* may set his foot as far and further within the Sanctuary, as a *David*. The Pharisee and Publican went both of them up to private-prayer.

Ἀντιπρόσωπος βλέπων τῷ Θεῷ διελέγετο. *Basil.* *Velut dignus qui cum Deo colloqueretur.* Erasm.

Verse 11. *God I thank thee*] *Non vulnera, sed munera ostendit*, he shews not his want, but his worth: and stands not onely upon his comparisons, but upon his disparisons, I am not as this Publican. No, for thou art worse: yea for this, because thou thinkest thee better. But of Pharisees it might be said as *Arnobius* did of the Gentiles, *Apud vos optimi censentur, quos comparatio pessimorum sic facit*. They are very good that are not very bad.

I am not as other men are] Pride wears a triple crown, with this motto, *Transcendo, Non obedio, Perturbo*. This Pharisee held himself the whole piece, and all others a remnant onely, as *Basil* of *Seleucia* hath it: He takes his poor counter and sets it down for a Thousand pounds; he prizeth himself above the market.

Verse 12. *I fast twice a week*] Cardinall *Bellarmine* did more: for he fasted thrice a week, saith he that writes his life. *John* Arch-bishop of *Constantinople*, he who first affected the stile of Universall Bishop, was firnamed *Nesteutes*, from his frequent fasting. Munday and Thursday were the Pharisees fasting-dayes: because *Moses* went up to the Mount on a Thursday, and came down on a Munday, saith *Drusius*. The *Manichees* fasted on the Sabbath, from whence the whole week here taketh its denomination in the Original.

Iacob Fuligatus D. Vshier.

I give tithes] He braggingly made a gift of that which he was bound to pay.

Verse 13. *Smote upon his breast*] In token of Indignation, and that he would have smitten his sin so hard, if he could have come at it.

God be mercifull, &c.] Here was much in few. The Publican prayed much, though he spake little. As a body without a soul, much wood without fire, a bullet in a gun without powder, so are words in prayer without spirit. *Oratio brevis penetrat cœlum.* The hottest springs send forth their waters by ebullitions. Prayer is called a charm, *Isa.* 26. 16. Now in a *charm* or enchantment, in three or four words there is much efficacy.

To me a sinner] This prayer was oft in Mr. *Bradfords* mouth, and likewise in Mr. *Samuel Crooks*. See his life *pag.* 32.

Verse 14. *Justified rather then the other*] The Pharisee was not at all justified: Neither is there *More* or *Less* in justification. But our Saviour here useth a popular kind of expression.

Verse 15, 16, 17.] See the Notes on *Mat.* 19. 13. *Mar.* 10. 13.

Verse 18. *And a certain Ruler*] Saint *Mark* saith that this Ruler *came running*, which argues his earnestness; and in a man of quality was unusuall: for such walk softly for most part, and in state.

Mark 10.17. *Gressu grallatorio.*

Verse 19, 20, 21, &c.] See *Mat.* 19. 16, 17, &c.

Verse 22. *Yet lackest thou one thing*] Yea all things. But our Saviour speaketh thus by an holy irony.

Verse 23, 24.] See *Mat.* 19. 23, 24, &c.

Verse 25. *It is easier for a Camell*] *Caveant ergo divites* (saith an Interpreter) *& solicitè; mane, vesperi, interdiu, noctu, secum de periculosa vita sua ratione commententur.* Let rich men therefore weigh their danger, and beware.

Verse 26, 27, &c.] See *Mat.* 19. 26, 27, &c.

Verse 31, 32, 33.] See *Mat.* 20. 17. *Mark* 10. 32.

Verse

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Verſe 34. *And they underſtood none*, &c.] Prejudicate opinions of Chriſts earthly Kingdom hung as ſo many bullets at their eye-lids, that they could not perceive ſo plain a truth.

Verſe 35, 36, &c.] See *Mat.* 20. 29. *Mar.* 10. 46.

CHAP. XIX.

Verſe 1. *And paſſed through* Iericho]

AN accurſed City, *Joh.* 6. 26. with 1 *King.* 16. 34. and yet Chriſt hath here a plentiful harveſt, poor blind men; rich *Zacheus*: to ſhew the truth of what he had affirmed in the former chapter, that a rich man alſo might poſſibly enter into the Kingdom of heaven.

Verſe 2. *And behold*] This *Behold*, one compareth to an hand in the margent of a book, pointing to ſome notable matter. Another, to the ſounding of a trumpet before ſome proclamation, &c.

There was a man named Zachæus] He ſhould by his name, have been a *Puritan* (in the beſt ſenſe) but he was an Arch-publican, a publick ſinner, not ſimple, but ſubtile, a griping extortioner, a rich, but wretched *Sycophant*.

Verſe 3. *Becauſe he was little of ſtature*] τυτθὸς ἦν τῇ. Saint *Paul* was but a little man (ſay ſome, and thence had his name) but of a notable ſpirit. *Deus maximus eſt in minimis*, ſaith One, *& ſæpe compenſat defectus corporis ingenii dotibus*. God is much ſeen in ſmall things: and he many times recompenſeth defects in the body, with gifts of the mind. Hence that of the Poet, *Homer.*

——— *In parvo regnat corpore virtus.*

Verſe 4. *And he ran before*] Forgetful of his rank and quality. Rich men and Rulers uſe not to run, much leſs to climb trees, as boyes do for birds-neſts. But his earneſt deſire to ſee his Saviour, and eſpecially a gracious impulſe of the holy Spirit, made him thus ſeemingly immodeſt, and unmindfull of keeping a *decorum*.

Verſe 5. Zachæus, *make haſte*] Chriſt is that good ſhepheard, that knoweth all his ſheep, and calleth them by name.

Make haſte and come down] Heaven is a matter of greateſt haſte: We muſt not adjourn as he did once, *In craſtinum ſeria*, more weighty buſineſſes till to morrow.

To day I muſt abide at thy houſe] Chriſt not only invites, but even obtrudes himſelf, as it were, upon *Zacheus*: Its happy having ſuch gueſts. He doth the ſame to us, when he ſends unto us his poor ſervants to preſs upon our charity. Unworthy we are ſurely to give an alms to poor Chriſt, &c.

Verſe 6. *And he made haſte and came down*] *Gilbert Foliot* Biſhop of *London*, *Anno Dom.* 1161. miſliking much Arch-biſhop *Becket's* pride and obſtinacy, would often exhort him to humility in theſe words, *Ad Zachæum non divertiſſet Dominus, niſi de Sycomoro jam deſcendiſſet*, i. e. Chriſt had never dined with *Zacheus*, had he not firſt yielded to come down from the Sycamore tree. *Godwin Cata.*

Verſe 7. *They all murmured*] So corrupt was their judgement concerning the offices and condition of the Meſſiah: ſo ill-ſet were their affections, that themſelves neglecting the grace of God that was offered, they take it ill that any other ſhould partake of it.

By falſe accuſation] *After the manner of Sycophants.* It ſeems it was his practiſe, that if any had ſpoke ought againſt him, he accuſed them as wrongers of the Law: and that he did nothing to them, but what he had law for. συκοφάντ. *See* Rous *his Archæol. Attic.*

Verſe 8. *The half of my goods*] See the like in *Tyre* converted, *Eſay* 23. 17, 18.

I reſtore him four-fold] Which was the Law for things ſtollen. Fraud is no better then theft. Reſtitution is neceſſary to remiſſion of ſin. God hates *holocauſtum ex rapina*, as *Sultan Selymus* could tell his Councellor *Pyrrhus*, who perſuaded him to beſtow the great wealth he had taken from the *Perſian* Merchants, upon ſome notable Hoſpitall for relief of the poor: The dying Turk commanded it rather to be reſtored to the right owners, which was done accordingly; to the great ſhame of many Chriſtians, who mind nothing leſs then reſtitution, &c. When *Henry* the Third of *England* had ſent *Turk. Hiſt. fol.* 567.

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the Frier *Minors* a load of Freeze to cloath them, they returned the same with this message; That he ought not to give alms of what he had rent from the poor, neither would they accept of that abominable gift. Master *Latimer* saith, If ye make no restitution of goods detained, ye shall cough in hell, and the devils will laugh at you. *Henry* the seventh in his last will and Testament, after the disposition of his soul and body, he devised and willed restitution should he made of all such monies as had unjustly been levyed by his Officers. Q. *Mary* restored again all Ecclesiasticall livings assumed to the Crown: saying, that she set more by the salvation of her own soul, then she did by ten Kingdoms. A Bull came also from the Pope at the same time, that all others should do the like: but none did. *Latimer* tells us, that the first day that he preached about Restitution, one came and gave him 20 li. to restore. The next day another brought him 30 li. Another time another gave him 200 li. Mr. *Bradford* hearing *Latimer* on that Subject, was struck in the heart for one dash of a pen which he had made without the knowledge of his Master, and could never be quiet, till by the advice of Mr. *Latimer*, restitution was made: for which he did willingly forgo all the private and certain patrimony which he had on earth. I my self (saith Mr. *Burroughs*) knew one man that had wronged another but of five shillings, and fifty years after, could not be quiet till he had restored it.

Daniels Hist. of Engl. 109.

Speed 995.

Ibid. 826.

Zach. his Conv. by Mr. Wilson, *pag.* 389. *Bur. on Hos. vol.* 4. *p.* 322.

Verse 9. *He also is a son of* Abraham] That is, freely elected, *Rom.* 9. 1. a follower of *Abrahams* faith, *Rom.* 4. 12. and a doer of his works, *Joh.* 8. 39. Who then can say but he is his son, and shall rest in his bosome?

Verse 10.] See *Mat.* 18. 11.

Verse 11. *That the Kingdom of God*] A temporal earthly Kingdom, such as they expected by the Messiah. And it should seem, that hearing our Saviour say he came to seek and to *save that which was lost*, they mistook him so far, as to think that he meant the Jewish Kingdom, the publick liberty, &c. This misconceit he confuteth in the following parable.

Verse 14. *Sent a message*] Instead of sending a lamb to this ruler of the earth, *Esay* 16. 1. of the covering his altar with the calves of their lips, *Hos.* 14. 3. Such masterless monsters are rise every where; such dust-heaps are found in every corner.

Verse 15. *And when he was returned*] He went, at his Ascension; and returns at the general Resurrection: At what time he will first reckon with his servants, and then with his enemies. Judgement shall then also begin at Gods own house.

Verse 16. *Thy pound hath gained*] Not *my pains*, but *thy pound* hath done it. *By the grace of God I am that I am*, saith *Paul* that *constantissimus gratiæ Prædicator*, as *Austin* calleth him.

Verse 17, 18, 19, &c.] See *Mat.* 25. 21, 22, &c.

Verse 23. *Into the bank*] Gr. *Unto the table*, or (according to some copies) *unto the Usurers*, whom *Beza* here rightly calleth *humani certè generis perniciosissimas pestes*, the most pernitious pests of mankind.

τοῖς τραπεζίταις.

Verse 27. *Slay them before me*] Howbeit *the Beast and the false Prophet*, that is, the Pope and his Janizaries, shall not have the favour to be slain as the common sort of Christs enemies are, but shall be *cast alive into the burning lake*, tormented more exquisitly, *Rev.* 19. 20, 21.

Verse 28. *He went before*] To meet death in the face: this was true magnanimity. Herein he shewed himself the captain of our salvation, though perfected by sufferings.

Verse 29. Bethphage *and* Bethany] *Bethphage* was one mile out of *Jerusalem*, *Bethany* two.

Verse 30. *Go ye into the village*] Into *Bethphage*, that was in their view as they went from *Bethany*.

Verse 31, 32, &c.] See Notes on *Mat.* 21, 1, 2, 3, &c.

Verse 41. *He beheld the City*] That common slaughter-house of the Prophets. Our Lord is said to have been slain at Rome, *Rev.* 11. 8. because crucified at *Jerusalem* by the Roman authority.

And wept over it] Shall not we weep over the ruins of so many fair and flourishing Churches, that now lie in the dirt? Christ wept in this day of his solemn Inauguration. It shall be in our last triumph onely, that all tears shall be wiped from our eyes; till then our passions must be mixed, according to the occasions.

Verse 42. *Oh, if thou hadst known*] They had *cognitionem historicam non mysticam, speculativam non affectivam, apprehensionis, non approbationis; discursivam, non experimentalem.*

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At least in this thy day] The time of grace is fitly called a Day in regard of 1 Revelation. 2 Adornation 3 Consolation. 4 Distinction. 5 Speedy preterition. Amend before the draw-bridge be taken up. No man can say he shall have 12 hours to his day.

But now they are hid from thine eyes] Yet they lived under the Ministry long after, and no outward change to be discerned. As *Plutarch* writes of *Hannibal*, that when he could have taken Rome, he would not; when he would he could not; so the Procrastinators.

Verse 43. *For the days shall come*] God hath his dayes for vengeance, as man hath his day for repentance. There is a Prime of every mans life, and of every mans Ministry. The Levite lingered so long, that he lost his Concubine, she came short home: so doth many a mans soul for like reason.

Shall cast a trench about thee] Because like the wild Ass, thou wouldst not otherwise be tamed, and kept within compass of Gods Commandments.

Verse 44. *One stone*] See *Mat.* 24. 2. *Mar.* 13. 2.

Because thou knowest not the time of thy visitation] Though thou be called the *Vally of Vision*, and the notation of thy name be the *Vision of Peace*, yet thou neither knowest the *things of thy peace*, nor the time of thy visitation, as being blinded with malice, and obstinacy.

Verse 45, 56.] See *Mat.* 21. 12, 13, &c. *John* 2. 14. With Notes.

Verse 47. *He taught daily*] The nearer he drew to his end, the more intent he was upon the work, that he might say, as afterwards he did in that heavenly prayer of his, *I have finished the work which thou gavest me to do*, Joh. 17. 4.

But the chief Priests] Wild beasts cannot endure fire: no more can wicked men away with Zeal. Tigers are enraged with sweet odours: beat up a drum to them, and they'l tear themselves for anger.

Verse 48. *Were very attentive to hear him*] *Gr.* Hanged on him, as the Bee doth on the flower, the babeon the breast, or the little bird on the bill of her Dam. Christ drew the people after him, as it were, by the golden chain of his heavenly eloquence. ἐξεκρέματο.

Chap. XX.

Verse 1. *The chief Priests and Scribes came*]

Græce, *Came suddenly upon him*] As an expected storm: the Devil drove them. Verse 2, 3, &c. See Notes on *Mat.* 21. 23. *Mar.* 11. 27. ἐπέστησαν.

Verse 4. *The baptism of* John, *&c.*] q. d. If *John* were sent by God to testifie, as he did, there is no colour of cause why ye should question mine authority.

Verse 8. *Neither tell I you*, &c.] Gods servants should be ready with their answer upon sudden assaults, and not to seek of such arguments as may stop the mouth of an adversary. When a nimble Iesuit asked, *Where was your religion before* Luther? Answer was presently returned, *In the Bible, where your religion never was.*

Verse 9. See *Mat.* 21. 33. *Mar.* 12. 1.

Verse 16. *God forbid*] *Viz.* That they should ever kill the Son of God sent unto them. We cannot get men to believe that their hearts are half so bad, or their ways so dangerous as the preacher makes of them.

Verse 17. *What is this then that is written*, &c.] q. d. If it be not so as I say, that you shall kill the *Messiah*, how is it that the Scripture saith as much? press men with Scripture-testimonies: that's the readiest way of sound conviction. It was a good speech of *Augustine* to *Manichæus*, contesting with him for audience: Hear me, hear me, said the Heretick. Nay, saith *Augustine*, *Nec ego te, nec tu me, sed ambo audiamus Apostolum dicentum, Peccatum non cognovi, &c.* It is not what I say, or what thou saiest, but what the Scripture saith, that we must stand to.

Verse 19. *They perceived*] Conscience, their domestical Chaplain, told them so much. God hath a witness to his truth in every mans bosom.

Verse 20. *They sent forth spies*] Gr. *Fishers*, that with net and bait catch the silly fish, and feed on them: such were these Emissaries, these catch-poles. ἐγκαθέτους. Aretius.

Which should fain themselves just men] Hypocrites onely act Religion, play devotion: as Stage-players they act a *Sultan*, when they are but so many *sowters*; as ferrymen, they look one way, and row another, they have *Holiness* written upon their outsides,

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as

as *Voſſius* his book had *De Deo* in the front, and blaſphemy in the Text. They cry out *Templum Domini*, the Temple of the Lord, but care not for the Lord of the Temple. But religion, as it is the beſt armour, ſo it is the worſt cloke: and will ſerve hypocrites as the diſguiſe *Ahab* put on and periſhed, or as *Abſoloms* mule ſerved her maſter, &c.

Verſe 21.] See *Mat.* 22. 16. *Mar.* 12. 14.

Verſe 27, 28, &c.] See *Mat.* 22. 23, &c. *Mar.* 12. 18.

Verſe 35. *Nor are given in marriage*] Hence ſome collect, that the difference of ſexes ſhall continue after the reſurrection: wherefore elſe ſhould our Saviour ſay, that they ſhall then neither marry nor be given in marriage? *Sed hic επέχω. Haymo* is over confident, I ſuppoſe, in that gloſs he gives here, *Quod viri in ſuo ſexu reſurgent, fœminæ in ſexu muliebri. Erunt habentes membra genitalia, non autem voluntatem coeundi.*

Verſe 36. *Die any more*] That there ſhould be any further uſe of Matrimony, for the propagation of mankind.

Verſe 38. *For all live to him*] Even in their bodies alſo, which he now by rotting refineth; and ſhall as certainly raiſe, as if they were already raiſed, ſith all things are preſent with him.

Verſe 39. *Thou haſt well ſaid*] Becauſe he had ſet down the *Sadduces*, who were their counterfactioniſts.

Verſe 41.] See *Mat.* 22. 42. *Mar.* 12. 35.

Verſe 45. See *Mat.* 23. 1, 5. *Mark* 12. 38. *Luk.* 11. 43.

Verſe 47. *Greater damnation*] Shall be double-damned: becauſe diſſembled ſanctity is double iniquity.

Chap. XXI.

Verſe 1.] *See the Notes on* Mar. 12. 41.

Verſe 2. *Caſting in thither two mites*] That is, two eight parts of an half-penny, ſaith the Syriack. See the Notes on *Mark* 12. 41, 42, &c.

Verſe 5, 6, &c.] See Notes on *Mat.* 24. 1, 2, &c.

Verſe 7, 8, 9, &c.] See *Mat.* 24. 3, 4, &c.

Verſe 12.] See *Mat.* 24. 9. *Mar.* 13. 9.

Verſe 13. *And it ſhall turn to you*, &c.] Whileſt the valour of the Martyrs and the ſavageneſs of the Perſecutors ſtrove together, till both, exceeding nature and belief, bred wonder and aſtoniſhment in beholders and hearers.

Verſe 14.] See *Mat.* 10. 19. *Mark* 13. 11. With Notes.

Verſe 18.] See *Mat.* 10. 30. With Notes. See alſo for explication, 1 *Sam.* 14. 45. 2 *Sam.* 14. 11. *Act.* 27. 34.

Camd. Eliz. *fol.* 495. Verſe 19. *In your patience poſſeſs*] *That is*, Enjoy your ſelves, however the world goes with you. He that cannot have patience, had need make up his pack, and get out of the world: for here's no being for him. *Burleigh* Lord Treaſurer was wont to ſay, that he overcame envy more by patience then pertinacy.

Verſe 20. Jeruſalem *compaſſed with armies*] By *Ceſtius Gallus*, a little before that fatall ſiege by *Titus*. So God gave his people this ſign, to take beſt courſe for their own ſafety.

Verſe 21.] See *Mat.* 24. 16. *Mar.* 13. 14.

Verſe 22, 23.] See *Mat.* 24. 15, 17.

Verſe 24. *Untill the times of the Gentiles*] The Gentiles then ſhall not always tread down Jeruſalem. Thoſe Kings of the Eaſt the Iews may, likely, have their way prepared to it, through *Euphrates*, *Rev* 16. 12. and *Jeruſalem* be again inhabited by them, even in *Jeruſalem*. But this will be not long before the laſt day, *verſe* 25. Zach. 12. 6.

Verſe 25.] See *Mat.* 24. 29. *Mark* 13. 24. 2 *Pet.* 3. 10.

Verſe 26. *Mens hearts failing them*] What marvell though wicked men be diſpirited, and even ring their bells backwards, when they ſhall ſee all on a light fire? *Moſes* himſelf may tremble at the terror of the mount, and *Abraham* ſhew ſome trepidation in ſuch a fright.

Verſe

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Verſe 27. *Coming in a cloud*] As on a chariot, See *Rev.* 1. 7.

Verſe 28. *Look up*] You that ſhall then be found alive ſhall ſoon be caught up, 1 *Theſ.* 4. and fully freed from all evils and enemies.

Verſe 29.] See *Mat.* 24. 32. *Mar.* 13. 38.

Verſe 33.] See *Mat.* 5. 18.

Verſe 34. *Take heed that your hearts*] The Diſciples themſelves had in them the cómmon poiſon of nature: and ſo, were obnoxious even to the moſt reproachful evils. That παραφορικὸν, if watered with the temptation of Satan, what ſin may it not produce in the beſt, unleſs God prevent? Let the beſt take heed that they be not *irregulares gulares*, making the corps a cloak-bag, the gut a gulf, &c. A full belly makes a foul heart: the rankeſt weeds grow out of the fatteſt ſoil.

Verſe 35. *As a ſnare*] See *Eccleſ.* 9. 12. With the Note there.

Verſe 36. *That ye may be accounted worthy*] Great is the Emphaſis of this word (ſaith learned *Beza*) for it gives us to underſtand that we owe all to the free election of God, who loved us firſt, and ſo accepted us for worthy; *Rev.* 3. 4. καταξιωθῆτε.

Verſe 37. *And in the day*] So he divided his time between preaching and praying: as did alſo his Apoſtles, *Act.* 6. 4. See the Note there.

Verſe 38. *Came early in the morning*] *Manicabat*, ſaith the vulgar, imitating the Greek. Let our people look upon their forwardlineſs, and be aſhamed of their long lying, tardy coming to hear the word. ὠρθρίζε.

Chap. XXII.

Verſe 1. *Now the feaſt of unleavened, &c.*]

IT is good to bring Bibles to Church. *Socrates* relates of one *Sabbatius* a *Novation* Biſhop, that reading this text, added ſuch things of his own as carried away many ſimple people from the faith. *Socrat. lib. 7. cap. 5.*

Verſe 2. *How they might kill him*] Not put him to death as Iudges, but kill him as cut-throats. So *Act.* 2. 23. ἀνέλωσι.

Verſe 3. *Then entered Satan*] He ſtood but at the door till now, that the buſineſs was concluded on.

Verſe 4. *And communed with the chief Prieſts*] *Suopte ingenio, ut reprobi Angeli*, ſaith an Interpreter.

Verſe 5. *And covenanted*] *Judas* ſold his ſalvation, and they bought their damnation, ſaith One. He made a match with miſchief, and ſoon had enough of it.

Verſe 6. *And he promiſed*] By mutual ſtipulation (ſaith *Beza*) wherein the one asketh, *Doſt thou promiſe to do ſuch a thing?* the other anſwereth, *I do promiſe.* Like as of old it was, *Credis? Credo. Abrenuncias? Abrenuncio.* Believeſt thou? I do believe. Forſakeſt thou? I do forſake. ἐξωμολόγησε.

Verſe 7. *The day of unleavened bread, When*, &c.] It muſt be our care to caſt out all filthineſs of fleſh and ſpirit (that old leaven) before we communicate, 1 *Cor.* 5. 7. Firſt throw the baggage into the brook *Kidron* (the town-ditch) and then *kill the Paſsover*, 2 Chron. 30. 14.

Verſe 8, 9, 10. &c.] See *Mat.* 26. 17, 18, &c. *Mar.* 14. 12.

Verſe 15. *With deſire have I deſired*] How much more ſhould we come with ſtrong affections and luſty appetites to this holy Supper? It is a vertue here to be an holy glutton, and to drink hearty draughts; that we may go from the Table, as Chriſt from *Jordan*, full of the holy Ghoſt. For this end conſider what is before thee, as *Prov.* 23. 1. not to reſtrain appetite, but to provoke it. And the rather becauſe Chriſt thus earneſtly thirſted after our ſalvation, though he knew it ſhould coſt him ſo dear. See *Luke* 12. 50.

Verſe 16. *Untill it be fulfilled*] Untill the Old Paſsover be aboliſhed, and the New brought in place, by my death and reſurrection.

Verſe 17. *And he took the cup*] The cup of the common ſupper, *John* 13. 2, 3.

Verſe 18. See *Mat.* 26. 29. *Mark* 14. 25.

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Verſe 19.] See *Mat.* 26. 26. *Mar.* 14. 22.

Verſe 23. *And they began to enquire*] Therefore the Lord had not perfectly pointed out the Traitor to them: or if he did, they either heard not, or heeded not.

Verſe 24. *There was alſo a ſtrife*] This was ſo much the worſe in them, becauſe immediatly after the Sacrament, and before the Paſſion, which our Saviour had told them ſhould fall out within two days after. Neither was this the firſt time that they had thus faulted, and were reproved for it.

Verſe 25. *The Kings of the Gentiles*, &c.] In ſtriving for precedency, the Diſciples ſhew'd themſelves but Gentiles, who ſtand upon their birth and priviledges.

Joh. Manlii *loc. com.* 636. *Exerciſe Lordſhip over them*] As he did with a witneſs (of whom *Melanæthon* writeth) that wrung money from his miſerable ſubjects, by knocking out their teeth, one by one, till he had what he would.

Are called Benefactors] *Nedibim*, Bountiful Princes, *Pſal.* 47. 10. & 83. 12. Such an one was *Titus* ſon of *Veſpaſian*, who never ſent away any ſuitor ſorrowful; and was the Author of this brave ſpeech, *Hodie non regnavimus, quia neminem affecimus beneficio*: We ſeem not to have reigned this day, becauſe we have done no man a good turn to day.

Verſe 26.] See *Mat.* 20. 25. *Mar.* 10. 42.

Verſe 27. *I am among you as he that ſerveth*] i. e. Not as a maſter, but rather as your fellow-diſciple. The Prophets had their Scholars to wait upon them, and to miniſter to them. Gods Levite had one man to ride with him, *Judg.* 19. 11. *Balaam* had two, *Num.* 22. 22.

Verſe 28. *Ye are they which have continued, &c.*] *Agrippa* having ſuffered impriſonment for wiſhing *Caius* Emperor, the firſt thing *Caius* did after he came to the Empire, was to prefer *Agrippa* to a Kingdom. He gave him alſo a chain of gold as heavy as the chain of iron that was upon him in priſon. And ſhall not Chriſt richly reward all thoſe his ſuffering ſervants?

διατίθεμαι, teſtor. Verſe 29. *And I appoint*] Gr. I bequeath as by my laſt Will and Teſtament, See *Heb.* 9. 17.

Verſe 30. *That ye may eat and drink*, &c.] As *Mephiboſheth* and *Chimham* at *Davids* table; which was an high favour.

Verſe 31. *Simon, Simon*] q. d. *Mi chariſſime* Simon. *Piſcat.*

Satan hath deſired, &c.] As a challenger deſireth to have one of the other-ſide to combat with, as *Goliah* did. He cannot harm us without leave. So he deſired to have *Job*, and had him.

That he may ſift you] *Cribratione Satanæ non perditur, ſed purgatur frumentum*, ſaith *Zanchy*. See the Note on *Mat.* 3. 12.

Verſe 32. *But I have prayed*] So the plaiſter is ready made before the wound be given: for elſe the patient might periſh, as thoſe do that are ſtung with ſcorpions, if not preſently anointed with oyl of ſcorpions.

Seneca. *That thy faith fail not*] It is our faith that Satan chiefly aſſaulteth: He knows that *nihil retinet qui fidem perdidit.*

Strengthen thy brethren] So he doth notably, in both his Epiſtles, dooming Apoſtates moſt ſeverely, 2 *Pet.* 2.

Verſe 33. *Lord I am ready*] Thus *Peter* overweened his own abilities: being *melius ſemper animatus quam armatus*, better affected then appointed.

Verſe 34.] See *Mat.* 26. 34. *Mar.* 14. 30. *John* 13. 38.

Verſe 35.] See *Mat.* 10. 9. *Luke* 10. 4.

Verſe 36. *But now he that hath*, &c.] Here the Captain of our ſalvation cryes, *Arm, Arm*: and under the name and notion of corporal weapons, he intends all manner of ſpiritual preparations.

Verſe 37. *For the things concerning me*] i. e. Concerning my ſtate of humiliation.

Verſe 38. *It is enough*] q. d. You ſpeak abſurdly: I mean not ſuch kind of ſwords, let me hear no more of them.

Verſe 39.] See *Mat.* 26. 36. *Mar.* 14. 32. *John* 14. 4.

Verſe 40.] See *Mat.* 26. 41. *Mar.* 14. 38.

Verſe 41. *And he was withdrawn*] For privacy ſake to pray, though loath to leave their company, through extream perplexity; which made him return ſo oft to them, calling upon them to watch with him.

Verſe

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Verse 42. *If thou be willing*] He was so astonished with the greatness of his present pressures, that he seems for a time to suffer some kind of forgetfulness of his office.

Verse 43. *And there appeared*] To shew that he had made himself lower then the Angels, *Heb.* 2. 7. he received comfort from an Angel that was his servant. So in his Agony he was glad of his Apostles company, and the help of their poor prayers.

Verse 44. *And being in an Agony*] Μὴ διὰ τοῦτο ἀπμῷ, ὅτι, φιὰ σε τάπιι῾ῳ, saith a Greek Father. *Alphonsus* is honoured in Histories for this, that he abased himself so far, as to help one of his subjects out of a ditch. Shall not Christ much more be honoured that helped all his out of the ditch of damnation?

He prayed more earnestly] He bent as it were all his nerves, he intended the utmost activity of his spirit and of his speech; to make attonement for our dull and drowsie devotions. ἐκτενέστερον.

Great drops of blood] *Clotty blood* issuing through flesh and skin in great abundance. *Oecolampadius* tells of a certain poor man, who being kept hanging in the truss of the cord (which is a certain hanging by the hands behind, having a weighty stone fastned at their feet) the space of six hours, the sweat that dropt from his body for very pain and anguish, was almost blood. But here was no (almost) in our Saviours bloody sweat; whiles, without any external violence, meerly by the force of his own saddest thoughts working upon him, *sanguinem congelatum quasi extruserit.* So great was *Scanderbegs* ardor in battel, that the blood burst out of his lips. But from our Champions, not lips onely, but whole body burst out a bloody sweat. Not his eyes onely were fountains of tears, or his head waters, as *Jeremy* wished, *Chap.* 9. 1. but his whole body was turned, as it were, into rivers of blood: A sweet comfort to such as are cast down for that, that their sorrow for sin is not so deep and soaking as they could desire. θρομβὸς αἱματῶ῾. *Act. and Mon. fol.* 805. *Buchoicer.*

Falling down to the ground] Through clothes and all, in a cold night: so great was the pressure of his passion here begun. He wept with his members: a strange kind of watering of a garden, as One saith.

Verse 45. *He found them sleeping*] Who should have waked, and wiped off his sweat (as the Angell did *Theodorus* the Martyrs) but they rather added to it by their security. *Socrates. Theodoret.*

Verse 46, 47.] See *Mat.* 26. 47. *Mar.* 14. 43. *John* 18. 3.

Verse 48. Judas, *betrayest thou, &c.*] *Sic* Judæi, *sub pretextu pietatis maximè delinquebant; & Deo osculum sine amore prebebant. Julian* the Apostate was no friend to *Basil*, though he wrote to him φίλῳ φίλω καὶ ἀδελφὸς ἀδελφῷ. Nor was *Libanius* the more to be believed for saying, Βασιλεὺς μὲ ἐπαινῆσαι῾ῳ καὶ πάντων ἔχω τὰ νικητήρια. If *Basil* commend me, I despise other mens worse censures. *Buchoicer. In Epist. ad Basilium.*

Verse 49. *Lord shall we smite?*] But before he could answer, *Peter* smote: which might easily have cost him his life. *Quod dubites, ne feceris*, is a safe rule.

Verse 50.] See *Mat.* 26. 51. *Mar.* 14. 47. *Joh.* 18. 10.

Verse 51. *And he touched his ear, &c.*] After he had laid them flat on the ground. So he tryed them both ways: but nothing would do.

Verse 52. *Captain of the Temple*] See the Note on *Act.* 4. 1.

Verse 53. *And the power of darkness*] *The dark places of the earth are full of the habitations of cruelty*, Psal. 74. 20. Creatures kept in the dark are fierce and furious. Had they known, they would never have crucified the Lord of glory. *I did it ignorantly*, saith *Paul*, concerning his persecuting the Saints. 1 Cor. 2. 1 Tim.

Verse 54.] See *Mat.* 26. 57.

verse 55.] See *Mat.* 26. 69. *John* 18. 25.

Verse 56, 57, &c.] *Vide ibidem cum Notis.*

Verse 61. *And looked upon* Peter] A stroke from guilt broke *Judas* his heart into despair: but a look from Christ brake *Peters* heart into tears.

Verse 62] *Mat.* 26. 75. *Titubatio Petri, omnium petra.*

Verse 63.] *Mat.* 26. 27. *Mar.* 14. 65. *John* 18. 22. See *Esay* 50. 6. They scoffed him, not so much with their Tongues as hands; plucking his beard, and pulling away hair and skin too, as the word δέρειν importeth.

Verse 65. *And many other things*] Shooting their sharpest arrows at him, even barbed arrows, which being once got into the flesh, cannot easily be pulled out, but by tearing the flesh round about: And far worse then those shot by the Turks at the Cru-

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Turk. Hiſt. fol. 347. cifix, when they ſacked *Conſtantinople*, railing alſo, and ſpetting at it, and calling it *The God of the Chriſtians.*

Verſe 66.] *Mat.* 27. 1.

Verſe 67.] Here the Preſident of the Counſel examineth him, as *verſ.* 70. the Aſſeſſors.

Verſe 68, 69.] Chriſts anſwer is partly *Reprehenſory*, partly *Conceſſory* and *Commina-tory*: For it is a confeſſion of the truth mixt with Menaces of condign puniſhment.

Verſe 70. *Ye ſay that I am*] Or, as *Mark* hath it more plainly, *I am*, Mar. 14. 62. Chriſt here uſeth a vulgar kind of ſpeech, to conſent to what another ſaith.

Verſe 71.] See *Mat.* 26. 65.

CHAP. XXIII.

Verſe 1.] *See* Mat. 27. 2. *Joh.* 18. 28.

διαστρέφοντα. ἀνασείει. VErſe 2. *Perverting the people*] *Grece*, Turning them up-ſide down, wreathing them from their right minds. So Verſe 5. He *Stirreth up the people.*] Gr. *He maketh an earthquake in them; rectum tollit de cardine mentem*, He throws them off the hinges.

Verſe 3.] *Mat.* 27. 11. *Mar.* 15. 2. *Joh.* 18. 33.

Verſe 4.] See *Joh.* 18. 38.

Verſe 5. *He ſtirreth up the people*] In the preſent tenſe. *q. d.* He doth nothing elſe: He maketh it his whole Trade, and conſtant practiſe, *Mendacium putidum.*

Verſe 6. *He asked*] As deſirous to rid his hands of him

Verſe 7. *He ſent him*] So ſeeking to ingratiate with *Herod.*

Verſe 8. *He was exceeding glad*] As if he had got ſome Jugler or Inchanter, that would ſhew him ſome pleaſant ſight.

Verſe 9. *But he anſwered him nothing*] Princes uſe to correct the undecencies of Embaſſadors by denying them audience: as if ſilence were the way royal to revenge a wrong. Chriſt ſpake not a word to *Herod* (ſaith one) becauſe *Herod* had taken away his voice, by beheading the Baptiſt, who was *vox clamantis.*

εὐτόνως. Verſe 10. *Vehemently accuſed him*] Gr. *With great intention* of ſpirit, and *contention* of ſpeech. *Clamant, ut Stentora vincant.*

ἐξουθένησας. λαμπρὰν. Verſe 11. *Set him at naught*] *Gr.* Made no body of him.

Arrayed him in a gorgerous Robe] Or a white Robe, as the old Interpreter hath it. *Pilates* Souldiers clad our Saviour in Purple, (a colour more affected by the *Romans*) *Herod* in white, as more affected by the Jewiſh Nobility.

ἐμπαίξας. *Mocked him*] Gr. *Handled him like a boy*, or made a baby of him, made ſport with him.

Verſe 12. Pilate *and* Herod *were made friends*] Two dogs that are fighting, can eaſily agree to purſue the Hare that paſſeth by them: *Martial* brings in the Hare thus complaining:

In me omnis terræque aviumque, mariſque rapina eſt:
Forſitan & cœli, ſi canis aſtra tenet.

Bodin. *theat:* Nat. 359. *In littore Siculo cum lepus canum venaticorum vim evaſiſſet, à cane marino captus dicitur: Eſt enim voraciſſima maris bellua*, ſaith *Bodin.* The wicked can eaſily unite againſt the Saints.

Verſe 13, 14.] See *Mat.* 27. 23. *Joh.* 18. 38.

Verſe 15. *No nor yet* Herod] Nor any man alive, though he had the Devil to help him. The Poets bring in *Momus*, finding fault with the creaking of *Venus* her Pantofle. But Chriſt was ἀμὼς ἀμώμος, as St. *Peter* calleth him, 1 *Epiſt. Chap.* 1. 19. *The ſpotleſs Lamb of God*, in whom *Momus* himſelf could find nothing amiſs, after long ſeeking. See *Joh.* 14. 30.

Verſe 16. *I will therefore chaſtiſe him*] And ſo he did, purpoſely to move pitty, *Joh.* 19. 1. but all in vain: Yea though he afterwards preſented him a pitiful ſpectacle, with, *Behold the man.*

Verſe

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Verſe 17. *For of neceſſity*] *Tyrannus ille trium literarum Mos*, would needs have it ſo. See *Joh.* 18.29. *Mat.* 27.15.

Verſe 18. *Releaſe unto us*] What marvel though murderers deſire a murderer? *Similis ſimilem ſibi quærit.*

Verſe 19.] See *Joh.* 18.40. with the Note.

Verſe 20. Pilate *therefore willing, &c.*] I read of one that did verily think that *Pilate* was an honeſt man, becauſe he was ſo unwilling to Crucifie Chriſt. But this aroſe only from the reſtraint of natural conſcience againſt ſo foul a fact.

Verſe 21. *Crucifie him, Crucifie him*] As if they ſhould ſay, do it twice over, rather then fail. The modern Jews, as mad as their forefathers, ſay that rather then we Gentiles ſhould have benefit by their expected *Meſſiah*, they would Crucifie him an hundred times over.

Verſe 22. *The third time*] It is well obſerved here, that *Peter* for fear denied Chriſt three times, and yet repented: *Pilate* three times juſtified Chriſt, and yet for popular favour condemned him. It may teach us, neither to deſpair, if we repent; Nor preſume, becauſe we have begun well.

Verſe 23. *And they were inſtant with loud voices*] It is ſaid of *Neſtorius* the heretick, that he was *homo ſuperbus, & indoctus, ſed audax, & magnæ loquentiæ; quâ unicâ fretus, nihil non audebat; & quidem ſæpenumerò feliciter, quod volebat, obtinebat*; a proud dunſe, but bold, and loud-ſpoken, whereby he had what he would many times. *Zanch.*

Verſe 24.] See *Mat.* 27.26. *Mar.* 15.15.

Verſe 25. *Him that for ſedition*] The Jews before they were baniſhed out of this Kingdom, threw bags of poyſon into the Wells and Fountains that the people were to drink of; and ſo endeavoured to poyſon them all: ſo deal thoſe that ſow ſedition, theſe are the *Peſts*, the botches of humane ſociety.

Verſe 26.] See *Mat.* 27.32. *Mar.* 15.21.

Verſe 27. *Which alſo bewailed*] This was all they could do, and it was much they durſt do it in ſo evil a time. In the reign of *Tiberius*, one *Vitia* was puniſhed with death, for that ſhe had lamented *Gemitus* her ſon, executed as friend to *Sejanus*. And becauſe they could not accuſe women for attempting againſt the State, their tears were criminal, ſaith *Tacitus*.

Verſe 28. *Weep not for me*] We are not ſo much to lament Chriſts dolorous ſufferings (as Papiſts uſe to do in their hiſtrionical deſcriptions of his paſſion) as to lay to heart and lament our ſins the cauſe of all. When a Papiſt came to Maſter *Hooper* at the ſtake, and ſaid, Sir, I am ſorry to ſee you thus. Be ſorry for thy ſelf man, (ſaid hearty *Hooper*) and lament thine own wickedneſs: for I am well, I thank God, and death to me for Chriſts ſake is welcome. *Act. and Mon.* fol. 1373.

Verſe 29. *Bleſſed are the barren*] Better be ſo, then bring forth children to the murtherer. Hence *Hoſeas* prays for barrenneſs as a bleſſing on his people, *Hoſ.* 9.14.

Verſe 30.] See *Rev.* 6.16. with the Note.

Verſe 31. *What ſhall be done in the dry?*] Lo little ſucklings alſo are here called dry trees, ſear-wood, ſuch as Gods wrath will ſoon kindle upon.

Verſe 32.] See *Mat.* 27.38.

Verſe 33. *Which is called* Calvary] As ſad a ſight to our Saviour, as the bodies of his ſlain wife and children were to *Mauricius* the Emperor, who was ſoon after to be ſlain alſo by the command of the Traytor *Phocas*. Let us learn to conſider the Tyranny and deformity of ſin as oft as we paſs through Church-yards, and Charnel-houſes. Hiſtorians tell us, that the way whereby Chriſt went bearing his Croſs to *Calvary*, is at this day called *The Dolorous way*.

There they Crucified him] Chriſts Croſs, with his naked and bloody body, being lift up on high, was let fall with violence into a mortaiſe, that his joynts were diſſolved, ſaid *Origen* to *Alexander Severus* the Emperor.

Verſe 34. *Father, forgive them*] See the ſweet mercy of Chriſt, mindful and careful of his enemies, when the pains of hell had taken hold of him, and they, like ſo many breathing Devils, were tormenting him. *Pendebat & tamen petebat*, ſaith *Auguſtine*. He was ſlain by them, and yet he begged for them.

Verſe 35. *Derided him*] Gr. *Blew their noſes at him.* ἐξεμυκτήριζον.

Verſe 36. *Offered him vinegar*] Inſtead of wine, which Kings drink much of.

Verſe

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Verse 37.] See *Mat.* 27. 42.

Verse 38. *Greek, Latine, and Hebrew*] This venerable Elogy and Epitaph, set upon our Saviours Cross, proclaimed him King of all religion, having reference to the *Hebrews*; of all wisdom, to the Greeks; of all power to the Latines.

Solin. Verse 39. *Which were hanged, railed, &c.*] *Sic plectimur à Deo, nec flectimur tamen,* (saith *Salvian*) *corripimur, sed non corrigimur.* There are many, *quos multò facilius fregeris, quàm flexeris,* saith *Buchanan. Monoceros interimi potest, capi non potest.* The wicked are the worse for that they suffer, and will sooner break then bend.

Verse 40. *But the other answering*] Silent he was for a while, and therefore seemed to consent; till, hearing Christs prayers and the enemies outrages, he brake out into this brave confession, worthy to be written in letters of gold.

Verse 41.] See *Mat.*27.38. This good thief, like the Olive-tree, bore fruit late, but great store of that which was excellent.

Verse 42. *Lord, remember me*] By this penitent prayer he made his Cross a *Jacobs* ladder, whereby the Angels descended to fetch up his soul. So did *Leonard Cæsar* burnt *Scultet. Annal.* at *Rappa* in *Bavaria*, whose last words were these, Lord Jesu suffer with me, support me, give me strength: I am thine, save me, &c. See the Note on *Mat.*27.38.

Verse 43. *Verily I say unto thee*] See the infinite love of Christ to penitent sinners, in that when he hung upon the tree, and was paying dear for mans sin, he rejected not this malefactors petition. Shall he not hear us now that all is paid and finished?

To day shalt thou be with me] This is not every mans happiness. A pardon is sometimes given to one upon the gallows: but who so trusts to that, the rope may be his hire. It is not good to put it upon the Psalm of *Miserere*, and the neck-verse (saith one) for sometimes he proves no Clerk. Most deal with repentance as country people do with Physicians; Love not to have to do with them, till they fear they are gasping the last breath. The *Mole* begins not to see, till he be at point of death, *Oculos incipit aperire moriendo, quos clausos habuit vivendo,* saith *Pliny*. The Serpent strecheth not himself out streight, till he hath received his deaths wound. But what if God should say to such lingerers, as the *Crab* in the Fable did to the dying Serpent, *At oportuit sic vixisse*; It is too late now; You should have lived so?

Verse 44.] See *Mat.*27.25. *Mar.*15.33.

Verse 45.] See *Mat.*27.51. *Mar.*15.38.

Verse 46.] See *Mat.*27.50.

Verse 47. *Certainly this was a righteous man*] *Bennet* the Martyr in King *Henry* the *Act. and Mon.* Eighths days, being brought to execution, the most part of the people (he exhorted *fol.* 949. them with such gravity and sobriety) as also the Scribe who wrote the sentence of con- *Ibid.* 1156. demnation against him, did pronounce and confess that he was Gods servant, and a good *&* 1423. man So when *Wiseheart* and *March*, the Martyrs, went toward the stake, they were justified by the beholders, as innocent and godly persons.

Verse 48, 49.] See *Mat.*27.54.

Verse 50.] See *Mat.*27.57. *Mar.*15.43. *Joh.*19.38.

Verse 51. *The same had not consented*] This proved him to be a good man and a just, as *Psal.*1.1. Sir *John Cheek* was drawn in for fear of death to be present at the condem- *Act and Mon.* nation of some of the Martyrs. The remorse whereof so mightily wrought upon his *1774.* heart, that not long after he left this mortal life: whose fall, though it was full of infirmity, yet his rising again by repentance was great, and his end comfortable, saith Master *Fox*. So by the malice and subtilty of *Steven Gardiner*, *Cromwel* was commanded by King *Henry* the eighth, to read the sentence of condemnation against Mr. *Lambert* the Martyr: For the which *Cromwel* afterwards asked him forgiveness.

προσδέχετο. *Waited for the Kingdom of God*] Gr. *Entertained and embraced it.*

Verse 52, 53.] See *Mat.*27.58,59,60.

Verse 54, 55.] See *Mat.*27.61.

Verse 56. *And rested the Sabbath day*] From all servile work: Yea that (otherwise most honorable) work of embalming Christs dead body.

CHAP.

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Chap. XXIV.

Verse 1. *Very early in the morning*]

About which time (probably) our Saviour roſe.

Verſe 2.] See *Mat.* 27. 60, 66.

Verſe 3. *Found not the body*] But the grave-clothes only, *Joh.* 20.6. As *Sampſon* ſhut up in *Gaza*, took the Gates on his ſhoulders, and went his way in deſpite of his enemies: So did Chriſt here. Theſe women came firſt by a wonderful providence, before the Apoſtles: to confute that impudent lie made by the Prieſts, that the Diſciples had ſtollen away the body.

Verſe 4. *Two men ſtood*] Two Angels in the habit of men.

Verſe 5, 6.] See *Mat.* 28 5, 6.

Verſe 7.] See *Mat.* 17.23. *Mar.* 9.31. *Luk.* 9.22.

Verſe 8. *And they remembred his words*] Which at firſt hearing they underſtood not, heeded not. So the new birth of ſome is like the birth of the *Elephant*, fourteen years after the ſeed injected into the womb.

Verſe 9. *And told all theſe things*] *Per os mulieris mors ante proceſſerat, per os mulieris vita reparatur*, ſaith *Ambroſe*. So *Chap.* 1. an Angel of light communeth with a woman about mans ſalvation, as an Angel of darkneſs had done, *Gen.* 3. about his fall and deſtruction.

Verſe 9. *And told all theſe things*] For it was a day of good tydings, as thoſe Lepers ſaid in another caſe, 2 *King.* 7. 9. the ſumm of all the good news in the world.

Verſe 10. *And other women*] Who were to be, *Apoſtolorum Apoſtolæ*, as the ancients ſpeak.

Verſe 11. *As idle tales*] Set on with great earneſtneſs.

Verſe 12. *And ſtooping down*] *Obſtipo capite & propenſo collo.* We need not doubt therefore of the certainty of this hiſtory of Chriſts reſurrection. λῆρος à λᾶ particula intenſiva & ἐρῶ valde dico.

Verſe 13. *About threeſcore furlongs*] About ſix miles.

Verſe 14. *And they talked together*] So did *Elias* and *Eliſha*, when the heavenly chariot came to ſunder them. Chriſt is ſtill with two or three met for ſuch an holy purpoſe.

Verſe 15. *Jeſus himſelf*] He made the third amongſt them: as *Dionyſius* the King of *Sicily* wiſht that he might be admitted into fellowſhip of friendſhip with thoſe two faſt-friends *Damon* and *Pythias*. Chriſt ſtill delights to be one among thoſe that meet to confer about the things of his Kingdom. Cic. de offic.

Verſe 16. *But their eyes were held*] *Ut ulcus ſuum diſcipuli detegerent, ac pharmacum ſuſciperent*, ſaith *Theophylact*. That they may tell their own diſeaſe, and receive healing.

Verſe 17. *That ye have one to another*] Gr. *That ye toſs one to another*, as a ball is toſſed betwixt two or more. ἀνταβάλλετε. ut cum duo pilâ luſitant.

And are ſad] Chriſt loves not to ſee his Saints ſad: he queſtions them as *Joſeph* did his priſoners, Wherefore look ye ſo ſadly to day, *Gen.* 40.7. and as the King did *Nehemiah*, *Chap.* 2. 2.

Verſe 18. *And one of them, whoſe name was* Cleophas] They that hold the other of theſe two to have been Saint *Luke*, are refuted by the preface he hath ſet before the *Acts*, ſaith *Beza*.

Art thou only a ſtranger, &c.] Tragedies have no prologues, as Comedies have: becauſe it is ſuppoſed, that all men take knowledge of publike calamities. Natal. Comes.

Verſe 19. *Which was a Prophet*] Yea and more then a Prophet. But the Diſciples were wondrous ignorant, till the Spirit came down upon them, *Acts* 2.

Verſe 20. *Delivered him*] *Viz.* To the *Roman* Governor. Hence he is ſaid to have been Crucified at *Rome*, *Rev.* 11.8.

Verſe 21. *But We truſted*] *q. d.* Indeed now we cannot tell what to ſay to it. Here their hope hangs the wing extreamly, their buckler is much battered, and needs beating out again. *Ferendum & ſperandum*, ſaid the Philoſopher. And good men find it more eaſie to bear evil, then to wait for good, *Heb.* 10. 36. οἰστέον καὶ ἐλπιστέον. Epictet.

Verſe 22. *Made us aſtoniſhed*] When they ſhould rather have believed without ſciſcitation: But that their hearts were yet ſtill ſtupified.

Verſe

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Verse 23. *Saying that they had seen a Vision*] But you (wisely) thought that they had dreamt a dream rather, that they had doted and dreamt waking. *ver* 11.

Verse 24. *Certain of them*] *Viz. Peter* and *John*: see *Joh.* 20.6 with the Notes there.

Verse 25. *O fools, &c.*] Those in a Lethargy must have double the quantity of physick that others have. Some *slow-bellies* must be sharply rebuked, that they may be sound in the faith. Tit. 1.12,13.

Verse 26. *Ought not Christ*] *Ne Jesum quidem audias glorioſum, niſi videris crucifixum*, saith *Luther* in an Epistle to *Melanchthon*. *Agentem fortiter oportet aliquid pati*, said a *Theban* souldier, out of *Pindarus*, to *Alexander*, when he had received a wound in battle: For the which sentence, he liberally rewarded him. Τὸ δρῶντα δεῖνα καὶ παθεῖν δεῖ. *Pindar.*

Verse 27. *The things concerning himself*] Christ is Author, Object, Matter, and mark of Old and New Testament: the Babe of *Bethlehem* is bound up, (as I may so say) in these swathing-bands: Turn we the eyes of our minds to him, as the Cherubims did their faces toward the Mercy-seat. The Angels do, 1 *Pet.* 1.12.

Verse 28. *And he made as though he would, &c.*] So did the Angels to *Lot*, *Gen.* 19.2. See the like, *Josh.* 8.5,6. 1 *King.* 3.24. If *Solomon* might make as though he would do an act that was unlawful, we may surely do the like in things indifferent. Yet this was never done, (as is well observed) but 1. By those that had authority over others. 2. For some singular good to them, with whom they thus dealt.

Verse 29. *But they constrained him*] Though they had been sharply rebuked by him, whom they knew to be no other then a meer stranger to them.

For it is toward evening] Cry we, now if ever, ere it be too late;

Vespera jam venit, nobiscum Christe maneto.
Extingui lucem nec patiare tuam.

Verse 30. *And blessed it.*] Its thought they knew him by his ordinary form of giving thanks before meat.

Verse 31. *Their eyes were opened*] The free and entire use of their inward and outward senses was restored unto them.

Verse 32. *Did not our hearts burn*] By that spirit of burning, *Esa.* 4.4. that kindleth the fire of God, *Cant.* 8.6. on the harth of his Peoples hearts, whiles the mysterie of Christ is laid open unto them. *Ego verò illius oratione sic incendebar* (saith *Senarclæus*, concerning *Darius* the Martyr) *ut cùm eum differentem audirem, Spiritus sancti verba me audire existimarem.* Me thoughts when I heard him, I heard the Holy Ghost himself speaking to me. Senarc. *in Epist. ad* Bucer.

While he opened] Preaching then is the key of the Scripture.

Verse 33. *The same hour*] Late though it were, and they weary, yet they return the same night, not sparing themselves, to do good to others.

Verse 34. *Appeared to Simon*] 1 *Cor.* 15.5. To *Peter* Christ appeared severally; Because as he offended more hainously then the rest of the Disciples, so he was more grievously troubled.

Verse 35.] See the Note on *vers.* 30. *Ex benedictionis forma solemni ipsi Christo antequam panem frangeret*, saith *Calvin* here.

Verse 36.] See *Mar.* 16.14. *Joh.* 20.19.

Verse 37. *But they were terrified and affrighted*] *Tam meticulosa est incredulitas. Ut etiam tutissima & maximè tranquilla timeat*, saith *Brentius* here.

Verse 38. *Why do thoughts arise*] How easily can the Lord trouble us, by turning our own thoughts loose upon us.

Verse 39. *Behold my hands, &c.*] With those stamps of dishonor that the Jews did me with wicked hands. These he retained even after his Resurrection, as for the confirmation of his Apostles, so for our instruction, not to think much to suffer loss of honor for our brethrens good and comfort.

Verse 40. *He shewed them his hands, &c.*] For their better assurance and settlement: that they might both remember his resurrection, 2 *Tim.* 2.8. and with greater power give witness to it, *Act.* 4.33.

Verse 41. *Believed not for joy*] This was partly the joy of faith: And yet through mixture of the flesh, it became some hinderance to their faith. So *Abraham* laughed, and yet said in his heart, *Shall a child be born to him that is an hundred year old?* &c. *Gen.* 17.17. Strong affections, though from good Principles, may possibly miscarry us. Watch therefore.

Verse

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Verſe 42. *Broyled fiſh*] Left of laſt nights ſupper, *prandium quaſi perendium.*

Verſe 43. *And did eat*] Not out of any natural neceſſity, or deſire after meat, as once before his paſſion: but for confirmation of their faith.

Verſe 44. *And in the Pſalms*] When a book is ſet forth, verſes of commendation are oft ſet afore it. Chriſt by thine one ſentence hath more honored and authorized the book of Pſalms, then all men could have done by their Prefaces and Elogies prefixed thereunto. The Turks diſclaim both Teſtaments, yet ſwear as ſolemnly by the Pſalms of *David*, as by the Alchoran of *Mahomet*. D. Hakew *in his* Davids Vow.

Verſe 45. *Then opened he their underſtanding*] He illightned both Organ and Object, as *Act.* 16. 14.

Verſe 46. *Thus it is written, &c.*] All things done and ſuffered by our Saviour, were punctually and exactly foretold and foreſhewed by *Moſes* and the Prophets: and eſpecially by *Iſaiah*, who writes more like an Evangeliſt then a Prophet; and is therefore called the *Evangelical Prophet*. *Hieronym.*

Verſe 47. *And that repentance, &c.*] Bleſſed be God (ſaith one) that after our ſhip-wrack by *Adam*, there is ſuch a plank as Repentance for a poor ſinner to ſwim to heaven upon. It is a mourning for ſin, as it is *offenſivum Dei, & averſivum à Deo*. It is *commiſſa plangere, & plangenda non committere*, as *Ambroſe* hath it: to bewail what is done amiſs, and to do ſo no more.

Verſe 48. *And ye are witneſſes*] Therefore prepare to Preach the Goſpel to every creature. And take it for a ſingular ſeal of my love, that notwithſtanding your late ſhameful defection and deſerting of me, I ſhall yet employ you as my witneſſes, and make uſe of your Miniſtry.

Verſe 49. *Untill ye be endued*] Gr. *Cloathed*. Carnal men are naked men: when the Saints are arrayed with that fine white linnen and ſhining, *Rev.* 19. 8. ἐνδυσησθε.

Verſe 50. *As far as to* Bethany] Where his three dear friends dwelt, *Lazarus, Martha*, and *Mary*. From hence he went to his croſs, and from hence he would go to his crown.

He lift up his hands] As a good houſholder, or rather as the high-Prieſt of the New Teſtament: *benedixit, id eſt, valedixit*, he bleſſed them, and ſo bade them Farewell.

Verſe 51. *And it came to paſs*] See *Mar.* 16. 19. *Act.* 1. 9.

Verſe 52. *With great joy*] Yet could they not hear of his aſcending to the Father, without great ſorrow, *Joh.* 14. and 16. We grieve for that ſometimes that we have great cauſe to take comfort in; ſuch is our weakneſs and waywardneſs.

Verſe 53. *Praying and bleſſing God*] *Inter laudum devotiones, promiſſum Spiritus ſancti adventum, promptis per omnia paratiſque cordibus exſpectant*. So putting themſelves into a fit poſture to receive the Comfort that Chriſt had promiſed them. Beda.

Deo Soli gloria.

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A COMMENTARY OR EXPOSITION Upon the GOSPEL according to S^t. Iohn.

CHAP. I.

Verſe 1. *In the Beginning*]

HEre this heavenly Eagle, *Iohn* the *Divine*, ſoars at firſt out of ſight: Here doth God *detonare ab alto*, thunder from on high, ſaith *Calvin*. St. *Auſtin* ſtands amazed at the myſtical Divinity here delivered. This Barbarian (ſaid the Philoſopher, concerning our Evangeliſt) hath compriſed more ſtupendious ſtuffe in three lines, then we have done in all our voluminous diſcourſes. Happy had it been for him, if he had been made, by this firſt Chapter, of an Atheiſt, a true Chriſtian, as learned *Iunius* was: But he only admired it, and ſo left it where he found it; as too many do the Word at this day. ὁ Θεόλογος κατ' ἐξοχήν.

Amel. Platonic. ap. Clem. Alex.

Iun. in vita ſua, operib. præfix.

Was the Word.] *Perſonal*, and *Enunciative*. *Iſaiah* ſaw him on the Throne, and heard him ſpeaking; *Daniel* calleth him *Palmoni hammedabber*, that *excellent ſpeaker*, and asketh him of the Viſion; the Syriack Interpreter here calleth him *Meltha*, the *Word uttered*; and the Chaldee, *Pithgam Adonai*, the Lord, the Word.

Iſa. 6. 1.

Dan. 8. 13.

And the Word was with God] Which ſweetly ſets forth his co-eternity and co-exiſtency with the Father, ſaith *Chryſoſtom*. *Moſcopulus* renders it, *ſecundum Deum*, as being the expreſs Image of the Father. Others, *ad Deum*; as importing a deliberation and conference of the Father and the Son. τὸ συνεῖναι δὲ καὶ ἐνυπόστατον, Chryſoſt.

And the Word was God] Θεὸς without an Article: Hence the *Arrians* cavil, that the Son is not God co-equal, but a ſecondary God, inferior to the Father. But *Gal.* 1. 3. The Father is alſo called Θεὸς without an Article; therefore this follows not. This whole Goſpel

Selnec. Pædag. Chriſt. par. 2. pag. 150.

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Euseb. Hyeronim. Gospel is a continuate demonstration of Christs Deity, which began to be denied, while this Evangelist lived, by *Ebion*, *Cerinthus*, and other odious Antichrists.

Verse 2. *The same was in the beginning*] In the instant of Creation, as *Gen* 1.1. therefore also before the Creation, therefore from eternity, *Ephes.* 1.4. 1 *Pet* 1.10. *Prov.*8.22,23. † *The Lord possessed me* (saith Christ, the essential Wisdom of God there) *in the beginning of his way.* *Arrius* corrupted the Greek text, reading it thus; The Lord *created me in the beginning*, &c. and therehence blasphemously inferred, that Christ was no more then a creature. But he was *set up* * *from everlasting, from the beginning, or ever the earth was*, vers. 23. Hence he is called the *Ancient of days*, Dan. 7.9. And *Thales*, one of the seven Sages of *Greece*, stileth him, *The most ancient of any thing that hath being.*

† *Hinc Iohannes augustum illud & magnificum Evangelii sui initium assumpsit.* Mercer. *in loc.* *Προέκοπτε sub. stituit ἔκτισε.* * *Unctа sum in reginam & dominatricem oleo lætitiæ.* Psal.45.7. περισβυτερον. των ὄντων. Laert. *in vit.*

With God.] Being *alius* from his Father, not *aliud*; a distinct person, yet co-essential and co-eternal; for he was with him in the beginning of *the creature which God created*, as himself speaketh, *Mark* 13. 19.

Verse 3. *All things were made by him.*] So he was not idle with the Father (though he were *his darling, sporting always before him*, Prov.8.30.) but by him, as by a principal efficient and co-agent with the Father, and the holy Ghost, all things were made; as some shadow and obscure representation of his Wisdom, Power, Goodness, &c. seen in the Creature, as the Sun is seen in water, or as letters refracted in a pair of spectacles are beheld by a dimm eye. We can see but Gods back-parts, and live; we need see no more, that we may live.

Exod.33.28.

And without him was nothing made.] This is added for the more certainty: it being usual with the Hebrews, thus by negation to confirm what they have before affirmed, where they would assure, that the thing is so indeed; as *Psal.*92.15. *Ioh.*7.18.

Verse 4. *In him was life.*] As he created, so he quickneth and conserveth all, being the Prince and principle of life, *Acts* 3.15. both of natural life, *Acts* 17.28. (The Heathen could say as much) and of spiritual, 1 *Ioh.*5.12. Hence his members are called *heirs of the grace of life*, 1 Pet.3.7. and all others are said to be *dead in trespasses and sins*, Ephes.2.1. living carcasses, walking sepulchers of themselves. In most families (as in *Egypt*, Exod.12.40.) there is not one, but many dead corpses, as being *alienated from the life of God, through the ignorance that is in them.*

Est Deus in nobis, agitante calescimus illo.

Ephes.4.18.

Verse 5. *And the light shineth,*] The light both of nature, and of Scripture. The former is but a dim half-light, a rush candle, that will light a man but into utter darkness. The latter is a clear thorow-light: The Commandment is a lamp, *& lex, lux*, and the Law is light, *Prov.* 6.23. As for the Gospel, it is set up as a Beacon on an hill, *Tit.* 2.11. or as the Sun in the firmament, *Luk.*1.78,79 bringing *life and immortality to light*, 2 Tim.1.10. Where God by his holy Spirit illightneth, Organ and object, *Acts* 26.18. and shineth on the heart, in the face of Jesus Christ, 2 *Cor* 4.6.

ἐπιφάνη.

And the darkness comprehendeth it not.] Nor will be comprehended by it, *Phil.* 3.12. but repels it, rebels against it, *Iob* 24.13. imprisons it, as those wizards did, *Rom.*1.18. spurns at it (as *Balaam* the Devils spelman did, *Numb.*24.1,2. when he set his face toward the wilderness, and resolved to curse howsoever;) execrates it as the Ethiopians do the rising Sun. The morning is to such as the shadow of death; for being born in hell, they seek no other Heaven.

Herodot. Iob 24.17.

Verse 6. *There was a man sent from God.*] As he ran not, till sent, *Ier.*23.32. (St. *Paul* holds it not only for incredible, but for impossible, that men should preach that are not sent, *Rom.*10.15. So he declined not his Embassage, as did *Ionas*; who was therefore met with by another messenger of God, and sent into the Whales belly, to make his Sermon for *Nineveh*; and in his prayer before, to acknowledge out of sad experience, that they that hunt *after lying vanities* (as he had done) *forsake their own mercies.*

Ἀπαλθεν Θ τὴν ἀποστολὴν.

Ion. 2.8.

Verse 7. *The same came for a witness.*] This he performed with a witness, *verbis non solum disertis, sed & exertis.* He witnessed plainly, and plentifully, with a clear and punctual pronunciation, profession, indigitation, *ver.* 26. 29, 32, 36.

That all men through him might believe.] Our Saviour expected, that men should have come as far to hear his fore-runner and him, as the Queen of *Sheba* came to hear *Solomon*, Mat.12.42. But the one thing necessary lies (alas) neglected. Men will run to hel as fast as they can: and if God cannot catch them (saith one) they care not, they will not come to Christ, that they might live, *Ioh.*5.40.

Bl. Sheph.

Verse

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Verſe 8. *He was not that light.*] As ſome ſiniſterly conceited, which therefore occaſioned that moſt neceſſary digreſſion, *ver.* 6. to 10. and drew afterwards, from the Baptiſt himſelf, that moſt vehement profeſſion, *ver.*20. *He confeſſed and denied not, but confeſſed, &c.* He knew well the danger of detracting in the leaſt degree from Gods glory. To look upon it only, and luſt after it, is to commit ſpiritual fornication with it in our hearts; for it is Gods beloved Spouſe, and he being jealous, cannot bear a corrival. Look upon it therefore, but with a ſingle eye, *Mat.*6.22. and in all addreſſes to God, give the honor to him; take humility to thy ſelf, as *Auſtin* well adviſeth; let that be thy motto that was his, *Propter te, Domine, propter te.* Study Gods ends, and we may have any thing of him, as *Moſes*, Exod. 32.

Illi da claritatem, tibi humilitatem. Aug. *ad Bonifac. epiſt.*205.

Verſe 9. *Which lighteth every man, &c.*] Or, *that coming into the world, ligheth every man.* All, with the light of reaſon, *Job* 35.11. his own, with a ſupernal and ſupernatural light, (To know heavenly things, is to *aſcend into Heaven*, Prov. 30.3,4.) an affecting, transforming light, 2 *Cor.*3.18. ſuch as maketh a man to be a *child of light*, Eph. 5.8. *partaker of the inheritance of the Saints in light*, *Coloſ.*1.2. Any created underſtanding at moſt is (but as *Æſchylus* ſaith of fire ſtollen by *Prometheus*) παντὸς πυρὸς στελὰς a beam of that light eſſential.

Verſe 10. *He was in the world*] Here the Evangeliſt goes on where he left; reſumes, and proceeds in his former argument, *ver.*5.

And the world was made by him.] This is the ſecond time here ſet forth, and re-inforced, that we may the better obſerve and improve it. See the like, Rev.4.11. *For thou haſt created all things, and by thee they are, and were created,* without help, tool, or tireſomneſs, *Iſa.* 40. 28. That one word of his, *fiat*, made all: ſhall we not admire his Architecture?

And the world knew him not.] Man is here called *the world*, and *Mar.*16.15. he is called *every Creature.* This little World knew not Chriſt, for God had hid him under the Carpenters Son; his glory was inward, his Kingdom came not by obſervation. And becauſe the world knew not him, therefore it knoweth not us, 1 *John* 3. 1. Princes, the Saints, are in all Lands, *Pſal.*45.16. but they lye obſcured, as did *Melchiſedech.* The Moon (ſay Aſtronomers) hath at all times as much light as in the full; but oft, a great part of the bright ſide is turned to heaven, and a leſſer part to the earth. So it is with the Church.

Verſe 11. *He came unto his own,*] His peculiar pickt people; *as touching the Election, beloved for the fathers ſake* (Ownneſs maks love) though *the more he loved, the leſs he was beloved.* This may be the beſt mans caſe, 2 *Cor.*12.15. Learn we to deſerve well of the moſt undeſerving. God ſhines upon the unthankful alſo, *Luk. 6.*35. Chriſt came to the *ſtiffe-necked, and uncircumciſed in heart and ears*, Act. 7.51. His comfort was (and may be ours) *Though Iſrael be not gathered, yet I ſhall be glorious, &c.* Iſa. 49. 5. Rom. 11 28.

And his own received him not.] Nay, they peremptorily and pertinaciouſly *denied the holy one, and the juſt; and deſired a murtherer to be given unto them.* For the which their inexpiable guilt, they are, as it were caſt out of the world by a common conſent of Nations, being a dejected and deſpiſed people. Howbeit, we long, and look daily for their converſion, their *reſurrection*, as Saint *Paul* calleth it. And *Auguſtine* argueth out of the words, *Abba, Father*; that there ſhall one day be a conſent of Jews and Gentiles, in the worſhip of one true God. There are that ſay out of *Dan.* 12. 11. That this will fall out, *Anno Dom.* 1650. *Fiat, Fiat.* Acts 3. 14. Rom. 11. 15. Mr. *Hunt.* Mr. *Caſe.*

Verſe 12. *To them he gave power,*] Or, *priviledge, preferment, prerogative royal, heavenly honor*, as *Nonnus* here rendereth it, and fitly. For if ſons, then heirs, *Rom.*8.17. Hence that *Ecce admirantis*, 1 John 3. 1. and that *Who am I?* 2 Sam. 7. 18. *with* 14. Kings can make their firſt born only heirs, as *Jehoſaphat*, 2 Chron. 21. 3. But here all are *heirs of God*, and *co-heirs with Chriſt.* ἐξουσίαν πρωτοτοκίας *Non.*

Even to them that believe in his name.] Though with never ſo weak a faith, ſuch as may ſeem to be rather *unbelief*, then faith, *Mark* 9.24. The leaſt bud draws ſap from the Root, as well as the greateſt Branch. The weakeſt hand may receive a ring. *Credo languidâ fide, ſed tamen fide*, ſaid Dr. *Cruciger* on his death bed. A weak faith is a joynt poſſeſſor, though no faith can be a joynt purchaſer of this precious priviledge here ſpecified. *Selnecter. paedag. Chriſt.*

Verſe

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Verse 13. *But of God.*] Whose sons therefore they are, and so *higher then the Kings of the earth*, Psal. 89.27. as those that *prolong the days of Christ upon earth*, being *begotten by the travel of his soul*, Isa. 53 10,11. Hence faith is said to adopt us, *ver.* 12. in like sort as it justifies us, *viz.* by vertue of its object, Christ. Hence, *Psal.* 72. 17. there is said to be a succession of Christs name; it is begotten, as one generation is begotten of another. This is true nobility, where God is the top of the Kin, Religion the root. *Beatus Ludovicus*, would be called *Ludovicus de pissiaco*, rather then take greater Titles; because there he became a Christian. He thought no birth to a new birth in Christ, no Parentage to that of God to his Father.

Τετιμήμενον ἐν Διὸς ἕρκει. Hom. *Filiabitur nomine ejus.* Arem.

Verse 14. *And the word was made flesh,*] Put himself into a lowsie leprouse suit of ours, to expiate our pride and robbery, in reaching after the Deity, and to heal us of our spiritaal leprosie; for ἀνάλειπτον ἀθεραπεύτου if he had not assumed our flesh, he had not saved us. *Induit ergo sordes nostras*, saith one. He therefore condescended to our raggs; and so *dwelt among st us*] Dwelt as in a Tent or Booth. He alludes to soldiers pitching their Tents: or rather to the feast of Tabernacles, in or near the time of which celebrated, by consent of many Authors of best note, our Saviour was born.

Nazianz.

ἐσκήνωσεν.

Verse 15. *John cryed, saying,*] He entred upon his calling in the year of Jubilee, which was wont to be published by the voice of a Crier, with the sound of a Trumpet. And hitherto allude the Prophets and Evangelists, that say *he cried*, and call him, the *voice of a Crier*, &c.

Rolloc in loc.

Verse 16. *Of his fulness,*] Which is both *repletive*, and *diffusive*; not only of plenty, but of bounty: not a fulness of abundance only, but of redundance too. In Christians is *plenitudo vasis*; but in Christ, *Fontis*: these differ (say the Schoolmen) *ut ignis, & ignita.* Take a drop from the Ocean, and it is so much the less; but the fulness of the fire is such, that light a thousand torches at it, it is not diminished.

D. Preston.

And grace for grace,] That is (say some) the grace of the new Testament, for the grace of the old. And so in the next verse, *Grace* shall answer to the Moral Law, *Truth* to the Ceremonial. Or (as others,) *Grace for grace*: that is, a latitude answerable to all the Commands, a perfection answerable to Christs own perfection. As the father gives his child limb for limb, part for part, &c. so doth this *Father of Eternity* (Isa. 9.6.) There are that render it, *Grace against grace*, as in a glass is face against face; See 2 *Cor.* 3.18. Or *Grace upon grace*; that is, one grace after another, a daily increase of graces.

Beza. D. Preston.

Gratiam novâ gratiâ cumulatam. Pasor.

Verse 17. *For the Law, &c.*] *Lex jubet, gratia juvat. Petamus ut det, quod ut habeamus jubet*, saith *Augustine*. We have his promise ever going along with his precept. The Covenant of grace turns precepts into promises, and the Spirit of grace turns both into prayers.

Aug. in Exod. quæst. 55.

Verse 18. *The only begotten Son,*] In the year of Grace, 1520. *Michael Servetus* a Spaniard, taught, that there is no real generation or distinction in God; and was therefore worthily burnt at *Geneva*, in the year 1555. He would not recant; and yet feeling the fire, could not with patience endure it, but kept an hideous roaring, till his life was exhausted; crying out to the beholders, to dispatch him with a sword.

Alsted. Chron.

Bellarm. lib 1. *de Christo. c.* 1. *Calvin Opusc.*

He hath declared him,] In a divine and extraordinary manner, as the word here used imports.

ἐξηγήσατο.

Lege Bez. Annot. major.

Verse 19. *Jews sent Priests.*] Whose proper office it was to enquire into new Doctrines, and by preserving, to present knowledge to the people, who were to *seek the Law at the Priests mouth*, Mal. 2. 7. *Cicero* complains of his *Roman* Priests, that they were good honest men, but not very skilful. And *Varro* upbraids them with their ignorance of much, about their own Gods and Religions.

Bonos illos quidem viros, sed certè non perèruditos. Cic. 20. *de Fin. Vives in* Aug. *de Civ. Dei.* 4. *cap.* 1.

Verse 20. *He confessed and denied not, but confessed*] Sincerely and studiously: he put away that honor with both hands earnestly, as knowing the danger of wronging the jealous God in his glory, that is as his wife. All the fat was to be sacrificed to God. It is well observed, that nineteen times doth *John* use this kinde of double affirmation. First, To strengthen our belief. Secondly, To shew how sparing he was of an oath. Thirdly, For the greater certainty of the thing.

Verse 21. *Art thou Elias? And he saith, I am not.*] *scil.* That *Elias* that you imagine; *Elias* the *Tishite*, by a transanimation. As neither was he an Angel, as some in *Chrysostoms* time would gather out of *Mal.* 3. 1. They that wrest the Scriptures, are blinded; as Papists, and other brainsick hereticks.

μετεμψυχώσις. *Pythagorica.*

Verse

Verſe 22. *Who art thou, that we may give anſwer*] They would not be ſoon ſaid or ſatisfied. How much more ſhould Gods meſſengers go through-ſtitch with their errand, and Embaſſage; binding mens ſins upon their conſciences if they be ſtubborn or ſtupid; and having in a *readineſs to revenge all diſobedience*? 2 *Cor.* 10. 6. When the *Æqui* and *Volſci* (a certain people in *Italy*) bad the *Roman* Embaſſador in ſcorn *ad quercum dicere, ſe interim alia acturos*, tell their tale to the Oak that ſtood by, they had ſomewhat elſe to do then to hear him: He preſently replied, *Et hæc ſacrata quercus audiet, fœdus à vobis eſſe violatum.* Let this conſecrated Oak hear and bear witneſs, that you have broke your Covenant, and ſhall dearly anſwer it. *Liv.*

Verſe 23. *I am the voice of one crying*] Chriſt ſpake not a word to *Herod*, ſaith one; becauſe *Herod* had taken away this voice of his in beheading the Baptiſt. See the Note on *Mar.* 1. 3. Reverend Mr. *Sam. Crook* was wont to ſay to his friends, rejoycing with him, and bleſſing God for him, *I am nothing but a voice.*

In the wilderneſs.] Not in the Temple; to ſhew that the legal ſhadows were now to vaniſh. *Chryſologus* calls *John* Baptiſt, *fibulam legis & gratiæ.*

Verſe 24. *Were of the Phariſees*] Men of renown in the Congregation, for more Authority ſake: and ſuch as by their office were to enquire into new Doctrines, and their Authors.

Verſe 25. *Why baptizeſt thou then?*] Why doſt thou innovate any thing in the rites of Religion? A change they looked for under the Meſſiah, and had learned it out of *Ier.* 31. But this teſtimony brought by *John* Baptiſt out of *Iſaiah*, to prove his own calling; either they did not, or would not underſtand; nor yet do they ſeek to be better informed by him.

Verſe 26. *I baptize with water*] The Baptiſt here meaneth the ſame that St. *Paul* doth, 1 *Cor.* 3. 6, 7. See the Note on *Mat.* 3. 11. Chriſt rains down righteouſneſs upon all his baptized; to whom it is not only a ſign, but alſo a ſeal, as Circumciſion is called, not only by St. *Paul*, *Rom.* 4. but alſo by a Jew-Doctor, more Ancient then their *Talmud.* Of *Wilfride* firſt Biſhop of *Chicheſter*, *Anno Dom.* 700. it is ſtoried, that he converted to the faith many *Pagans* in thoſe parts. And a day being appointed for their baptiſm, they had no ſooner received the ſame, but immediatly it rained plentifully, the want whereof had cauſed a dearth the ſpace of three years before; ſo that many died daily for hunger, and divers joyning hand in hand (forty or fifty in a company) threw themſelves headlong into the Sea. *Zohar Gen.* 17. *Godw. Catal.* pag. 465.

Verſe 27. *I am not worthy,*] Yet Chriſt held him worthy to lay his hand upon his head in Baptiſm. And there is one that tells us (but who told him?) that for his humility on earth, he is preferred to that place in heaven, from which proud *Lucifer* fell.

Verſe 28. *In Bethabara,*] That is, by interpretation, the place of paſſage, or *Trajectum*, where *Iſrael* paſſed over *Iordan.* So the Acts of *Joſhua* and *Jeſus* begin both at a place. Baptiſm alſo is firſt adminiſtred, where it was of old fore-ſhadowed. Chriſt is the true *Bethabara*, Epheſ. 2. 18. we ſail to Heaven on his bottom.

Verſe 29. *Taketh away,*] Or, *that is taking away*, by a perpetual act, as the Sun doth ſhine, as the Spring doth run, *Zech.* 13. 1. This ſhould be as a perpetual picture in our hearts. As we multiply ſins, he multiplieth pardons. ὁ αἴρων. Iſa. 55. 7.

Verſe 30. *Preferred before me, for he was before me*] Much ado the Baptiſt had to perſwade this, the Vulgar did ſo admire him for his ſtrict and holy life: For *John* did no Miracle, *John* 10. 41. Holineſs hath reverence. Of God himſelf it is ſaid, *Holy, and therefore reverend is his name.*

Verſe 31. *And I knew him not,*] By face not at all; leſt the people ſhould think that this was done and ſaid by conſent, or compact afore-hand betwixt them. Nor did *John* ever know Chriſt ſo fully, till now: his former knowledge was but ignorance, in compariſon; none are too good to learn. The very Angels know not ſo much of Chriſt, but they would know more, *Epheſ.* 3. 10. and therefore look intently into the myſterie of Chriſt, as the Cherubims did into the Ark. 1 Pet. 1. 12.

But that he ſhould be manifeſted,] Miniſters muſt hold up the Tapeſtry, as it were, and ſhew men Chriſt. They are the mouth of the holy Ghoſt, whoſe office it is to take of Chriſts excellencies, and hold them out to the world, *John* 16. 14.

Verſe 32.] See the Note on *Mat.* 3. 16. *Mar.* 1. 10.

Verſe 33. *And I knew him not*] *i. e.* Not ſo perfectly, till I heard that teſtimony from

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from heaven. Christ is not known all at once: but as by steps and stairs men went up to *Solomons* temple: and as the trumpet in the mount sounded lower at first, and then louder and louder, till at last it was hard all the Camp over: So is it here. *The path of the just is as the shining light, that shineth more and more unto the perfect day*, Prov.4.18.

Verse 34. *And I saw and bare Record*] They that would perswade others, must be strongly perswaded themselves (*We believed, therefore have we spoken*, 2 Cor.4.13. And *knowing therefore the terror of the Lord, we perswade men*, 2 Cor.5.11.) Or at least they must seem so to be, as those odious Apostates, *Judas*, *Demas*, *Ecebolus*, *Speiser*, *Pendleton*, *Harding* (Bishop *Jewels* adversary) who was one-while a thundering Preacher, wishing he could cry out against Popery as loud as the Bells of *Osney*: and exhorting the people after this sort (as Mr. *Fox* testifieth) a little before King *Edward* the sixth died; that if trouble come, they should never shrink from the true Doctrine of the Gospel which they had received: But take it rather for a trial sent of God, to prove them, whether they would abide by it or no: All which to be true (saith mine Author) they can testifie that heard him, and be yet alive: Who also foreseeing the plague to come, were then much confirmed by his words.

Act. and Mon. 1292.

Verse 35. *John stood*] Ready prest to preach Christ, as *Paul* did at *Athens* in the market, to every one that met with him. *Act.* 17.17. Christ must be Preached in *season, out of season, volentibus, nolentibus.* If the *Cynicks* thought it their duty to admonish all they met: And if men would not listen, they counted it an easie loss, to cast away a few words upon them: How should Christians (and especially Ministers) much more do so.

Verse 36. *Behold the Lamb of God*] *Eximius ille Agnus & singularis*, that notable Lamb, typed out by the Paschal-Lamb, and by that Lamb that was the daily morning and evening Sacrifice in the Temple: that *Lamb without blemish* of Original corruption, and *without spot of* actual transgression, 1 *Pet.*1.19. A Lamb in his Passion, but a Lion in his Resurrection, *Rev.*5.5. to whom every man is bound to *send a Lamb* (in token of homage) as unto *the Ruler of the whole earth*, Isa.16.1.

Verse 37. *And they followed Jesus*,] So powerful is a word or two (many times) touching Christ and his Cross, to change the heart. *Paul* sheweth, that the very report of his bonds, did a great deal of good in *Cæsars* Court. *Bilneys* confession converted *Latimer*. *Galeacius Caraccielus* (that *Italian* Marques) was wrought upon by a similitude used by *Peter Martyr*, reading on the 1. *Epist.* to the *Corinthians*. So were Earl *Martinengus*, and *Hieronimus Zanchius* (both of them *Canonici Lateranenses*) by some seasonable truth, falling from the same mouth. *Luther* having heard *Staupicius* say, that that is kind repentance, which begins from the love of God; ever after that time, the practice of repentance was sweeter to him. Also this speech of his took well with *Luther*, *The Doctrine of Predestination begins at the wounds of Christ.*

Phil. 1.13. *Act. and Mon.* fol. 920.

*Zanch. Miscel. Epist. ad Lantgrav. p.*3,4.

Verse 38. *What seek ye?*] He saith still in effect as much as all this to all his suitors: and infinitely scorns that it should be said, that any one seeketh him in vain, *Isa.*45.19. He is found of them that sought him not, and saith, *behold me*, to every passenger, *Esa.* 65.1. Here he offers himself to these two Disciples, and speaks first. He of his own accord (without any Monitor) is wont to ayd us. His eyes are upon the righteous, as well as his ears are open to their prayers, *Psal.* 34.15. Should he not see as well as hear, and prevent as well as follow us with his favors, we should want many things, and it would go full ill with us.

Melch. Adam. *in vita* Luth.

Verse 39. *Came and see*] A most gratious invitation. That self-seeking Scribe, *Mat.* 8.19. met with far other entertainment. Let men bring to Jesus Christ but lawful petitions and honest aims, and they may have what they will of him.

Verse 40. *One of the two*] See here how mean and slender the Catholick Church was at first. Two poor men only follow Christ, who yet had the promise of the *Heathen for his inheritance, and the uttermost parts of the earth for his possession*, Psal. 2. 8. *Despise not* therefore *the day of small things*, Zech. 4. 10. The Cloud of an hand-bredth may shortly muffle the whole heaven: The little stone *cut out without hands*, may bring down the huge image, and break it to pieces: the dry root of *Jesse* prove a tree so tall, that, like that of *Nebuchadnezzar*, the height thereof shall reach unto heaven, and the sight thereof to the end of all the earth, *Dan.* 4.11. *Nec minor ab exordio nec major incrementis ulla*, said he of *Rome*, say we of the Church.

Dan.2.45.

Eutrop. hist. lib 1.

Verse

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Verſe 41. *He firſt findeth*] Yet afterwards *Peter* out-ſtript *Andrew* in faith, and forwardneſs for Chriſt; as likewiſe *Luther* did *Staupicius*, &c. So the firſt become laſt, and the laſt firſt. But *charity is no churl*, *Andrew* calleth *Simon*, and *Philip Nathaniel*, *&c.* as a Load-ſtone draws to it ſelf one Iron ring, and that another, and a third, So, *&c.*

We have found the Meſſias,] Little it was that he could ſay of Chriſts perſon, office, value, vertue, &c. but brings him to Chriſt. So let us do ours to the publike Ordinances. Do the office of the Sermon-bell at leaſt, we know not what God may there do for them. Bring them as they did the palſie-man upon his bed, and lay them before the Lord for healing.

Verſe 42. Cephas, *Which is by interpretation, a Stone*] Not a head, as ſome Popiſh buzzards would needs have it (not knowing a difference between *Cephas* and κεφαλὴ) and all to prove *Peter* head of the Church. Some of them have ſaid, that the damnation of us Proteſtants is ſo plainly ſet down in our own Bibles, that there needs no more for convincing us thereof, but that we have our eyes in our heads, (when we open the Book) and be able to read it. But he that firſt interpreted *Cephas* an head (againſt this clear text, calling it a ſtone) either had not his eyes in his head, or elſe muſt needs be as perfect a ſtranger to the Bible, as that Biſhop of *Dunkelden* in *Scotland*, that thanked God he knew neither the old Teſtament, nor the new: Or as that other Dutch Biſhop *Albertus Vindelicorum Epiſcopus*, of whom *Luther* writeth, that lighting upon a Bible, and being asked (after that he had read awhile in it) what Book it was? I know not, ſaid he, what Book it is: But this I know, that there is nothing in it that I can find to make for our Religion.

Gages of the New Goſpel, Preface.

Act. and Mon. 1153.

Verſe 43. *Follow me*,] Together with Chriſts word, there went out a power. His words are operative and efficacious. This *Porphyry* the Atheiſt, and *Julian* the Apoſtate underſtood not; and therefore lighting upon this and the like places of the Goſpel, they blaſphemouſly affirmed, that either the Evangeliſts were lyars, or the Apoſtles fools; that with one word only of our Saviour, would be drawn to follow him. So the Papiſts blaſpheme aſſurance, which they have not, as if it bred ſecurity and looſneſs. They may aſwell ſay, the Sea burns, or Fire cools.

Verſe 44. *Now Philip was of Bethſaida*,] So was *Andrew* and *Peter*, who would not be wanting to preach to this Town, and pray for it. But all in vain: whence that, *Wo to thee Bethſaida*, *Mat.* 11. 21. Chriſt would not ſuffer ſo much as the blind man he had cured to go thither, *Mar.* 9.

Mark. 9. 27.

Thou art the ſon of God] For elſe thou couldſt never have known me ſo throughly at ſo great a diſtance. The *Samariteſs Joh.* 4. believed on the ſame ground (*Come ſee a man that told me all that ever I did*) but not ſo ſoon: *Diſcrimen eſt à Deo, non natura.* God and not nature made the difference. That meſſage, that *God had accepted a ranſome*, had a preſent effect upon that diſtreſſed man, *Iob* 33. 24. in reviving his ſpirit: Not ſo upon *David*, though it were delivered to him by the mouth of *Nathan*, 2 *Sam.* 12. 13. with *Pſal.* 51. 8. God is a free Agent, and gives grace and peace at his own pleaſure.

Verſe 45. *Philip findeth Nathaniel*,] Whom ſome make to be the ſame with *Bartholomew*, I affirm nothing.

We have found,] The Greek word imports, the ſudden and unexpected finding of ſuch a commodity as he looked not for. See *Iſa.* 65. 1.

εὑρήκαμεν. *Inventum lucrum inſperatum, & repente oblatum.*

Verſe 46. *Can there any good, &c.*] When men take a toy in their heads againſt a place or perſon, they are ready to reaſon in this manner. Good *Nathaniel* was in the common error, as was likewiſe *Philip*, in the former verſe, with his Jeſus of *Nazareth*, the Son of *Joſeph*. Four words only, and ſcarce ever a true one. Epidemical diſeaſes are ſoon caught.

Verſe 47. *Behold an Iſraelite*, &c.] Here Chriſt wondereth at his own work of Renovation, as wonderful, doubtleſs, as that of Creation. Or, the upright perſon hath here an *ecce* for imitation, as the Hypocrite, for deteſtation, *Pſal.* 52. 7.

Verſe 48. *Before that Philip*, &c.] Chriſt thinks of us, when we little think of him. See *Rom.* 5. 10.

Verſe 50. *Thou ſhalt ſee greater things*] Strange ſights, marvellous light, matchleſs myſteries, multivarious wiſdom, even the *wiſdom of God in a myſterie*: heaven opened,

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1 Pet. 1. 12. and Angels of God ascending and descending, *vers.* 51. and curiously prying into that *great mysterie of godliness, God manifested in the flesh*, &c.

γεφυρώσας. Verse 52. *Upon the Son of man.*] The *Iacobs* Ladder, the bridge that joyneth Heaven and earth together, as *Gregory* hath it.

CHAP. II.

Verse 1. *There was a Marriage*]

WHether St. *Johns* marriage, I have not to say: Some will have it so.

Verse 2. *Iesus was called.*] That was the way to have all sanctified, 1 *Tim.* 4. 3. and disorders prevented. *Cave, Spectat Cato*, was the old watch-word.

Mendicato pane hic vivamus, annon hoc pulchrè farcitur, in eo quod pascimur pane cum angelis? &c. Luther.

Verse 3. *And when they wanted wine,*] Wine then may be wanting, though Christ be at the Wedding: yea bread, though Christ be at the Board. But the hidden Manna is ever ready; and anon in our Fathers house will be bread enough, and wine, Gods plenty. What though we beg our bread here, heaven will make up all: and it is but winking, and we are there presently, said that Martyr.

The Mother of Iesus saith unto him,] To shew her Authority belike over him. Howsoever, she was too hasty with him, and is taken up for halting. It is not for us to set the Sun by our dyal.

Verse 4. *What have I to do with thee? &c.*] Is it fit to prescribe to the only wise God? to send for the King by a Post? The *Chinois* whip their gods, if they come not at a call.

Iob 40. 5. Ion. 4. Verse 5. *His Mother saith to the servants,*] Not a word to her Son, though he had publikely reproved her. *Once I have spoken, but I will not answer*, saith *Iob*. *Ionah*, reprehended by God, shuts up his Propheſie in silence, in token of his true repentance. *David* was dumb, because it was Gods doing, *Psal.* 39. 9. Bring God into the heart, and all will be hush't.

Verse 6. *After the manner of the purifying, &c.*] But who required these things at their hands? Men are apt to over-do in externals. The Devil strove to bring this superstition into the Christian Church, by the Heretick *Ebion*, and hath done it by the *Pseudo-Catholicks*, with their lustral water. and sprinkling of sepulchres: for the rise

Baron. Annal. whereof *Baronius* refers us, not to the Jews, but to *Iuvenals* sixth Satyr.

Containing two or three firkins] For ostentation sake. Superstition is pompous and ambitious.

Nimirum ad libras mille octingentas: quod pertinet ad miraculi magnitudinem. Gaudentius. Casaubon. Plautus. Heyl. Geog. 379. *Hinc pergraecari:* and as merry as a Greek. Verse 7. *Up to the brim.*] God permits his people an honest affluence. Christ supplies them here with great store of wine, to the quantity of a thousand and eight hundred pounds, as *Beza* computes it: No small gifts fall from so great a hand, *Jam.* 1. 5.

Verse 8. *The Governor of the Feast.*] The Jews had a sort of Officers at their feasts, called *praefecti morum*, Οινόπται, Οφθαλμοί, the Eyes and Overseers of the feast, that took care that none should drink too much. The Latines called them Dictators; the Greeks, *Sympoſiarchs*: Howbeit, among the Greeks, those Officers power extended no further, then to see, that at feasts or banquets, men drank small draughts only at first, which by degrees they encreased, till they came to their height of intemperancy: At which point, when they were arrived, they kept no rule, nor order: whereas before, to drink out of ones turn, or beyond his allowance, was counted incivility.

Verse 9. *The Water that was made wine.*] Doth not Christ daily turn water into wine; when of water falling upon the Vine, and concocted by the heat of the Sun, he produceth the grape, whence wine is expressed? His love (that is *better then wine*, Cant. 1. 2.) turned brown bread and water into Manchet and wine, to the Martyrs in prison.

Verse 10. *Every man at the beginning,*] *Ingenium hominum adumbrat, naturâ fallax & sophisticum. Sic Satan nos ad se allicere solet, Pantheris in morem: Christus contrà.* His work is worst at first; the best is behind: the sweetest of honey lies in the bottom.

Verse 11. *This beginning, &c.*] For as for his miraculous disputation with the Doctors,

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Doctors, and fasting fourty days; these were rather miracles wrought upon Christ, then by him. He works his first Miracle for confirmation of God the Fathers first Ordinance.

His Disciples believed on him.] So they did before, but now more. So 1 *Joh.* 5. 13. The Apostle writes to them that *believed on the name of the Son of God, that they might believe on the name of the Son of God.* i. e. that they might be confirmed, continued, and increased in it. Faith is not like *Jonahs* Gourd, that grew up in a night; or like a bullet in a mould, that is made in a moment, &c. But as the sound of the trumpet grew louder and louder; and as they went up to *Solomons* throne, by steps and stairs: so men proceed from faith to faith, till they come to full assurance.

Verse 12. *To Capernaum*] Where he had hired him an house; for *Foxes had holes,* &c. but the Son of man had not a house of his own to put his head in. Mat. 8.

Verse 13. *And Jesus went up to Jerusalem*] In obedience to the Law, and to Preach the Gospel in the great Congregation.

Verse 14. *And found in the Temple.*] The *Talmudists* tell us, that it was grown to a custom to set up tables in the Temple, and money-changers at them; that those that ought to offer half a shekel, might have those at hand that might change their bigger money, or take to pledge what else they brought. Here also they might buy Oxen, Sheep, Doves for sacrifice, which the covetous Priests oft received, and then sold them again to others.

Sitting,] The Jews at this day being great Usurers, and thorow much sitting, and not stirring about, are thought to stink, so as they are said to do: Sedentary lives, are subject to diseases.

Plerique omnes mensarii sunt, fœneratoriam exercentes, idcò fœtent. Ber. Annot.

Verse 15. *And when he had made a scourge,*] Here he put forth a beam of his Deity; whiles, as another *Sampson,* he lays heaps upon heaps (yet without bloodshed) with the jaw-bone of an Ass. Zeal is attended by revenge, 2 *Cor.* 7. 11.

The changers money,] Gr. *Small money,* Κέρμα ἀπὸ τὸ κείρειν, *in minuta frusta concidere.*

Non expecto plenam perfectamq; reformationem Ecclesiæ, &c. Rolloc. *in loc.*

Verse 16. *And said to the Dove-sellers,*] These (belike, as more tractable, and not so gross offenders) he deals more gently with, but bids them be packing. I expect not (saith Reverend *Rolloc*) a plenary and perfect reformation of the Church, after so horrible an Apostacie under Antichrist, till Christ come again to judgement. And yet that Church of *Scotland* is said to have this rare priviledge above many others; that since the Reformation there wrought, they have, without heresie, or so much as schism, retained unity, with purity of Doctrine.

Nota. Est Ecclesiæ Scoticanæ, præ multis, præ vilegiũ rarum, quod sine schismate, nedum hæresi, unitatem cum puritate doctrinæ retinuerit. Sic in Elog. præfator; de confess. in princip. Syntag. Confess. p. 6. edit. Genev.

My house shall be called an house of prayer, but ye have made it a den of thieves, Novem. 6. 1635.

Verse 17. *The zeal of thine house.*] Apostates, on the other side, eat up their zeal of Gods house. But as in falling forward is nothing so much danger, as backward: So the zealot, though not so discreet, is better then the Apostate: Howbeit, zeal should eat us up (saith * one,) but not eat up our wisdom, nor should pride eat up our zeal. Mr. † *Greenham* had this saying of *David* oft in his mouth: and well he might. He also usually prayed, that he might *keep up his young zeal with his old discretion.*

* Mr. *Vines.*
† In his life.

Verse 18. *What sign,*] They might have seen sign enough, in his so powerful ejecting of those money-merchants. But Church-Reformations are commonly thus diversly entertained. The Disciples call it zeal, the Jews rashness.

Verse 19. *Destroy this Temple,*] This was the same in effect, with that sign of the Prophet *Jonas,* Mat. 12. 39, 40. His resurrection was a plain demonstration of his Deity, *Superas evadere ad auras, hic labor, hoc opus est,* befitting a God. Rom. 1. 4.

Verse 20. *Forty and six years,*] All, save what lacks; for it was six years work only, but they reckon the interim of interruption, *Ezra* 3. to the 7. to aggravate the matter. So they are not only blinded, but hardned.

Verse 21. *The Temple of his body,*] Wherein the *God-head dwelt bodily,* Colos. 2. 9. that is, *personally,* as he dwelt in the material Temple, sacramentally, and doth dwell in the hearts of his people, spiritually. This Tabernacle of Christs body was *not made with hands,* not built by the power of nature. Heb. 9. 2.

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Verse 22. *His Disciples remembered,*] In the mean time they murmured not, much less opposed. *We can do nothing against the truth*; when at worst, *but for the truth*, 2 Cor 13. 8. They laid up what they understood not: and as the water casts up her dead, so did their memories, that which seemed dead therein, by the help of the holy Ghost.

Verse 23. *Many believed*] *Fides fuit minimè fida, quippe historica, ex miraculis nata.* These thought they had laid hold on Christ: but they did but as children, that think they catch the shadow on the wall. Ther's a great deal of this false faith abroad. The sorcerers seemed to do as much as *Moses*.

Verse 24. *Did not commit himself unto them*] Who yet would needs obtrude upon him. None are so impudent as hypocrites; they deceive themselves, they would do others; God too. I read not (saith one) in Scripture of an hypocrites conversion; and what wonder? for whereas, after sin, conversion is left as a means to cure all other sinners; what means to recover him, who hath converted conversion it self into sin?

Pract. of piety, p. 161. *Nihil corde ac venibus magis intimum; adeo ut per multos meatus atque recursus anfractus deferri elaborati cibi debeant, antequam cò possint perduci.* Lemnius de complex. l. 1. pag. 26.

Verse 25. *For he knew what was in man,*] Artificers know the nature and properties of their works; and shall not Christ of the heart? He searcheth mens hearts, and tryeth the reins, which of all their inwards are the most inward: besides, that they are the seats and springs of all our thoughts and lusts. *Deus intimior nobis intimo nostro*, saith one, God is neerer to us then we are to our selves, and knows our thoughts long before; as a Gardiner knows what flowers he shall have at spring, because he knows the roots.

Chap. III.

Verse 1. *A Ruler of the Jews*]

Ne si solos simplices vocasset, credi posset quod fuissent ex simplicitate decepti. Δαιμων quasi Δαήμων. Plato.

Either a chieftain of the Pharisees, as he was, *Luk.* 14. 1. Or one of the *Sanhedrin*, one of the seventy Seniors, whose learning hung in their light, 1 *Cor.* 2. 8. Yet was neither learned *Nathaniel*, nor *Nicodemus* a Master of *Israel* excluded from Christs Discipline (saith *Joan. de Turrecremata*;) lest if he had admitted simple men only, it might have been thought they were deceived through their simplicity.

Verse 2. *We know*] But will not know. Hence they became sinners against the holy Ghost, *Mat.* 12. 23, *&c.* The Devil that commits this sin every day, is full of Objective knowledge, and thence hath his name.

Miracula à diabolo edita sunt præstigiæ, impostura, mantasmata, ludibria. Bucholc. τοῖς ἁμαρτίαις ἐπιγενόμενοι 1 Pet. 2. 24. 2 Pet. 1. 3.

No man can do these miracles] Those juglers of *Egypt*, *Jannes* and *Jambres*, did but cast a mist, and beguile the sight of *Pharaoh*, and his followers. How *Tindal* hindred the Jugler of *Antwerp*, that he could not do his feats, see *Acts* and *Monuments*, fol. 985.

Verse 3. *Except a man be born again,*] *E supernis, Erasm.* Except a man be first un-made (as St. *Peter* expounds our Saviour) and new-made up again; except the whole frame of the old conversation be dissolved, and a better erected, ther's no heaven to be had. Heaven is too hot to hold unregenerate persons; no such dirty dog ever trampled on that golden pavement, it is an undefiled inheritance.

Verse 4. *How can a man,* &c.] He understands no more of the Doctrine of Regeneration (though he could not but have often read of it in *Ezekiel*, and elswhere) then a common cowherd doth the darkest precepts of Astronomy, 1 *Cor.* 2. 14. All this is gibbrish to him. Water ariseth no higher then the spring whence it came; so the natural man can ascend no higher then nature.

Verse 5. *Be born of water, and the holy Ghost*] That is, of the holy Ghost working like water, cooling, cleansing, &c. In allusion, belike, to that first washing of a new-born babe from his blood, *Ezek.* 16. 4. Or else to those Levitical washings, and not without some reference to *Nicodemus*, and his fellow-Pharisees, who placed a great part of their piety in external washings, as do also the Mahometans at this day. Every time they ease nature (saith one that had been amongst them) they wash those parts, little regarding who stands by. If a dog chance to touch their hands, they wash presently; before prayer they wash both face and hands, sometimes the head and privities, &c.

Blunts voyage into *Levant*. pag. 100.

Verse 6. *That which is born of the flesh,* &c.] Whole man is in evil, and whole evil in

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in man. *Quintilian* saw not this; and therefore said, that it is more marvel that one man sinneth, then that all men should live honestly; sin is so much against mans nature. Many also of the most dangerous opinions of Popery (as justification by works, state of perfection, merit, supererogation, &c.) spring from hence; that they have sleight conceits of concupiscence, as a condition of nature. Yet some of them (as *Michael Bains* professor at *Lovain*, &c.) are found in this point.

Verse 7. *Marvel not, &c.*] *Viz.* Through unbelief, for otherwise it is a just wonder, far beyond that of natural birth; which, but that it is so ordinary, would surely seem a miracle. *Miracula assiduitate vilescunt.*

Verse 8. *The wind bloweth*, &c.] *Libero & vago impetu.* Watch therefore the gales of grace: we cannot purchase this wind (as Saylers in *Norway* are said to do) for any mony. This Hawk, when flown, will not easily be brought to hand again.

Verse 9. *How can these things be?*] Christ had told him that the manner of the Spirits working is incomprehensible, and yet he is at it, *How can these things be? Sed scribo haec frustra* (saith *Luther* in a certain Letter of his to *Melanchthon*) *quia tu secundum philosophiam vestram, has res ratione regere, hoc est, ut ille ait, cum ratione insanire pergis.* Luth. *apud Scultet. in Annalib.*

Verse 10. *Art thou a master, &c.*] The Pharisees and Philosophers, for their learning, are called, *Princes of this world*, 1 Cor. 2. 8. And yet, had they known, *they would never have Crucified the Lord of Glory. Indocti rapiunt calum, &c.* The poor are *Gospellized*; not only receive it, but are changed by it. But *Bellarmine* cannot find in all the Bible, where remission of sin is promised to such as confess their sins to God. εὐαγγελίζονται. Mat. 11. 5. *Promissio de remittendis peccatis eis qui confitentur Deo non videtur ullis extare in divinis literis.* Bell. *de Justif.* lib. 1. cap. 21.

And knowest not these things] *Carolostadius* was eight years Doctor when he began to read the Scriptures, whereof he had very little understanding: and yet at the taking of his degree, he had been pronounced *Sufficientissimus.*

Verse 11. *Ye receive not our Witness*,] Our Saviour joyns himself with the Prophets (whose writings *Nicodemus* had read so negligently) and takes it for a dishonor, that he should have written for men the great things of his Law, and they continue strangers thereto, *Hos.* 8. 12.

Verse 12. *If I have told you earthly things*,] That is, spiritual things, under earthly gross similitudes, of wind, water, &c. In the Mysterie of Christ, the best of us are *acutè obstusi.* But for the natural man, that cannot tell the nature of the wind, or enter into the depth of the flower, or the grass, &c. how should he possibly have the wit to enter into the deep things of God, especially if darkly delivered?

Verse 13. *And no man hath ascended*, &c.] *Object.* Therefore all but Christ are shut out of heaven. *Sol.* The Church and Jesus make but one Christ, 1 *Cor.* 12. 12. He counts not himself full without his members, who are called the *fulness of him that filleth all*, Ephes. 1. *ult.* *Caput & corpus unus Christus.*

Verse 14. *And as Moses lifted up the serpent*,] There it was, *vide & vive*: here, *crede & vive.* And as there, he that beheld the serpent, though but with a weak squint-eye, yea, but with half an eye, was cured. So here, if we look upon Christ with the eye, though but of a weak faith, we shall be saved. Doctor *Cruciger* when he lay a dying, cryed out, *Credo languidâ fide, sed tamen fide.* I believe with a weak faith, but with a faith, such as it is. Selneccer. *in paedag. Christ.* pag. 321.

Verse 15. *That whosoever believeth*,] Faith is the souls hand, (*fidei mendica manus*; saith one) foot, whereby we come to Christ, mouth (*hic credere est edere*, saith *Austine*) wing, whereby we soar up, and fetch Christ into the heart. Luther. Ioh. 6. 35, 36.

Verse 16. *God so loved the world*,] This is a *sic* without a *sicut*, there being nothing in nature wherewith to parallel it. The world, that is, all mankind fallen in *Adam.* This the Apostle fitly calleth Gods *Philanthropy*, Tit. 3. 4. it being a sweet favour to the whole kinde of us, that any are saved by Christ.

Verse 17. *Not to condemn the world*,] Unless it be by accident, because they will not be saved; they will not have heaven upon Christs terms, they will not part with their fat and sweet (with the Vine in *Jothams* Parable) no not for a Kingdom; they will not be constrained to live happily, raign eternally. Iudg. 9. *At Paris ut vivat regnet, beatus Cogi posse negat.* Hor. epist. 2.

Verse 18. *Is condemned already*] The sentence is passed, the halter about his neck; there wants no more then to turn him off the ladder of life, and he is gone for ever. In the mean while, he hangs but by one rotten twined thread, over hell-fire.

Because

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συγκεκλεισμένοι. Gal. 3 23.

Becauſe he hath not believed] He ſaith not, becauſe he hath committed adultery, murther. There is no righteouſneſs now but of faith; no ſin (ſaith one) but from unbelief; for thy ſins againſt the Law are not imputed unto thee, if thou do but believe the Goſpel. It is unbelief that ſhuts a man up cloſe priſoner in the Laws dark dungeon, whence faith only can fetch us out.

Verſe 19. *This is condemnation*] This is hell above ground, and aforehand. Affected ignorance is the leproſie in the head, which makes a man undoubtedly unclean, and utterly to be excluded, *Levit.* 13.44.

Herodot. ἐπιφάνη. Tit. 2. 12.

Verſe 20. *For every one that doth evil*] As the Ethiopians are ſaid to curſe the Sun for its bright and hot ſhining. Chriſt came a light into the world; his Goſpel hath appeared as a Beacon on a hill, or as the Sun in heaven; his Saints ſhine as lamps, &c. Now when men hate theſe, as thieves do a torch in the night, and flie againſt the lights as Bats do, this is condemnation.

Rex Platon.

Verſe 21. *But he that doth truth*] *Tenebriones Papiſtæ malè ſibi conſcii, Æternùm atri, & tetriſunto, & habentor, qui non tam cute, quam corde Æthiopici, Solem quò magis luceat, eò magis execrentur.* But our hearts (as our climate) have more light then heat. Sir *Philip Sidney* uſed to ſay of *Chaucer*, that he wondred how in thoſe miſty times he could ſee ſo clearly; and how we in theſe clearer times go on ſo ſtumblingly. *If any be* 1 Cor. 14. 38. *ignorant, let him be ignorant*, ſaith *Paul*. And ſo much any one knows, as he does of 2 Cor. 5. 21. Gods will, as the Apoſtle intimates, when he tells us, that *Chriſt knew no ſin*, that is, he did none.

Aug.

Wrought in God] Right. 1. *Quoad fontem*, a pure heart. 2. *Quoad finem*, the glory of God. Elſe they are but *ſplendida peccata*, ſins in a ſilken ſuit.

Malim mihi malè eſſe quàm molliter. Sen.

Verſe 22. *And baptized*] Where ever we are we muſt be doing. If *Moſes* may not do juſtice in *Egypt*, he will do it in *Midian*, *Exod.* 2. 14, 17. I had rather be ſick, ſaid *Seneca*, then out of imployment.

D. *Ward Colum. lib.* 1. *in præfat. Cic. de Orat. ad Brut.*

Verſe 23. *And John alſo was baptizing*] Here Miniſters may learn not to be wanting to their duties, though God ſtir up others about them of greater parts, and better ſucceſs, to obſcure them. *Verbi miniſter es, hoc age*, was Mr. *Perkins* his Motto. *Summum culmen affectantes, ſatis honeſtè vel in ſecundo faſtigio conſpiciemur*, ſaith *Columella*. And, *Prima ſequentem, honeſtum eſt in ſecundis, tertiiſve conſiſtere*, ſaith *Cicero*. Every man cannot excel, nor is it expected.

Act. and Mon. fol. 1565. Μετὰ Κάτωνος ἐν εἱρκτῇ, μᾶλλον ἢ μετὰ σοῦ ἑστάναι βούλομαι. *Dio Caſſ.*

Verſe 24. *Caſt into priſon*] The Primitive Biſhops were found more frequently in Priſons, then Palaces. *Bocardo* became a *Colledge of Quondams*, as the *Marian* Martyrs merrily called it. If *Petronius* could tell *Cæſar*, that he had rather be with *Cato* in the Priſon-houſe, then with him in the Senate-houſe: why ſhould it grieve any to ſuffer bonds with, and for Chriſt? *Chryſoſtom* had rather be *Paul* a priſoner of Jeſus Chriſt, then *Paul* rapt up into the third Heaven. *Homil.* in *Epheſ.* 3. 1.

About purifying] That is, *Baptiſm*; called elſewhere, the *Laver of regeneration*, Tit. 4. 5. and by a Father, Ἀλεξιτήριον καθάρσιον, a purging preſervative. *Not the putting away of the filth of the fleſh*, ſaith *Peter*, but a better thing, 1 *Pet.* 3. 21.

Verſe 25. *And the Jews*] Who joyned themſelves to *Johns* Diſciples, craftily, and maliciouſly, that they might both ſet againſt Chriſt Like as the Jeſuits at this day, will cunningly comply with the *Lutherans*, and ſeem to ſide with them, that they may both ſet againſt the *Calviniſts*.

Verſe 26. *Rabbi, he that was with thee*] They envied for *Johns* ſake, as *Joſhua* did for *Moſes*, and with as little thank. *John* would have been glad they had gone after Chriſt, as *Andrew* did. Howſoever, it was good news to *John*, that Jeſus was ſo frequented and buſied.

Videtur hominis appellatio magnum habere momentum, &c.

Verſe 27. *A man can receive nothing*] There is much in this word [Man] as *Beza* thinks, to ſet forth the moſt miſerable indigency of all mankind by nature. The Greeks, when they ſet forth one miſerable indeed, they call him τρισανθρωπον, thrice a man.

Equidem pluris fecerim juſtam commendationem, &c. 3 Joh. 12.

Verſe 28. *Ye your ſelves bear me witneſs*] I ſhould rather chuſe the juſt commendation of one good man (ſaith *Rolloc* upon this Text) then the fooliſh admiration of a whole multitude. *Demetrius* hath good report of the truth it ſelf; that's enough for him.

Verſe 29. *The friend of the bridegroom*] Such is every faithful Miniſter, 2 *Cor.* 11. 2. whoſe office is to wooe for Chriſt, and not (as ſome) to ſpeak one word for him, and two for himſelf. This is foul-play.

Verſe

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Verſe 30. *He muſt encreaſe, but, &c.*] And this was *Johns* great joy. That man hath true light, that can be content to be outſhined by others; and nothing will more try a mans grace, then queſtions of emulation. *Ezekiel* can commend *Daniel* his Contemporary, matching him with *Noah*, and *Job*, for his power in prayer. And *Peter* highly praiſeth *Pauls* Epiſtles, though he had been publikely reproved by him at *Antioch*. Yea, *Plato* called *Ariſtotle* ἀνεγνωσμένον & νοῦν the intelligent Reader. And *Ariſtotle* is ſaid to have ſet up an Altar in honor of *Plato*, with this inſcription. Ezek. 14. 14. 2 Pet. 3. Gal. 2. *Diogen. Laert. in Hermip. lib.*

Nulla ferent talem ſecla futura virum.

But *Luther* ſhewed himſelf ſo much diſcontent at the Reformation wrought at *Wittenberg* in his abſence, by *Caroloſtadius*, becauſe it was done without him, that he doubted not to approve thoſe things, that till then he had diſapproved, and to diſapprove what before he had approved of. So hard it is for a man willingly, and gladly to ſee his equals lifted over his head in worth, and opinion. Self-love makes men unreaſonable, and ever teacheth them to turn the glaſs, to ſee themſelves bigger, others leſſer then they are, &c. *Cum Lutherus ex ſua eremo Witenbergam rediſſet, &c.* Alſted. Chro. pag. 520.

Verſe 31. *He that cometh*, &c.] Hitherto Chriſt hath been compared with *John*: In the reſt of the Chapter, he ſtands compared; Firſt, with all men. Secondly, with the faithful, and infinitely preferred before them all. He is the chief of ten thouſand; or the Standard-bearer, which ever are the goodlieſt. Cant. 5. 10.

Is earthy] *Terra eſt*, ſo *Auguſtine* renders it in the ſame ſenſe, as *he is fleſh*, ver. 6. God will ſmite this *earth with the rod of his mouth*, Iſa. 11. 6.

Speaketh of the earth] As Ducklings have always their bills in the mud, as Swine are ever rooting in the mire; Like that fiſh in the Goſpel, either dumb, or nothing but gold in their mouths.

Verſe 32. *No man receiveth*] *i. e.* None to ſpeak of: Comparatively none. *Rari quippe boni*, ſaith the Poet. *Rari ſunt qui Philoſophantur*, ſaith *Ulpian* the Lawyer. *Perraro grati reperiuntur*, ſaith the Orator. All men have not faith, ſaith the Apoſtle; No, not of thoſe that profeſs the faith. Though a Gun be diſcharged at a whole flight of birds, there are but a few killed. Though the Net be ſpred over the whole pond, but a few fiſhes are taken: Many thruſt their heads into the mud, and the Net paſſeth over them: So moſt hearers do buſie their heads with their own ſenſual or worldly thoughts, and ſo eſcape the power of the word. *Iuvenal. ſat. 13. p. de excuſ. Leg 5. Cicer. 2 Theſſ. 3. 2.*

Verſe 33. *Hath ſet to his ſeal*, &c.] Hath given God a teſtimonial, ſuch as is that, *Deut.* 32. 4. After which, God alſo ſets his ſeal (*quaſi in redhoſtimentum*) to the believer, *Epheſ.* 1. 13.

Verſe 34. *Speaketh the words of God*] This the true believer is convinced of; and therefore ſets to his ſeal, as to an undoubted truth. He is fully perſwaded, as Saint *Luke* was. Luk. 1. 1.

Verſe 35. *The Father loveth the Son*] Therefore faith may have firm footing. God hath laid help upon one that is mighty, *Pſal.* 89. 19. that our faith and hope may be in God, 1 *Pet.* 1. 21.

Verſe 36. *Hath eternal life*] 1. *In promiſſo.* 2. *In pretio.* 3. *In primitiis.* He ſtands already on the Battlements of heaven, he hath one foot in the porch of Paradiſe.

He that believeth not] There is a two-fold unbelief, one in the underſtanding, and is oppoſed to faith: the other in the will and lives, and is oppoſed to obedience. For cure of both, God hath promiſed to write his Laws, both in the minds of his people, and in their hearts too. ἀπιστία ἀπειθεία. Heb. 8. 10.

The wrath of God abides upon him] μένει, as in its manſion-place, as upon its *baſis*, *tanquam trabali clavo fixa*, ſaith one; there it neſtles, ſettles, and never will away. The unbeliever can neither avoid it, nor abide it.

CHAP.

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Chap. IV.

Verſe 1. *Baptized more Diſciples*]

Broughton on Dan. 9.

BAptizing was uſed by the Jews, before *John*, or Chriſt took it up, from which cuſtom, though brought in without Commandment, our Saviour authorizeth a ſeal of entring into his Reſt; uſing the Jews weakneſs, as an allurement thither.

Verſe 2. *Jeſus himſelf baptized not*] A ſweet comfort, that Chriſt is ſaid to baptize thoſe whom the Diſciples baptized. The Sacraments adminiſtred by Miniſters are no leſs effectual, then if we had received the ſame from Chriſts own hands.

Verſe 3. *He left Judea*] God muſt be truſted, not tempted.

Malim præſente Chriſto eſſe in inferno, quàm abſente eo in cœlo. Luther. *in* Gen. c. 30.

Verſe 4. *He muſt needs go*] Happy for them, that they lay in our Saviours way, to be lookt upon; his feet drop fatneſs. *Luther* had rather be with Chriſt in hell, then in heaven without him.

Gen. 48. 22.

Verſe 5. *Jacob gave to his ſon Joſeph*] Having firſt wonn it with *his ſword and his bow*; that is, with his prayer and ſupplication (ſaith the Chaldee paraphraſt:) which as *Sauls* ſword, and *Ionathans* bow, never return empty, 2 *Sam.* 1. 22.

μετριοπαθεῖν, *Proportionatè ad miſeriam condolere.* Heb. 5. 2. Heb. 13. 3. Englands *Elizab.* p. 186.

Verſe 6. *Jeſus therefore being wearied*] And in that he himſelf had ſuffered, he was the more able and apt to help this poor Samariteſs. So the Apoſtle bids us pity thoſe in adverſity, as being our ſelves *in the body*, i. e. in the body of fleſh and frailty, ſubject to like miſery. He that hath had the tooth-ake, will pity thoſe that have it. *Non ignara mali*, &c. We are Orphans all (ſaid Queen *Elizabeth*, in her ſpeech to the children of Chriſts Hoſpital) let me enjoy your prayers, and ye ſhall be ſure of mine aſſiſtance.

Berman. *de* Originib.

Verſe 7. *A woman of Samaria*] A poor Tankerd-bearer, ſuch as *Feſtus* calls *Canalicolas, quòd circa canalem fori conſiſterent*, becauſe they were much about the Conduits.

Verſe 8. *To buy meat*] For our Saviour lived not upon alms: but although he became *poor to make us rich*, 2 Cor. 8. 9. Yet had he a bag, and that ſo big as that it required a bearer, *Ioh.* 12. 6. his friends and followers ſupplying him with money for his neceſſary uſes, and for relief of the poor.

Verſe 9. *Askeſt drink of me?*] The *Samaritans* knew that they were ſlighted of the Jews, and took it ill, *Gens hæc* (ſaith *Giraldus Cambrenſis*, of the *Iriſh*) *ſicut & natio quævis barbara, quanquam honorem neſciant, honorari tamen ſupra modum affectant.* No man would be ſlighted, how mean ſoever.

Antiq. lib. 12. *cap.* 7, 8.

For the Iews have no dealings, &c.] *Ioſephus* writeth, that at *Samaria* was a Sanctuary opened by *Sanballat*, for all Renegado Jews, &c. The Jews therefore hated the preſence, the fire, the faſhion, the books of a *Samaritan*. Neither was there any hatred loſt on the *Samaritans* part; for if he had but touched a Jew, he would have thrown himſelf into the next water, clothes and all; both of them equally ſick of a *noli me tangere*.

Epiphan.

ἐυεργέτης.

Verſe 10. *The gift of God*] That is, Chriſt himſelf, called by St. *Paul*, *the benefit*, 1 *Tim.* 6. 2. Let him not be to us as *Iethers* ſword to him, which he drew not, uſed not; but as *Goliahs* ſword to *David*, *none to that*; None but Chriſt, none but Chriſt, ſaid that Martyr.

ἀπωθεῖσθε.

Verſe 11. *Sir, thou haſt no Bucket*] See how witty we are naturally, with our armed *dilemma's*, to reject grace offered, and with both hands as it were, to *thruſt away* from us eternal life, *Act.* 13. 46.

Verſe 12. *Our father Iacob*] *Ioſephus* tell us, that theſe *Samaritans*, whiles the Jews proſpered, would needs be their dear Couſens; but when they were in adverſity (as under *Antiochus*) they would utterly diſown, and diſavow them. They wrote to *Antiochus*, becauſe he tormented the Jews, to excuſe themſelves as none ſuch; and they ſtiled *Antiochus, the mighty God*; Oh baſeneſs!

Verſe 13. *Shall thirſt again*] So ſhall all they, *quibus avaritiæ aut ambitionis ſalſugo bibulam animam poſſidet.* He that ſeeks to ſatisfie his luſts, goes about an endleſs buſineſs. *Give, give*, is the Horſleeches language. The worldling hath enough to ſink him, not to ſatisfie him.

Verſe

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Verſe 14. *Shall never thirſt*] His lips water not after homely proviſion, that hath lately taſted of delicate ſuſtenance.

Clitorio quicunq; ſitim de fonte leváerit,
Vina fugit, gandetq; meris abſtemius undis. *Ovid Metamor. lib. 15.*

Verſe 15. *Sir, give me this water*] We would all have immortality, but here on earth. Some think ſhe jeers our Saviour here; who therefore in the next words arrouſeth her conſcience.

Verſe 16. *Go call thy husband*] It was a great favour in Chriſt to receive that ſinful woman, that waſhed his feet with her tears, and wiped them with her hair, and not to kick her out of his preſence, as the Phariſees expected. How much greater is this, to fetch in an idolatrous harlotry that fled from him, to entertain her that had rejected him? &c. Well might St. *Paul* ſay, that the *grace of our Lord is exceeding abundant*, or doth abound to flowing over, as the ſea eaſily over-floweth mole-hils. ὑπερπλεόναζεν. 1 Tim 1. 14.

Verſe 17. *I have no husband*] *Lucretius ait, quaſdam mulieres effugere unius viri torum, ut omnium fiant torus.* Sphinx Philoſ.

Ieſuita etiam ſunt
Connubiſanctifuga, clammeretricitega.

Verſe 18. *He whom thou now haſt*, &c.] Here he comes home to her conſcience; ſo muſt all that will do good on it, ſtriving not ſo much to pleaſe, as to profit. Bees are killed with honey but quickned with vineger. The Eagle though ſhe love her young ones dearly, yet ſhe pricketh and beateth them out of the neſt; ſo muſt Preachers drive men out of the neſt of pleaſure. *John Speiſer*, preacher at *Auſborough* in *Germany*, did his work ſo well at firſt, that the common ſtrumpets left the Brothel-houſes (then tolerated) and betook themſelves to a better courſe, *Anno* 1523. Yet afterwards he revolted to the Papiſts, and miſerably periſhed. Sculter. Annal. 118.

Verſe 9 *Sir, I perceive that thou art a Prophet*] To the *hid man of the heart*, the plain ſong ever makes the beſt muſick. The Corinthian Idiot, convinced of all, and having the ſecrets of his heart ript up by the two-edged ſword, *falls down upon his face, worſhiping God*, and reporteth that *God is in the Miniſters of a truth*. 1 Pet. 3. 4. 1 Cor. 14. 24, 25.

Verſe 20. *Our fathers*, &c.] No ſooner doth ſhe acknowledge him a Prophet, but ſhe ſeeks to be ſatisfied in a caſe of Conſcience. *Proh ſtuporem noſtrum!* Woe to our dulneſs.

Verſe 21. *The ſhall neither in this mountain*, &c.] *Herods* temple at *Jeruſalem* was ſo ſet on fire by *Titus* his ſouldiers, that it could not be quenched by the induſtry of man. And at the ſame time *Apollo's* Temple at *Delphi* was utterly overthrown by earthquakes, and thunderbolts, and neither of them could ever ſince be repaired. The concurrence of which two miracles (ſaith mine Author) evidently ſheweth, that the time was then come when God would put an end both to Jewiſh Ceremonies, and heatheniſh Idolatry: that the Kingdom of his Son might be the better eſtabliſhed. Godw. Antiq. Heb.

Verſe 22. *We know what we worſhip*] Chriſt alſo, as man, worſhippeth, being leſs then himſelf as God: Chriſt is worſhipped by Angels, as God, being greater then himſelf as man.

Ye worſhip ye know not what] And yet theſe *Samaritans* thought themſelves the only right worſhippers: As *Turks* hold themſelves the only *Muſulmans*, that is, true believers: as *Hermotimus* the *Stoick* in *Lucian*, thought his Sect the beſt of all other; as being ignorant of any other himſelf.

Verſe 23. *The Father ſeeketh ſuch*] Oh how ſhould this fire up our hearts to ſpiritual worſhip! that God ſeeks for ſuch, with, *Let me ſee thy face, hear thy voice*, &c. He ſolliciteth ſuitors. Cant. 2. 14.

Verſe 24. *God is a Spirit*] *Omnes nominis Iehova litera ſunt ſpirituale, ut denotetur Deum eſſe ſpiritum.* Though, to ſpeak properly, God is not a ſpirit. For firſt, ſpirit ſignifies breath, which indeed is a body; but becauſe it is the fineſt body, the moſt ſubtile, and moſt inviſible; therefore immaterial ſubſtances, which we are not able to conceive, are repreſented unto us under this name. Secondly, God is above all notion, all name. *Afri dicunt Deum ignotum Amon.* i. e. *Heus tu, quis es?* One being asked what God is; anſwered, *Si ſcirem, Deus eſſem.* That which *Auguſtine* ſaith concerning time (the meaſure of all our motions) may much more be ſaid concerning God, in whoſe hands are Alſted. Plut. lib. de Iſid. & Oſirid.

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Conf. 11. *cap.* 14. are all our times and motions: *Si nemo ex me quærat, scio: Si quærenti explicare velim nescio.* When I am not asked, methinks I know somewhat of him: But let me go about to say what he is, and I find I know nothing at all.

In spirit and truth] As opposed to formality and hypocrisie.

Verse 25. *I know that Messias*, &c.] As who should say, we are not altogether so ignorant as you would make us, *vet.* 23. A dead woman must have four men to carry her out, as the Proverb is: we are apt to think our peny good silver.

Verse 26. *I that speak unto thee*, &c.] No sooner do we think of Christ with any the least true desire after him, but he is presently with us. He invited himself to *Zacheus* his table, &c. *Tantum velis, & Deus tibi præoccurret*, said a Father.

Beza. Verse 27. *That he talked with the woman*] *Solum cum sola.* He might do that we must beware of, lest concupiscence kindle. *Abraham* may see *Sodom* burning, *Lot* may not.

Yet no man said] All ill thoughts, and sinister surmises, of superiors especially, are to be presently suppressed, and strangled in the birth.

Verse 28. *Left her water-pot*] She had now greater things in hand, better things to look after. As *Alexander*, hearing of the riches of the *Indies*, divided his Kingdom among his Captains.

Verse 29. *Come see a man*, &c.] Weak means may, by Gods blessing, work great matters. He can make the words of *Naamans* servants greater in operation, then the words of great *Elisha*, and by a poor captive girl bring him to the Prophet.

Verse 30. *Then they went out*] More to see the news, then else: as *Moses* his curiosity led him nearer the bush, where-hence he was called. It is good to come to the Ordinances, though but for novelty: absence is without hope. What a deal lost *Thomas* by being out of the way but once.

Verse 31. *Master, eat.*] *Animantis cujusq; vita in fuga est*, and must be repaired by nutrition, in a natural course. Only, we must eat to live, and not live to eat only, as belly-Gods.

1 Cor. 3. 3. Verse 32. *I have meat to eat, &c.*] *Abrahams* servant would not eat, til he had dispatcht his errand, *Gen.* 24. 33. When we are to wooe for Christ, we should forget our own interests and occasions, *Quærite primum*, &c.

Verse 33. *Hath any man brought*, &c.] Are not these yet carnal, and talk as men? How dull and thick brain'd are the best, till God rent the vail, and illighten both Organ and Object?

Job 23. 12. Mat. 21. 17. 23. Verse 34. *My meat is to do the will*,] *Job* preferred it before his *necessary food*, that that should keep him alive. So did Christ, when disappointed of a break-fast at the barren fig tree, and coming hungry into the City, he went not into a victualling-house, but into the Temple, where he taught the people most part of that day.

Verse 35. *Say ye not, there are yet three moneths.*] As who should say, ye so long for the time, that ye count how many moneths, weeks, days it is to harvest: Should ye not be much more sollicitous of such an heavenly harvest? These *Samaritans* do but hang for mowing, &c.

Verse 36. *That he that soweth*, &c.] That is, that both the Prophets *that sowed*, and the Apostles *that reaped*, &c. for the people were prepared by the writings of the Prophets to be wrought upon by the Apostles. The *Samaritans* also had the Bible, agreeing for most part, with that we have from the Jews The Copy of this *Samaritan* Bible was first brought from *Damascus* into Christendom by one *Petrus de Valle*, *An. Dom.* 1626.

Verse 37. *That saying true*, &c.] *Camerarius* recites the Senary at large.

Ἄλλοι μὲν σπείρει· ἄλλοι δ' ἄμητον ἀμήσουσι.

κεκοπιάκασι κοπιάω of κόπτω. Verse 38 *Other men have laboured*] Laboured even to *lassitude*, as the word signifies. The Ministry is not then an easie trade, an idle mans occupation. *Luther* was wont to say, *Sudor Oeconomicus est magnus, Politicus major, Ecclesiasticus maximus*: The householder hath somewhat to do, the Magistrate more, but the Minister most of all.

Verse 39. *For the saying of the woman.*] An unlikely means to effect so great a matter. But what's that to the Almighty? So *Junius* professeth, that the very first thing that turned him from Atheism, was conference with a Countrey man of his, not far from *Florence*. The next was, the Majesty of the Scriptures, which he observed in *Joh.* 1.

Act. and Mon. fol. 767. So for our fore-fathers in times of Popery, Mr. *Fox* observeth, that by the reading of *Chaucers* books, some were brought to the knowledge of the truth. And in that rarity of

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or books, and want of teachers, this one thing I greatly marvel at (ſaith he) to note in the Regiſters, and conſider how the word of God did multiply ſo exceedingly, as it did amongſt them. For I find that one neighbour reſorting to, and conferring with another, eſtſoons, with a few words of their firſt or ſecond talk, did win and turn their minds to that, wherein they deſired to perſwade them, touching the truth of Gods word & Sacraments. *Ibid.* 750.

Verſe 40. *Were come unto him.*] We no ſooner believe, but we would fain ſee, and be brought *à ſpe ad ſpeciem.*

Verſe 41. *Becauſe of his own word.*] This is it alone that is the foundation of faith, and converts the ſoul, *Pſal.* 19 7. That of good wives winning their husbands, 1 *Pet.* 3. 1. is meant by way of preparation only in general. And that of winning a ſoul by private admonition, *Jam.* 5. *ult.* is meant of perſwading them to ſome good duty, or to receive ſome truth, or to forſake ſome one evil or error.

Verſe 42. *Not becauſe of thy ſaying.*] Properly, *becauſe of thy prittle-prattle.* So perhaps it ſeemed to ſome of them at firſt, who believed indeed when they heard him. *Plato* gives a good rule, Conſider not ſo much τὶς as τὶ, *who* ſaith, as *what* is ſaid. Prejudicate opinion bars up the underſtanding: muddy water in a veſſel cauſeth the beſt liquor to run over. Διὰ τὴν σὴν λαλίαν, *propter loquacitatem tuam.* *Intùs exiſtens prohibet alienum.*

Verſe 43. *After two days he departed.*] Though never ſo much made of, we muſt away, when there is ſomething elſewhere to be done for God.

Verſe 44. *Jeſus himſelf teſtified.*] Had teſtified, when he was caſt out at *Nazareth*: therefore he came no more there. A Miniſter that can do no good on't in the place where he lives, is bound to remove, though the fault be not in him, but the people, ſaith an Interpreter here, otherwiſe (if for ſelf-reſpects he there abide) it is to be feared that he wil loſe his gifts, and either fall into errors and hereſies, or prove but a dull and dry Doctor. *Metuendum eſt ne donum quod acceperis, amittas vel degeneres in errores, vel hæreſes, vel ſi rectineas puritatem doctrinæ, evadis tamen frigidus & aridus doctor* Rolloc. *in loc.*

Verſe 45. *The Galileans received him.*] Though thoſe of *Nazareth* would not, others did. He that is ſent and gifted by God, ſhall have one where or other to exerciſe his gifts, as the *Engliſh* exiles at *Geneva*, *Zurich*, &c. as *Zanchius*, when he could not reſt at *Argentina*, was received at *Clavenna*. Zanch. *Miſcel. epiſt. dedicat.*

Having ſeen all the things he did, &c.] Chriſts miracles were as the Sermon-bell, that called them together. Theſe the men of *Nazareth* alſo had ſeen, but with prejudice, and therefore to no profit.

Verſe 46. *A certain Nobleman.*] One that belonged to the King: for ſo the vulgar flatteringly ſtiled *Herod* the Tetrach. Few Noble-men came to Chriſt: this, not till he was driven to him, by his ſons ſickneſs: *Not many noble are called*: if any, they are as black Swans, and thinly ſcattered in the firmament of a State, even like Stars of the firſt magnitude. Βασιλικὸς. A Royaliſt. 1 Cor. 1. 20.

Verſe 47. *Beſought him that he would*, &c.] Even *Darius* King of *Perſia*, can give order for prayers to be made at *Jeruſalem*, for the *Kings life and his ſons* (*Ezra* 6. 10.) when he had ſeen divers of his children die before him, as *Cteſias* relateth.

Verſe 48. *Except ye ſee ſigns*, &c.] Our Saviour firſt chides him, and upon his welbearing of that, accommodates him. He ſaw the Courtiers unbelief more dangerous to his ſoul, then the diſeaſe could be to his ſons body.

Verſe 49. *Sir, come down.*] He fumes not at reproof (as many great ones would have done, *Tange montes, & fumigabunt*) but *ſuffers the word of exhortation*, being ſubdued thereunto by affliction. Heb. 13.

Verſe 50. *Thy Son liveth.*] Is in very good health: for *non eſt vivere, ſed valere vita:* So God is better to us oft-times, then our prayers, then our hopes. *Martial.*

Verſe 51. *Thy ſon liveth.*] So the ſon was reſtored by his fathers faith. It is a benefit to be born of good parents. Perſonal goodneſs is profitable to poſterity.

Verſe 52. *Then enquired he*, &c.] By a ſweet providence, that God might be the more glorified, and the mans faith confirmed. *All things co-operate*, &c. *Rom.* 8. 28. So at the ſame time, wherein the States of *Germany*, (after long debate) concluded for the truth of the Goſpel. *Luther* came leaping out of his cloſet where he had been praying (though many miles diſtant) with *vicimus, vicimus* in his mouth So *Muſcleborough* field was woon by the *Engliſh*, the ſelf-ſame day and hour, wherein thoſe *Balaams*-blocks (idolatrous images) were burnt at *London*, by order of Parliament. *Act. and Mon.* fol. 663.

Verſe 53. *And he himſelf believed.*] With a juſtifying faith, introduced at firſt by a common faith.

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Verse 54. *This is again the second miracle*] God keeps count of what he doth for us, and will call us to a reckoning. Should not we keep a regiſter? *Write up the noble acts of the Lord?* Make a Catalogue of them, ſuch an one as was that *Judg.* 10. 11, 12? Did not I deliver you from the *Egyptians*, and from the *Amorites*, and from the children of *Ammon*, and from the *Philiſtims*? The *Zidonians* alſo, and the *Amalekites*, and the *Maonites* did oppreſs you, and ye cried unto me, and I delivered you out of their hand. According to this form, and many the like in ſacred Scripture, we ſhoulld Poliſh and Garniſh, Embroyder and Embelliſh the *Magnalia Dei*, great works of God: For elſe we undervalue them, which he will not bear with.

Chap. V.

Verſe 1. *A feaſt of the Jews.*]

This was the feaſt of Pentecoſt. Others ſay, the Paſſeover, which came but once a year. The true Chriſtians (for whom the true Paſſeover was ſacrificed, 1 *Cor.* 5. 9.) keep a continual feaſt, or *holy-day*, with the unleavened bread of ſincerity and truth, *ver.* 8. *Diogenes* could ſay, That a good man keeps holy-days, and hath gaudies all the year about, *Exod.* 5. 1. *Let my people go, that they may hold a feaſt unto me*, In other meſſages it is, *that they may ſerve me.*

τὴν ἑορτὰν ἄγομεν

πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται. *Laert.*

Verſe 2. *Having five porches,*] Built, belike, by ſome well-affected perſons, at the motion of Gods Miniſters, for the uſe of ſuch impotent folk, as here lay looking and languiſhing at Hopes Hoſpital: Like as King *Edward* the ſixth, was moved by a Sermon of Biſhop *Ridleys*, touching works of Charity, to grant his two Houſes in *London*, Bridewell and the Savoy, for ſuch like good uſes: together with lands and monies for their maintenance.

K. *Edward* 6. his life, by Sir *I. Heyw.* p. 169. &c.

Verſe 3. *Of impotent folk.*] That had tried all other ways, and could not otherwiſe be cured, *Omnipotenti medico, nullus inſanabilis occurrit morbus.*

Iſidor.

Verſe 4. *For an Angel went down.*] The miracle of this pool was granted to the Jews, partly to ſtrengthen them in the true worſhip of God under the perſecution of *Antiochus*, in the fail of Prophecie: partly to retain them in their religious courſe of Sacrificing to the true God, againſt the ſcoffs of the *Romans* (that were now their Lords.) Such a vertue being given to that water, wherein their Sacrifices were wont to be waſhed. See a more Soveraign bath then this, *Zech.* 13. 1. an ever-flowing, and over-flowing fountain, not for one at once, as here, but for all that come, they may waſh and be clean, waſh and be whole.

At a certain ſeaſon,] Once a year only, ſaith *Tertullian.* Others (more probably) at all their great feaſts, when the people met out of all parts at *Jeruſalem*, taking κατὰ diſtributively, as *Mat.* 27. 15.

Semel quotannis. Terd.

Troubled the Water] Not in a viſible ſhape, likely; but as it appeared by a viſible troubling of the waters, and a miraculous healing of the diſeaſed. But that troubled waters ſhould do cures, was the greater wonder: ſith holy-wells (as they call them) and waters that heal, are commonly moſt calm and clear. It was a witty alluſion hereunto of him that ſaid, Angels trouble the clear ſtream of Juſtice at certain times.

Verſe 5. *Thirty and eight years.*] A long while to be in miſery: but what is this to eternity of extremity? We need have ſomething to mind us of God, to bring us to Chriſt. King *Alured* prayed God always to ſend him ſome ſickneſs, whereby his body might be tamed, and he the better diſpoſed and affectioned to God-ward.

Verſe 6. *And knew that he had been,* &c.] Chriſts eye affected his heart, he could not but ſympathize, and ſuccor this poor creeple, out of his meer *Philanthropy*, which moveth him ſtill μετριοπαθῶν, to ſhew mercy according to the meaſure of our miſery, whereof he bears a part, *Heb.* 5. 2.

Lam. 3.

Verſe 7. *I have no man, &c.*] He looked that Chriſt ſhould have done him that good office; and could not think of any other way of cure. How eaſie is it with us to meaſure God by our model, to caſt him into our mould, to think we muſt needs go our way to work?

verſe

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Verſe 8. *Riſe, take up thy bed,* &c.] A ſervile work upon the Sabbath day. This our Saviour here commends, not as a ſervile work, but for confirmation of the truth of a miracle, greatly tending to Gods glory: like as another time, he bad them give meat to the Damoſel he had raiſed, not for any neceſſity, but to enſure the cure.

Verſe 9. *And immediatly the man.*] Chriſts words are operative (together with his commands there goes forth a power, as *Luk.* 5. 17.) So they were in the Creation, *Gen.* 1. So they are ſtill in Regeneration, *Iſa.* 59. 21. *Dei dicere, eſt officere.*

Verſe 10. *It is the Sabbath, it is not lawfull,* &c.] *Verè, ſed non ſincerè,* It more troubled them, that Chriſt had healed him, then that the Sabbath had been broken by him. The poorer *Swedes* always break the Sabbath; ſaying, that its only for Gentlemen to keep that day.

Verſe 11. *He that made me Whole,* &c.] So it ſeems, Chriſt had healed him, in part, on the inſide alſo: and given him a ready heart to obey, though it were *contrà gentes,* as they ſay.

Verſe 12. *What man is he.*] Not that made thee whole, but that bad thee take up thy bed, &c. They diſſembled the former, and inſiſted only upon the later, which ſhews the naughtineſs of their hearts.

Verſe 13. *Had conveyed himſelf away.*] Leſt by his preſence, that work ſhould be hindered. True goodneſs is publick-ſpirited, though to private diſadvantage; and works for moſt part unobſerved, as the engine that doth all in great buſineſſes, is oft inward, hidden, not taken notice of.

Verſe 14. *Findeth him in the Temple,*] Praiſing God, likely, for his unexpected recovery. So *Hezekiah*; the firſt work he did when off his ſick-bed, *Iſa.* 38. 22.

Behold thou art made Whole, &c.] Here is, 1. *Commemoratio beneficii.* 2. *Commonitio officii.* 3. *Comminatio ſupplicii. Ingentia beneficia, ingentia flagitia, ingentia ſupplicia.* *Magdeburgenſ. præf. ad cent. 4.*

Verſe 15. *Told the Jews.*] Of a good intent, ſurely, to honor Chriſt: however it were taken by the ſpiteſull Jews, *Probi ex ſuâ naturâ cæteros fingunt.* The Diſciples could not imagine ſo ill of *Judas,* as it proved. *Mary Magdalen* thought the Gardner (who ever he were) ſhould have known as much, and loved Jeſus as well as ſhe did.

Verſe 16. *Therefore did the Jews perſecute Jeſus.*] This he fore-knew would follow, and yet he forbore not. In the diſcharge of our conſciences (rightly informed and regulated) we muſt not ſtand to caſt perils: but do our duties zealouſly, what ever come of it. This courage in Chriſtians, Heathens counted obſtinacy, but they knew not the power of the Spirit, nor the privy armor of proof that Saints have about their hearts.

Verſe 17. *My Father worketh.*] Yet without labor or laſſitude, in conſerving the whole Creature. This he doth every day, and yet breaketh not the Sabbath; *Ergo nec ego.*

Verſe 18. *The Jews ſought the more.*] Perſecution is (as *Calvin* wrote to the French King) *Evangelii genus,* the bad *genius,* the Devil that dogs the Goſpel. *Eccleſia hæres crucis* (ſaith *Luther.*) Truth breeds hatred, ſaith the Heathen, as the fair *Nymphs* did the ill-favoured *Fauns* and *Satyrs.* *Veritas odium parit. Ter.*

Verſe 19. *The Son can do nothing, &c.*] He denies not himſelf to be the Son, though they quarrelled him: but ſweetly ſets forth the Doctrine of his Deity, which they ſo much ſtomacked, and ſtumbled at.

Verſe 20. *For the Father loveth the Son*] This noteth that eternal power of doing miracles, that is in Chriſt. As that which follows, *He will ſhew him greater works,* &c. is to be referred to the declaration of that his power.

That ye may Wonder] Though ye believe not; for ſuch was the hardneſs of their hearts grown; as neither miniſtery, miſery, miracle, nor mercy could poſſibly mollifie: *Behold, ye deſpiſers, and wonder, and periſh,* Act. 13. 41.

Verſe 21. *Raiſeth up the dead*] Bringing them from the jaws of death, to the joys of life: which none can do but God alone.

Verſe 22. *The Father judgeth no man*] *viz.* The Father alone, but by the Son, to whom all judicatory power is committed.

Verſe 23. *He that honoreth not the Son*] As Jews and Turks do not. Nor Papiſts, that (upon the matter) deſpoil him of his threefold office, and ſo deny the Lord that bought them.

Verſe 24. *He that heareth my Word*] As death came into the world by the door of the

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the ear, so doth life eternal, *Isa.*55.3. God was in the still voice, and the Oracle bad, *Hear ye him*, Mat. 17.

Verse 25. *The dead shall hear the voice*] The dead in sins shall believe the promises, and shall live the life of grace here, and of glory in Heaven.

Verse 26. *So hath he given to the Son*] What wonder then, if faith, apprehending the infinite fountain of life, derive thence some rivolet of life, and apply the same to us, for spiritual quickning?

ὅτι id est καθότι, Beza.

Verse 27. *Because he is the Son of man*] Or, as he is the Son of man. By vertue of the hypostatical union, his manhood came as neer to God as could be. He had the best natural parts both of mind, *Isa.* 11. 2,3. and body, *Psal.* 45. 2. and the best supernatural, whereby he found favour also with God, *Luk* 2.52. for he had more neer familiarity with the Godhead, then ever had any creature; together, with a partner-agency with his Godhead, in the works of mediation, 1 *Tim.*2.5. In the state of exaltation, the Manhood hath, 1. Excess of glory. 2. The grace of adoration together with the Godhead. 3. Judiciary power, as here, and *Act.*17.30.

Mirari decet, non rimari.

Verse 28. *Marvel not at this*] And yet who can but marvel at this great mysterie of godliness, whereat Angels stand amazed? yea, whereat he himself wonders: and therefore cals his own name Wonderfull, *Isa.*9. 6. It is truly affirmed of Christ, that he is created, and uncreated, without beginning, and yet began in time, a Jew according to the flesh, and yet God blessed for ever, &c. The manner hereof is to be believed, not discussed; admired, not pried into, &c.

1 Thes.4. 16. *His voice*] Put forth by the Ministry of mighty Angels, and called by the Apostle κέλευσμα; a metaphor from Water-men, who call upon one another, and strike oars together, as it were with one consent.

Verse 29. *They that have done good*] *In die judicii, plus valebit conscientia pura, quàm marsupia plena.* Bern. *Dan.* 12. 1, 2. Though other things be darkly delivered; yet when the Jews were to lose land, and life, the Resurrection is plainly described. So *Heb.* 11. 35.

Cic. quartà in Verrem.

Unto the resurrection of damnation] As *Pharaohs* Baker came forth to be hanged, when the Butler was exalted. Good therefore is the counsel given us by the heathen Orator, *Ita vivamus, ut rationem nobis reddendam arbitremur.* The wicked shall come forth of their graves like filthy Toads, against that terrible storm, *Psal.*9. The Elements shall melt like scalding lead upon them, *&c.* 2 *Pet.* 3.

Verse 30. *I can of mine own self do nothing*] But by the power communicated unto me, in that eternal generation.

As I hear] So *ver.*19. *as I see*, which *Beza* understandeth to be spoken in respect of his humane nature, as it is hypostatically united to the Divine.

Verse 31. *My witness is not true*] *That is*, fit, firm, valid, *foro humano. Concessio Rhetorica.* Beza.

Virtutis stragulam pudefacis, said *Diogenes*, to *Antipater*; who being vicious, wore a white cloak.

Verse 32. *There is another that beareth witness*] God the Father, by this miracle wrought upon the impotent man. Give we real Testimony to our profession by our practice. *Mallem obedire quam miracula facere*, said *Luther*. Profligate professors, do put Religion to an open shame.

Verse 33. *Ye sent unto John*] As unto an Oracle: But when his answer pleased you not, you rejected it, of meer obstinacy and malice to my person and office. There is an odious unthankfulness in unbelief: For it rebelleth against the light, rejecteth the medicine, refuseth to be reformed, hateth to be healed. Wine is a strong remedy against hemlock: Yet mingled with it, doubleth the force of the poison: So it is with the word of life when mingled with unbelief.

Verse 34. *That ye might be saved*] This was that he sought in all his Oracles and Miracles. Salvation properly notes the privative part of our happinness; because it is easier to tell from what we are saved, then to what.

Nazianz.

Act. and Mon. fol. 1782.

Verse 35. *He was a burning*, &c.] Burning in himself, and shining to others: or as it was said of *Basil*, thundering in his Doctrine, and lightning in his life. And of *Rogers* and *Bradford*, that it was hard to say, whether there were more force of eloquence and utterance in preaching, or more holiness of life and conversation to be found in them. Like *Aaron*, they had Pomegranates for savour, as well as Bells for sound.

For a season to rejoyce] But he soon grew stale to them; so that they made no more reckoning

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reckoning of him, then of a *reed shaken with the wind* Mat. 11. 7. *Principes favebant Luthero, sed jam iterum videtis ingratitudinem mundi erga ministros, &c.* said good *Melancthon*, in the year of Grace, 1559.

Verse 36. *The works which the Father hath given me*] Loe, Christ accounts his work *a gift*: So *Joh.* 17. 4.

The works that I do, bare witness] Let our works likewise speak for us, *Mat.* 5. 16. as they did for the Primitive Christians; of whom *Athenagoras* (their Embassador to the Emperor) boldly saith; No Christian is evil mannered unless it be such as dissemble themselves to be Christians. And *Justin Martyr* confesseth of himself; that beholding the piety of Christians life, and constancy in death; he gathered, that it was the true Religion that they professed. *Non aliunde noscibiles quam ab emendatione vitiorum*, saith *Tertullian* of the Christians of his time. And *Chrysostom* speaketh of some in his days, whose lives were Angelical, they so walked up to their principles.

Verse 37. *Hath born witness of me*] By the voice from Heaven, and the descending of the holy Ghost in the shape of a Dove, *Mat.* 3. yet ye have neither heard his voice, nor seen his shape. Who so blind as he that will not see?

Verse 38. *And you have not his Word abiding in you*] *As an ingraffed Word*: ye have heard it, but with your bodily ears only, with those gristles that grow upon your heads: ye have not drawn up the ears of your minds, to the ears of your bodies, that one sound piercing both, ye might believe; ye have not mixt the word with faith in your hearts, as in a Vessel, &c.

Verse 39. *Search the Scriptures*] *Audite sæculares, comparate vobis Biblia, animæ pharmaca*, saith *Chrysostom*. But Bibles lye (like old Almanacks) moulding in corners, whiles play-books (the Devils Catechisms) are even worn out with over-diligent perusal. It is a sad complaint which Reverend *Moulin* makes of his Countrymen, the *French* Protestants; whiles they burned us, saith he, for reading the Scriptures we burnt with zeal, to be reading of them. Now with our liberty, is bred also negligence and disesteem of Gods Word. Is it not so also with us?

They are they which testifie of me] The Babe of *Bethlehem* is bound up in these swathing bands. He is both *Author* and *Matter* of the Scriptures, and is therefore called *the Word*. The dignity of the Scriptures (saith one) and the Majesty of Christ mutually look on one another; as the Sun doth on the Stars, and the Stars on the Sun. For as the excellency of the Sun appears by the glory of the Stars, to whom it giveth light: So the Majesty of Christ is manifest by the Scriptures, to whom he giveth credit. On the otherside, as the glory of the star is magnified, because it is the light of the Sun: so the credit of the Scripture is exalted, because they concern the Son of God.

Verse 40. *Ye will not come to me*] Though clearly convinced by the Scriptures. See their obstinacy and malice. *Amos* compareth such untamable, untractable, masterless monsters, to horses running upon a rock, where first they break their hoofs, and then their necks.

Verse 41. *I receive not honor from men*] *q. d.* I need you not, though I complain you come not to me. It is for your sakes that I seek to you; Christ could be happy, though all men should miscarry: as the Sun would shine, though all the world were blind. He seeks not ours, but us.

Verse 42. *Ye have not the love of God*] Though ye pretend zeal for his glory, to your opposing of me, yet there is *aliud in titulo, aliud in pyxide*. Hypocrites are like *Egyptian* Temples, beautiful without, but within, some Cat or such like thing to be worshipped.

Verse 43. *Him will ye receive*] As they did *Barchochab*; and that *Pseudo-Moses* (the Devil he was) that cozened so many of them in *Crete*, *An. Dom.* 434. perswading them to cast themselves after him into the Sea, which should part, and make them way into their own Countrey again, whereby many of them perished.

Verse 44. *Which receive honor one of another*] Faith empties a man of himself, purgeth upon ambition, and is an act of the will; else the seeking of praise with men, could be no impediment to the act of believing. Surely, as *Pharaoh* said of the *Israelites*, they are entangled in the Land, the wilderness hath shut them in: so may we say of many, they are entangled in the Creature, the world hath shut them in, they cannot come to Christ. They are shut up in the Cave of the world, as those five Kings in a Cave, *Josh.* 10.

Ego ad Choros, to dance a galliard. It was a formal toy, or jollity rather. Joh Manl. *loc. com.* 698.

Οὐ δεῖ τοὺς Χριστιανοὺς ἀπὸ τῶν λόγων ἐπιγινώσκεσθαι ἀλλὰ τῶν ἔργων. Athan. Tert. *ad Scapulam.*

Isa. 42. 19.

Jam. 1. 21.

Moulins Theophilus, *p.* 278.

Amos 6. 12.

Func. Chron.

Josh. 10. 18.

have

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have hardneſs of heart, as a great ſtone, rolled to the mouth, and honors, riches, and pleaſures, as ſo many keepers, &c.

Verſe 45. *Do not think that I*] That is, that I only.

Even Moſes] So your faithful Miniſters (whom men pretend to love and reverence, but obey not their Doctrine) theſe ſhall judge you.

Verſe 46. *For he wrote of me*] Both clearly and myſtically, in the many ſacrifices and ceremonies of the Law. Whence *Theodoret* calleth *Moſes*, the main Ocean of Divinity, out of whom all the Prophets and Apoſtles have watered their ſeveral gardens. And *Pareus* cloſeth up his Commentary upon *Geneſis*, with theſe words, *Quicquid Scripturarum ſacrarum deinc ſequitur, hujus eſt Commentarius.*

τὸν τῆς Θεολογίας Ὠκεανὸν, ἐξ ὅπερ πάντες πόταμοι καὶ πάσα θάλαττα. *Serm. 2. de prin.*

Verſe 47. *But if ye believe not his writings*] He that will not take Gods word in one place, will take it in no place.

Chap. VI.

Verſe 1. *After theſe things*]

i. e. A Good while after; *Herod* having beheaded the Baptiſt, and being perplexed at the fame of Jeſus, whom therefore he deſired to ſee, but for an evil purpoſe, *Luk.* 9. 8, 9.

Verſe 2. *And a great multitude followed him*] Though he went privately into a deſert place belonging to *Bethſaida*, *Luk* 9. 10. The Sun of righteouſneſs could not be hid, for he had *healing in his wings*, Mal. 4. 2.

Verſe 3. *And Jeſus went up into a mount*] See the Note on *Mat.* 5. 1. He would have been private till the Paſſeover, and refreſhed himſelf with his Diſciples: But ſeeing God had now put a new opportunity into his hands of benefiting many, he would not neglect it.

Verſe 4. *And the Paſſeover*] The third Paſſeover (likely) after his Baptiſm. And this might occaſion him to ſpeak of the ſpiritual eating of himſelf the true Paſchal: For even *Chriſt our Paſſeover was ſacrificed for us*, 1 Cor. 5. 7.

Verſe 5. *He ſaith unto Philip.*] The People took no thought for food. Chriſt doth it for them. And ſurely if he ſo far provided for thoſe, that out of a ſudden motion, and no great good intention came out after him, can we think he will be wanting to thoſe that ſeek him conſtantly, and with full purpoſe of heart adhere unto him?

Verſe 6. *And this he ſaid to prove him*] To diſcover him to himſelf: For that a man is in truth that he is in a temptation. See the Note on *Mat.* 14 17.

Verſe 7. *Two hundreth penny-worth*] And where will you have half the money? Send them away therefore, rid your hands honeſtly of them, and let us reſt and refreſh our ſelves, as we reſolved to do when we firſt retired hither. Thus He.

Verſe 8. *One of his Diſciples*] He uttered the ſenſe of all the twelve, (*Mar.* 6. 37. being no whit wiſer then the reſt, though the eldeſt Diſciple of them all, *Joh.* 1.

Via tuta by Sir *Hump. Linde. p.* 164. Heyl. Geo. p. 533.

Verſe 9. *Five Barley loaves, and two ſmall Fiſhes*] Was not *Tyraboſco* hardly driven; when, from theſe five loaves, and two fiſhes, he concluded ſeven Sacraments? So in the ſecond Council of *Nice* under *Irene*, *John* (one of the Legates of the Eaſtern-Churches) proved the making of Images lawful, becauſe God had ſaid, *Let us make man after our own Image.* A ſound argument to overthrow one of Gods Commandments, and yet it prevailed.

Verſe 10. *Make the men ſit down*] And they did ſo, though they ſaw no ſenſe for it. This kind of blind obedience is very acceptable: *Clauſis oculis Deum ſequi debemus ducem.* We muſt wink and put our ſelves into Gods hand to be led whither he pleaſeth.

Verſe 11. *He diſtributed to the Diſciples*] Theſe five loaves, (by a ſtrange kind of Arithmetick) were multiplied by diviſion, and augmented by ſubſtraction. The *Macedonians* found, that not *getting*, but *giving*, is the way to thrive, 2 *Cor.* 9. 8. *Ex fame quæſtum captabat Joſephus; & benignitate ſua emit Egyptum: Nos etiam cœlum.* So in ſpiritual alms and good offices: Gods gifts grow in the hands of them that employ them, *to feed many. Salienti aquarum fonti undas ſi tollas, nec exhauritur, nec extenuatur,*

D. Beddingf.

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nuatur, ſed dulceſcit. Scientia, docendi officio, dulcedinem ſentiat, non minutias.

Verſe 12. *When they were filled*] See the Note on *Mat.* 14.20.

Verſe 13. *Filled twelve baskets*] See 1 *King.* 17.15,16. and *Mat.* 14.20. with the Note.

Verſe 14. *This is of a truth, that Prophet*] Yet anon they are at it, *what ſign ſhewest thou?* that you may know them to be the Phariſees Diſciples. Of whoſe ſour leaven alſo, that in the next verſe ſavours; where they would needs take him by force, to make him a King. They could not imagine a Meſſias, that had not an earthly Kingdom. Verſe 30.

Verſe 15. *Take him by force*] Superſtition will needs obtrude upon Chriſt will worſhip, whether he will or no, and deſpite him with ſeeming honors, as the *Lycaonians* would needs have ſtollen a Sacrifice upon *Paul* and *Barnabas*; and the Salvages of *Nova Albion*, upon Sir *Francis Drake*, and his company, at their parting with them. They had ſet it on fire ere we were aware, ſaith he; we laboured by all means to with-hold, or with-draw them, but could not prevail; till at length we fell to prayers, and ſinging of Pſalms, whereby they were allured immediatly to forget their folly, and leave their ſacrifice unconſumed, ſuffering the fire to go out; and imitating us in all their actions, they fell a lifting up their hands and eyes to heaven, as they ſaw us to do. The world encompaſſed by Sir *Francis Drake*, p. 81.

Verſe 16. *His Diſciples went down to Sea*] By Chriſts own command, *Mat.* 14.22. *Mar.* 6.45. yet they met with a ſore ſtorm. So may the beſt with trouble, in their moſt lawfull employments, *Pſal.* 34.18. But theſe make them look to their tackling, patience; to their anchor, hope; to their helm, faith; to their card, the Word; to their Captain, Chriſt, who is ever at hand.

Verſe 17. *Jeſus was not come to them*] This was worſe to them then the ſtorm. It was woful with *Saul*, when the *Philiſtims* were upon him, and God would not come at him, nor anſwer him. So when danger or death is upon a man, and God is far from him. That doom, *Jer.* 16.13. *I will not ſhew you favor*, was worſe then their Captivity. 1 S. m. 28.15.

Verſe 18.] See the Note on *Mat.* 14.24.

Verſe 19, 20. *They were afraid*] See *Mat.* 14.26,27.

Verſe 21. *Immediatly the ſhip was at land*] A dying Saint hath no ſooner taken death into his boſom, but he is immediatly landed at the Key of *Canaan*, at the Kingdom of heaven. *Fugiendum eſt ad clariſſimam patriam: ibi pater, ibi omnia*, ſaid *Plotinus* the Platoniſt. *Aug. de civ. Dei. lib.* 9 c. 16.

Verſe 22. *On the other ſide of the Sea*] The Lake of *Genazareth*: over the which thoſe were ſaid to paſs, that paſſed ſome Creeks or Bays to go the nearer way.

Verſe 23. *After that the Lord had given thanks*] See the Note on *Mat.* 14.19.

Verſe 24. *Seeking for Jeſus*] But not for Jeſus ſake. See *ver.* 25.

Verſe 25. *Rabbi, when cameſt thou hither?*] This queſtion they moved, not ſo much to learn what they knew not, as to make ſhew of what they knew before. But two things make a man truly vertuous: Good actions and good aims. *Finibus non officiis à vitiis diſcernuntur virtutes*, ſaith *Auguſtine*: The end maketh or marreth the act. *Chriſtus opera noſtra non tam actibus quam finibus penſat*, ſaith another. The glory of God ſhould conſume all ſiniſter ends, as the ſun-light puts out the fire, or as *Moſes* his Serpent ſwallowed up the Sorcerers Serpents. *Ambroſ.* *Zanch.*

Verſe 26. *Becauſe ye did eat of the loaves*] More then for love, *Vix diligitur Jeſus propter Jeſum*, Aug. But as the mixt multitude came out of *Egypt* with *Iſrael* for a better fortune, and as he *Mat.* 20.13. *Agreed for a penny*. As the Harlot looks to the love-tokens more then to the Donor; ſo was it here. Worldlings, *Ubi non vident quæſtum, rident Chriſtum: Ubi datur ut edant, adduci poſſunt, ut credant*: they ſerve not the Lord Jeſus Chriſt, but their own bellies.

Haud facilè invenias multis è millibus unum
Virtutem pretium qui putet eſſe ſui.

Verſe 27. *Labour not for the meat, &c.*] When *Baſil* was tempted with money and preferment, he anſwers, *Pecuniam da quæ permaneat, ac continuò duret, gloriam quæ ſemper floreat*. The faſhion of this world paſſeth away, as the water of a River that runs by a City, or as a fair picture drawn upon the Ice that melts away with it. Men come to the worlds felicities, as to a Lottery, with heads full of hopes, but return with hearts full of blanks.

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Labour for the meat that endureth] We may not dream of a delicacy in Gods ways, or think that good things will drop out of the clouds to us, as Towns were said to come into *Timotheus* his toyls, whiles he slept. We must be at pains for Heaven. *Laborandum* was one of the Emperors Motto, and may be every Christians. Strive they must even to an agony, ere they can get into the strait gate: together with our stooping, there must be a certain stripping of our selves.

Plut. in Sylla. Reuss. Symb. Ἀγωνίζεσθε *Luk.* 13. 24.

Verse 28. *That we might work*] We would still be working, weaving a Web of righteousness of our own, spinning a thred of our own to climb up to heaven by; that we might say with the Spider, *Nulli debeo*; and with that Popish merit-monger, *Cœlum gratis non accipiam.* I will not have heaven of free-cost. Men would have heaven as a Purchase. *I would swim through a Sea of Brimstone*, said one, *that I might come to heaven at last.* But those that cry *Hæc ego feci*, *Luther* wittily calls the Devils *Faces*: as those that seek to be saved by their good works, He fitly calls the Devils *Martyrs*: because they suffer much, and take much pains to go to hell. Let us all take heed of this peece of natural Popery: and learn to be in duty in respect of performance, and yet out of duty in respect of dependance. We are all apt to do otherwise: and like broken chapmen, we would still be chaffering, if but for small matters: and think to be saved for a company of poor beggarly businesses.

Verse 29. *This is the work of God*] The τὸ ἔργον. It is an easie matter to believe (thinks the worldling) but he that goes about it, shall find it as hard a work to believe the Gospel, as to keep the Law. For God must enable to both. *Non minus difficile est nobis velle credere* (saith *Beza*) *quam cadaveri volare.* We believe with much conflict, saith another. The combat was not so great betwixt *Michael* and Satan, about *Moses* dead body, as between Satan and the believer, concerning Christs living body. Faith is fain to tug and wrestle for it, till it sweat again.

Rogers of Faith. Bez. Confess. pag. 22. *Dike of the deceitf. heart.*

Verse 30. *What sign shewest thou?*] *sc.* From heaven; Such as *Manna* was (see the Notes on *Mat.* 12. 38.) for otherwise, they wanted for no signs. But Christ Doctrine discontented them: And hence these peevish questions, or cavils rather, all to slip coller: In the Kingdom of *Congo* in *Afrike*, the *Portugals*, at their first arrival, finding the people to be heathens, and without God, did induce them to a profession of Christ, and to be baptized in great abundance, allowing of the principles of Religion: untill such time as the Priests pressed them to lead their lives according to their profession: Which the most part of them in no case enduring, they returned back again to their Gentilism, forgetting also soon after the very names they received, when they were baptized.

Abbots his Geog. Breerw. Enq.

Verse 31. *Our Fathers did eat Manna in the Desart*] Here they bewray themselves, and confirm what our Saviour had said of them, *ver.* 26. *viz.* that they followed him only for provender. *Sic sorex suo perit indicio.* So the fish *Sepia* is discovered and taken by the black colour that it casteth up, purposely to conceal it self.

Verse 32. *I am the true bread*] Whereof *Manna* was but a type: *Manna* is said to have all sorts of good tasts in it: Christ hath so to his. *Manna* descended in the dew: so doth Christ in his word Preached. See *Exod.* 16. 14, &c. *Num.* 11. 7, &c. with the Notes.

Verse 33. *Which came down from heaven*] From the highest heaven, (not out of the middle region of the air only, as *Manna*) and is the true *Ambrosia.*

Verse 34. *Lord evermore give us this bread*] This they speak jearingly, as the woman of *Samaria* did in like case, *Joh.* 4. 15.

Verse 35. *I am that bread of life*] Christ, passing by that bitter scoff of theirs, proceeds to teach them. The servant of the Lord must *not strive, but be gentle unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves, &c.* 2 Tim. 2. 24.

Shall never hunger] That is, shall never be painfully or despairingly hungry, utterly destitute of grace and glory: But shall continually feed at the feast of a good conscience, and at length sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of Heaven.

Verse 36. *Ye have seen me*] But not savingly. Your understandings have been gilded over with a common kind of supernatural light, *Heb.* 6. 4. but not to a *transmentation.* You have seen me as a traveller seeth the Pomp and Splendor of a forrain Court,

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Court, or as men see far Countries in Maps, with an intuitive insight, &c.

Verse 37. *All that the Father giveth me*] Gr. *All things*, that is the whole community of Christians, all the Elect, of which number you plainly shew your selves to be none by your want of the *faith of Gods Elect*, that distinctive Character. Wisdom is justified of all her children. πάντα.

I will in no wise cast out] Gr. *I will not not, cast out out.* A powerfull speech, and a most comfortable consideration. Who would not come to Jesus Christ, upon such sweetest encouragement? Surely as all that were in debt and distress came to *David*, and he became their Captain: So should all afflicted spirits come to the Son of *David*, the Captain of our Salvation. *Non autem pedibus itur ad Christum, sed affectibus, &c.* where this life-giving carcass is, thither let the Eagles resort. οὐ μὴ ἐκβάλω ἔξω.

Verse 38. *Not to do mine own will*] As man he did his fathers will: As God, he hath the same will with the Father.

Verse 39. *I should raise it up again*] By vertue of the union, a substance is preserved, and shall be raised up again to glory: Yea, *the dead in Christ shall rise first* by vertue derived from Christs Resurrection, and by the mighty influence thereof. For he was raised to be a Root and Fountain of all supernatural life, both of our souls and bodies. 1 Thes. 4.

Verse 40. *Which seeth the Son and believeth*] This, these Jews did not, *ver.* 36. Some slight knowledge of Christ they had; but it amounted not to a saving faith. See the Note on *ver.* 30. Meteors hang awhile in the air, but are not of strength enough to ascend to the upper Region: hence they soon vanish.

And I will raise him up] This is four several times repeated, that we may rest secure of it, and be comforted. *Fiducia Christianorum Resurrectio mortuorum*, saith *Tertullian.*

Verse 41. *The Jews therefore murmured*] They were as good at this, as ever their Fathers had been in the wilderness, and afterwards, *Zach.* 7.12. *Act.* 7.51.

Verse 42. *The Son of Joseph*] Who was *Christi pater putativus, Politicus, secundum dici, non secundum esse.*

How is it then] Wretched men dare *reprehend* what they do not *comprehend.*

Verse 43. *Murmur not among your selves*] *q. d.* I give you no just cause so to do: You carry your galls in your ears, as some creatures are said to do, hence you are so imbittered: your mouths are out of tast, and hence you so distrelish my Doctrine.

Verse 44. *No man can come to me, except, &c.*] Down then goes the Dagon of Free-will, with all that *vitreum acumen* of all the Patrons thereof; whether *Pagans* or *Papagans*, *Pelagians*, or *Semipalagians*. Let them say never so much *Ignavis opus est auxilio Divino: Quod vivimus Deorum munus est; quod bene sanctèque vivimus, nostrum.* A wiser then the wisest of them tells us here another tale: And elsewhere, *Joh.* 15.5. without me ye can do nothing. Where *Austin* observes that our Saviour saith not *perficere*, but *facere*; Nor doth he say, without me ye can do *no hard thing*, but *nothing.* And the same Father noteth that *sub laudibus naturæ latent inimici gratiæ.* The friends of free-will, are enemies to free-grace. Sen.

God the Father draw him] By a merciful violence, *ex nolentibus volentes facit.* See the Note on *Cant.* 1.4. The Father *draweth*, and the man *cometh*: *that* notes the efficacy of grace, and *this* the sweetness of grace. Grace works strongly, and therefore God is said to *draw*: and it works sweetly too, and therefore man is said to *come.*

Verse 45. *And they shall be all taught of God*] *i.e.* All the children of the Church: and why not the Infants of believing Parents also? Sith they are Disciples, *Act.* 15.10. taught of God from the least to the greatest, *Esa.* 54.13. Dedicated in their baptism to the Father, Son, and Holy Ghost by their Parents promise, purpose and Prayer, and so put under Gods teaching; whereof they are capable, as also of the operation of the Holy Ghost, even from their mothers womb, *Luk.* 1.15. God also hath promised to pour his spirit upon them, *Joel* 2.28. *Esa.* 59.21. And after our Saviour had here said, *They shall be all taught of God*, he presently subjoyneth, *Every one that hath heard, and hath learned of the Father, cometh unto me.* Where note, that he saith not whosoever hath heard and learned of the Preacher, but of the Father, cometh unto me. Now Infants can come unto Christ, and none must forbid them. They have also the full sight of Gods face in heaven: they may therefore have a glimpse of it here: they being his children, *Ezek.* 16.20,21. his servants, *Levit.* 25.41,42. in Covenant with him, *Deut.* 26.10,11,12. Jer. 31.34.

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Verse 46. *He hath seen the father*] And hath it in commission to manifest him to all his, by working faith (either *actual*, or (at least) *virtual*, as in Infants) in their hearts, whereby they see him that is invisible, being well seen in *Moses* his *Opticks*.

Verse 47. *Hath life Eternal*] *sc.* In Christs Purchase, in Gods Promise, in the first fruits of the Spirit, who resteth upon the Elect as a Spirit of Glory, and of God. 1 *Pet.* 4. 14.

Verse 48. *I am that bread of life.*] That not only uphold and maintain spiritual life, but do also begin and beget it. And this our Saviour often inculcateth, here, as most needful to be known, and most comfortable to be considered.

Verse 49. *Did eat Manna*] They fed upon Sacraments, and yet many of them perished eternally. A man may go to hell with Font-water on his face, and be haled from the Table to the tormentor, as he, *Mat.* 22. 13.

Your Fathers did eat, &c.] They sought only the satisfying of their bodily hunger, and they had it, but yet are dead. *Manna* could not *Immortalize* them as the Poets fain their *Ambrosia* did their dunghill deities. *Meats for the belly, and the belly for meats, but God will destroy both it and them.* These mentioned in the text, fed upon Sacraments, and yet they died in Gods displeasure, 1 *Cor.* 10. 3, 5. The Carcass of the Sacrament cannot give life, but the soul of it, which is Christ: Neither do the Sacraments work as Physick, whether men sleep or wake, by vertue inherent in them, *ex opere operato, sed ex opere operantis*, i. e. According to the disposition and qualification of the party that partaketh.

Verse 50. *This is the bread*] Δεικτικῶς, pointing to himself. So *David, This poor man* (meaning himself) *cried, and the Lord heard him*, &c. *Psal.* 34. 6. So *Hic sat lucis*, said *Oecolampadius* on his death bed, laying his hand on his breast.

Verse 51. *If any man eat, &c.*] *Hic edere est credere*, saith *Augustine*: Faith being the souls hand, mouth, stomack, &c. The Fathers commonly expounded this part of our Saviours Sermon, as spoken of the Sacrament of the Lords Supper; and so fell into that error, that none but Communicants could be saved: Wherefore also they gave the Sacrament to Infants, and put it into the mouths of dead men, &c. We are not to think that either our Saviour spake here properly, and *ex professo*, of the Sacramental eating of his flesh, and drinking of his blood; or that this discourse pertains nothing at all thereunto. The Papists have expunged a great part of *Origens* Commentary upon this Chapter, as directly making against their monster of Transubstantiation. And Cardinal *Campeius* affirmed against *Luther*, that faith is not necessary to him that receiveth the Sacrament. As for *Bellarmine*, although we believe, saith he, that all vertues are found in the Church, yet that any man may be absolutely said to be a member of the true Church, we do not think that any inward vertue is required, but only an external profession of the faith, and such communion of the Sacraments, as is received by the outward man. This mark very well agrees to the Church of *Rome*, wherein if any be truly vertuous, it is by meer accident, as *Cicero* wittily said of the Epicures, that if any one of them were good, he was meerly overcome by the goodness of his nature; for they taught a licentious looseness.

Act. and Mon. fol. 772.

Bell. lib. 3. c. 2. *de Eccles. milit.*

Si quando viri boni sint, vinci bonitate naturæ.

Verse 52. *Strove among themselves*] They tumultuously contradicted, murmured, mutinyed which was a sign of their obstinacy and contempt. For otherwise it is not only lawful but needful, modestly to make enquiry how we may eat Christ spiritually.

Verse 53. *Except ye eat the flesh, &c.*] *Fulbert* Bishop of (*Chartres* (who lived in the eleventh Century) speaking upon the Eucharist, hath these words; *Except ye eat the flesh of the Son of man, &c. Facinus vel flagitium videtur jubere. Figura ergo est, præcipiens passioni Domini esse communicandum tantum, & suaviter & utiliter recondendum in memoria, quod pro nobis caro ejus crucifixa & vulnerata est.* Now in the year of Christ 1608. there was set out an edition of him in *Paris*, where we have interserted, after *Figura ergo est*, these words, *Dicit Hæreticus*, to make what *Fulbert* spoke *assertivè* from *Augustine*, to speak *recitativè* of the Heretick, as if the Heretick should say, *This is a figure*, &c. which if admitted, then ther's no Transubstantiation. The words produced by *Fulbert*, are indeed St. *Augustines*. And the Publisher of *Fulbert* being told hereof, that the words were *Augustines*, that he had branded with heresie, he put afterwards his *Dicit Hæreticus* amongst his *Errata*, as ye may read in Bishop *Ushers* answer to the Jesuites challenge, *pag.* 15.

Pol. 168.

De doct. Christ. lib. 2. cap. 16.

Except

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Except ye eat the flesh] That is, except ye spiritually apprehend Christ by faith, *Crede & manducasti*, saith *Austine*, Believe and thou hast eaten. By the actuation of our faith we even lean on Christs bosom, as that beloved Disciple did: *Cruci haremus, sanguinem fugimus, & intra ipsa Redemptoris, nostri vulnera fugimus linguam*, saith *Cyprian*.

Verse 54. *Who so eateth my flesh*] Because this was an hard point to believe, therefore it is so oft repeated and inculcated. *Verba toties inculcata vivasunt, verasunt, sanasunt, planasunt*.

Verse 55. *For my flesh is meat indeed*] That that will do the deed. It is neither painted meat, nor enchanted, but real and substantial: Yet not Corporal, but Spiritual. Our *Richard* the third was starved at *Pomfret-castle* by being *Tantalized*: For his diet being served in, and set before him in the wonted Princely manner, he was not suffered either to tast or touch thereof. The great *Chaliph* of Babylon was used in like manner by *Haalon* brother to *Mango*, great *Cham* of *Tartary*; saving that he had not meat set before him; but Gold, Silver, Precious-stones, whereof he was, by way of derision, willed to eat, and make no spare, &c. True believers meet with meat indeed, and by a *Crapula Sacra*, as *Luther* calleth it, feeding hard thereupon, they are nourished infallibly to eternal life. *Speed. 766.* *Turk. hist. fol. 113.*

Verse 56. *He that eateth my flesh*, &c.] That is, that partaketh of my person, Merits, Passions, Priviledges: He that receiveth me in all mine Offices and Efficacies.

Verse 57. *So he that eateth me, liveth by me*] All out of Christ then, though they seem to have the only life of it (as *Nabal*, 1 *Sam.* 30. 6. *Thus shall ye say to him that liveth*) yet in true account they are no better then living Cartasses, walking Sepulchres, of themselves. Christ is the onely Principle, and Prince of life: and his people only are heirs together of the grace of life, 1 *Pet.* 3. 7.

Verse 58. *This is that bread*] Here our Saviour returns to that comparison he had made before betwixt *Manna* and his flesh: and so concludes as he began. A pattern for Preachers.

Verse 59. *These things said he in the Synagogue.*] In a set Sermon, and yet to little purpose: For many made defection. *Vultures unguento fugantur, & scarabei rosâ*, say *Pliny* and *Ælian*. When we have spent all our wind on our people, their hearts will be still apt to be carried away with every wind of contrary Doctrine, or Satanical suggestion.

Verse 60. *This is an hard saying*] The hardness was in themselves, not in the word; but that must bear the blame howsoever: as she in *Seneca* that was stricken with sudden blindness, and then cried out of the light. An hypocrite is not discovered, till upon some critical point. If it come to a matter of cost, he cries, *What needs this waste?* if of pains, *This is an hard saying*.

Verse 61. *When Jesus knew in himself*] For they had not yet discovered what pinched them: but onely muttered it among themselves, *aversantium more*, in a discontented manner. They had done much better if they had opened their minds to Christ, and sought satisfaction. But men will sooner talk against a Preacher by *the walls and in the doors of their houses*, Ezek. 33. 30. (taking every thing with the left hand, and by the left handle) then either candidly interpret, or let him be his own Interpreter.

Verse 62. *What and if ye shall see the Son of man ascend*] Then you shall not be scandalized (so some sense it:) or then you shall much more be scandalized, so *Maldonat*, who saith he could like the other sense well enough, but that it is the *Calvinists*. So *George* Duke of *Saxony* said, he could have thought well of a Reformation, if *Luther* had not wrought it. *Grineus in Hagg. præfat.*

Verse 63. *It is the spirit that quickneth*] Had those carnal *Capernaites* but staid out our Saviours Sermon, they might have been satisfied for the sense of his words, that they so stumbled at, and had not patience to hear him here expounding himself. *Quoniam Christiani (Pontificii) manducant Deum, quem adorant, sit anima mea cum Philosophis*, said *Averroes*; who, had he consulted with sound Divines, might have known more.

It is the Spirit that quickneth] *i. e.* The Godhead united to the humane nature conveyeth life to the believer: That being the Fountain, this the Conduit: and union being the ground of Communion. Wicked men want the spirit and life of Christ, who though

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though he took every mans flesh, yet that of it self profiteth them nothing. *A communione naturæ ad communicationem gratiæ non valet argumentum.*

Verse 64. *But there are some of you that believe not*] And hence it is that you so grosly mistake me, and that you find no more benefit by me and my words; Unbelief rejects the remedy, frustrates the means, holds a man in an Universal pollution, *Heb* 3. 12. and leaves him under a double condemnation; one from the Law wherein Christ found him, and another from the Gospel for refusing the remedy, that blessed Bath of Christs blood, *Zech.* 13. 1. whereunto even the Princes of *Sodom* are invited, *Esa.* 1. 10. and for despising it, doomed, *Ezek.* 24. 13. as a Malefactor dead in Law, and yet rejecteth the offer of a pardon. In *Kets* sedition, when King *Edward* the sixth his pardon was offered the Rebels, by an Herald, a lewd boy turned toward him his naked posteriors, and used words suitable to that gesture. One standing by, discharged an Harquebuz upon the boy, and struck him dead in the place. How shall those escape that neglect so great Salvation, which at first began to be spoken by the Lord? &c. *Heb.* 2. 3.

Life of *Edw.* sixth by S. *John Heywood.*

Verse 65. *Therefore said I unto you*] Here some may object, if faith be not in mans power, why doth he yet complain? and why are any destroyed for lack of faith? Hereunto I might answer with the Apostle. *Nay but O man, who art thou that replies't, or chattes't against God?* But for further satisfaction, know, 1. That faith was once in mans power. 2. That no Unbeliever doth what he might do to believe. 3. That unbelief is in a mans power, who wittingly and willingly, and by his own Election, forsaketh his own mercies, *Joh.* 2. 8. *Mat.* 23. 37. there is an uncountellable obstinacy in it.

Unless it be given him] That Divine traction then, *ver.* 44. is a free gift: there is no *meritum ex congruo.* Our effectual conversion is *gratuita & inopinata*, *Eph.* 1. 11. We cannot concur or contribute toward it. Nothing can prepare for grace but grace: Neither can we bring forth good things any otherwise, then as *Sarah* dead womb brought forth a child; it was not a child of nature, but of the meer promise.

Verse 66. *Many of his Disciples*] They stumbled at the word and fell backward: This is reckoned by St. *Peter* a note of a Reprobate, 1 *Pet* 2. 8. And indeed few sins are more dangerous then that of picking quarrels at Gods word, taking up weapons against it, and snuffing at it. *Mal.* 1. 13. replying against it, *Rom.* 9. 19, 20. casting Reproaches upon it, *Jer.* 20. 8, 9. enviously swelling at it; *Act.* 13. 45. gathering odious consequences from it, *Rom.* 3. 8. such are in the ready road to Apostasie, and so to perdition, *Heb.* 10. *ult.*

Verse 67. *Will ye also go away?*] *q. d.* This general defection of those temporaries may possibly tempt you to it. Evil men indanger good men, as weeds the Corn, as bad humors the blood, or an infected house the neighbourhood. *Nemo errat sibi ipsi, sed dementiam spargit in proximos.* No man falls single, but draws company along with him: as the Dragon with his tail drew down the Stars of Heaven: As tall Cedars bear down with them the shrubs that grow under them: As when *Hymenæus* and *Philetus* (two such eminent Professors) fell away, the Apostle, for the better setling of such as were shaken thereby, was fain to caution, *Nevertheless the Foundation of God standeth sure, &c.* And, *in a great house* (such as Gods is) *there are vessels of all sorts, some to honor, and some to dishonor*, 2 Tim. 2. 19, 20.

Seneca.

Verse 68. *Thou hast the words of eternal life*] In going from thee therefore, we shall go out of Gods blessing; Nay, we shall go upon our own death, upon hell-mouth. The *Roman* Law was, *Transfugas, ubicunq; inventi fuerint, quasi hostes interficere licet.* Runagates and Renegadoes are sure to die for it: when those that live by those lively Oracles of the Gospel, shall live for ever.

Verse 69. *We believe and have known*] In matters of Divinity, we must first believe, and then know; not know, and then believe. In humane Sciences it is otherwise: Men are brought to assent and believe by experience, knowledge, and sense; as to believe that fire is hot, &c. But here, believe, and assent, go before experimental knowledge, sense and use.

Verse 70. *Have not I chosen you twelve, &c.*] *q. d.* If ye believe and will abide by it, look well to your footing: it will shortly be tried what stability is in you, when such an Angel as *Judas* shall shew himself to be a Devil. Stand fast: For you are like to be shaken, as he in the History said, when he whipt the Pillars and publike statues before the Earth-quake, which he had, by a Prophetical spirit, foretold.

Simeon Monach.

Verse

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Verse 71. *He spake of Judas Iscariot*] Which some derive of the *Syriack* word, signifying *strangling*, as if he were so named by an anticipation; like as our *roaring boys* will needs be so called now, by a woful *Prolepsis*, *Here* for *Hereafter*. But what an hard heart had *Judas*, and how fearfully was he Satanized and transformed into a breathing Devil, that could hear all this, and not be affected therewith? *Hypocritis nihil stupidius*, Nothing is more stupid or more stubborn then an Hypocrite. *David* fitly compareth him to the deaf Adder: which although, by spitting out his poyson, he might renew his age; Yet he stoppeth both his ears, lest he should hear the voice of the Charmer.

Chap. VII.

Verse 1. *For he would not walk in Jury*]

The *Romans* rule in Battle was, *Nec fugere, nec sequi*, Neither to flye dangers, nor to follow them. The Christians Motto is, *Nec temere, nec timide*, Neither timorous, nor temerarious. As we must not basely desert the cause of Christ, when called out to defend it, but ἢ τὰν ἢ ἐπὶ τᾶν as she said to her son, either *vanquish or dye*, as the Black-Princes father said to him; Either live with the Gospel, or die for it, so we may not rashly run our selves upon unnecessary dangers, but decline them where we can with a good conscience. He that flieth may fight another time, said *Demosthenes*. Christians also are permitted to flye, when they are sought for to the slaughter, so it be with the wings of a Dove, and not with the pinnions of a Dragon: It was a masculine resolution of that good woman celebrated by *Hierom*. *Non ideo negare volo, ne peream: sed ideo mentiri nolo, ne peccem.* I will rather dye then lie. *Plutarch.* φίλαπτοις.

Verse 2. *The Feast of Tabernacles*] The Jews at this feast dwelt without doors, in boothes and bowers, in remembrance of their wandring of old thorow the wilderness. This gave occasion to *Plutarch*, and other prophane Heathens, to devise and broach so many base lyes of the Jews, as if they were worshippers of *Bacchus*. *Florus* calls the Temple of *Jerusalem*, *impiæ gentis arcanum*. Another tells us, that the Jews were forced to rest every seventh day, for an evil disease they had cleaving unto them. Plut. συμπος. cap. 5.

Verse 3. *Depart hence*] *Sawcily* enough, and *sarcastically* too: prickt on by ambition, likely, which ever rideth without reyns, and cares not whose ruines it buildeth upon.

Verse 4. *For there is no man, &c.*] Here they proceed to charge Christ with folly; And presume to lesson him with their

Vile latent virtus: quid enim submersa latebris Claudi.
Proderit? Obscuro velati sine remige puppis:
Vel lyra quæ reticet, vel qui non tenditur arcus.

Verse 5. *For neither did his brethren believe*] This the Jews at this day read with much wonderment; and take occasion from this Text, to slander our Saviours miracles, as nothing so manifest as we conceive them, sith his own kinred believed not in him. *Blunts* voyage into *Lev.* 115.

Verse 6. *My time is not yet come*] *Sc.* My time of journying to *Jerusalem*: I must take my best opportunity, when I may go up with most safety. You may take your own time: You can hardly take amiss, sith the world loveth his own, *Joh.* 15. 19. and huggeth them to death, as the Ape doth her young.

Verse 7. *But me it hateth, because I testifie*] *Obsequium amicos, veritas odium parit*, Truth breeds hatred, as the fair Nymphs are fained to bring forth the ill-favoured Fauns and Satyrs. *An expectes ut Quintillianus ametur?* said He: Canst thou expect that I with my plain-dealing should be favoured? *Quintilian* saith of *Vespasian* the Emperor, that he was *patientissimus viri*, one that could well endure to be told his own. And of *Gerson* (that great Chancellor of *Paris*) it is Recorded, that he rejoyced in nothing so much as in a round reprehension by some faithful friend. But few such to be found now-adays. *Prædicare jam nihil aliud est, quam totius orbis furorem in se derivare*, said *Luther* out of his own daily experience. They *hate him that reproveth in the gate*. Preachers are called Lights, which sore eyes cannot look upon without offence. *Salt* also

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also they are called, which cast upon wounds, maketh them smart grievously. Hence the worlds hatred: as *Zech.* 1. 11. all the earth was at rest, and desired not to be disquieted by the sound of a Trumpet.

Verse 8. *I go not up yet*] *q. d.* I will ere long: lest haply they should think that he disliked the publike services, and would not come at them, because of the manifold corruptions that were then crept into them. All which notwithstanding Christ never separated, nor commanded others so to do, but the contrary, *Go shew thy self to the Priest*: the Scribes and Pharisees sit in *Moses* Chair, *hear them*, &c. It is noted as a great fault in *Elies* time, that men *abhorred the offering of the Lord*, though the sin of the Priests was very great before the Lord, and all was out of order: Yet in abhorring the sacrifice, they *transgressed, even to a cry*, 1 Sam. 2. 17.

Mat. 8. Mat. 23.

Verse 9 *He abode still in Galilee*] Which he needed not to have done, could he but have complied with the world, as his Kinsmen did. But that man purchaseth his peace at too dear a rate, that payeth his honesty to get it.

Verse 10. *Not openly, but as it were in secret*] To kindle the desire of seeing and hearing him so much the more: Or to discover whether there were any numbers disposed by his first preachings to receive him, to the end he might not shew himself in vain. He had lost most of his hearers, who thenceforth walked no more with him, *chap.* 6. 66. Yet might haply afterwards have a better mind to him.

Verse 11. *Where is he?*] *Not, where is Jesus?* Thy could not find in their hearts to call him by his Name, they were so full of malice against him. So *Josephs* brethren called him not *Joseph*, but the *Dreamer*: *Saul* asked not for *David*, but the Son of *Jesse*.

Act. and Mon. fol. 820. After *Stephen Brune* the Martyr was put to death, his adversaries commanded it to be cried, That none should make any more mention of him, under pain of heresie. And *ubicunque invenitur nomen Calvini, deleatur*, saith the *Index expurgatorius*. But what saith our Saviour, *Blessed are ye, when men shall hate you, and cast out your name as evil, for the Son of mans sake.* The wise Historian observed, that he Statues of *Brutus* and *Cassius*, *Eo præfulgebant, quod non visebantur.* And *Cato* said, he had rather men should question why he had no Statue or Monument erected to him, then why he had?

Luk. 6. 22. *Tacit. Annal.*

Verse 12. *For some said*] All men were not of a mind concerning Christ. Sooner shall the fingers of their hands be all of a length, then men will be all of a judgement in matters of Religion. *Nullum bellum citius exardescit, nullum deflagrat tardius quam Theologicum, ut Sacramentarium.*

Buchole.

Verse 13. *For fear of the Jews*] Who had made an order (it seems) somewhat like that of the Jesuites edict at *Dola* in the Countrey of *Burgundy*, that for prevention of heresie, no man should speak of God, either in good sort, or bad. This the Jews did, 1. To save themselves a labor of confuting our Saviours Doctrine. 2. To perswade the people that it was such horrible blasphemy, as was not fit to be named. So the Papists debar the people all sound of the Religion, in prohibiting the books of the reformed Writers, and hiding their own Treatises, wherein the Tenet of the Protestants is recited, only to be confuted: so that you shall seldom in all *Italy* meet with *Bellarmines* works, or any of the like nature to be sold.

Heyl. Geo. p. 125.

Heyl. Geo. p. 189.

Verse 14. *About the middest of the feast*] That he might have the better audience.

Went up into the Temple and taught] *Sacerdotum tunc ferè muta officia, populi cæca obsequia, ut jam apud Pontificios.*

Verse 15. *And the Jews marvelled*] As well they might: but this marvail of theirs came to nothing. Look how a Swine, finding a precious jewel, grunts only, and goes his wayes: so here.

Verse 16. *My Doctrine is not mine*] As if he had said, this should not be *scandalum, sed scala.* Not a stumbling-block, but a ladder to lift you up to see the Divine handy-work, and to make you say, as *Ezek.* 3. 12. *Blessed be the glory of the Lord from his place*: sith, I have my learning from above, and am (as *Nicodemus* acknowledged) *a teacher sent from God.*

Verse 17. *If any man will do his will*] Let knowledge and practise run parallel, and mutually transfuse vigor and vivacity, the one into the other. Keep open the passage between your heads and hearts, that every truth may go to the quick.

Verse 18. *Seeketh his own glory*] All seducers are self-seekers, and drive on their own Interests, how to set up themselves in the hearts of the people: They study their own share

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ſhare more then Gods, and yet they would ſeem to do otherwiſe: as thoſe proud boaſters that cryed out, *Let the Lord be Glorified*, Iſa. 66. 5. and the *Swenckfeldians* (*ſtenck-feldians Luther* calleth them, from the ill ſavour of their opinions) entituled themſelves with that glorious name. *The Confeſſours of the glory of Chriſt.* *Schuſſerib.*

Verſe 19. *Did not* Moſes *give you the Law*] *q. d.* You bear me ſtill an old grudge, an aking tooth, for healing the impotent man upon the Sabbath day, *Joh.* 5. But *Quis tulerit* Gracchos, *&c.* Your ſelves are greater Sabbath-breakers a fair deal. *P. Clodius* (the moſt irreligious of all the *Romans*) *religionem in* Ciceronis *domo neglectam queſtus eſt*, complained of *Cicero's* family, for neglect of religion. Who ſo forward to cry *Treaſon, treaſon*, as *Athaliah* the Arch-traytour alive? and who cry out ſo much *Perſecution Perſecution*, as Papiſts and other fierce Perſecutors? *Juvenal.* Cic. *de haruſp. reſponſ.*

Verſe 20. *Thou haſt a Devil*] This he paſſeth by as a frontleſs ſlander, not worth refuting: but proceeds to maintain the lawfulneſs of that he had done on the Sabbath-day. Sincerity throws off ſlanders, as *Paul* did the Viper; yea, in an holy ſcorn, it laughs at them, as the wilde aſs doth at the horſe, and his rider. *Wicellius* and *Cochleus* ſay, that we betrayed the *Rhodes* (ſaith *Melanchon*) and ſome other ſuch foul buſineſſes they lay to our charge. Theſe are ſuch groſs lyes, that we need not diſprove them: let them tell as many ſuch lyes of us as they will, *&c.* our names are oyled, they will not ſtick. *Dicant ipſi talia quoniam volunt.*

Verſe 21. *And ye all marvell*] *i.e.* ye all murmur: but he ſpeaks the beſt of them, as not willing to enrage them.

Verſe 22. Moſes *therefore*] *Tam ſeverus ſabbati exactor*, As ſtrict as he was for the obſervation of the Sabbath, yet he was not againſt circumciſion, and the healing again of the childs wound upon that day. And if any object that Circumciſion was a Sacrament, and ſo a Sabbath-days work: It may be anſwered, 1. That this cure alſo was much to the Glory of God. 2. That the man was cured on both ſides, and received both *ſanitatem in corpore, & ſanctitatem in corde.*

Verſe 22. *Ye on the Sabbath day circumciſe*] *q. d.* If you may wound a man on the Sabbath day, may not I heal one? If you may heal on the Sabbath one member of the circumciſed, may not I make a man whole every whit? If you be at pains to cure ſuch a one with your hand, may not I without pains cure a man with my word only? What if circumciſion be a Sacrament? ſo was this that I have done a ſpecial means of bringing much glory to God.

Verſe. 23. *That the Law of* Moſes *might not be broken*] Gr. *Looſened*, ſhattered. The Law is one entire copulative: ſo that he that offendeth in any point, is guilty of all. *Jam.* 2. 10. Hence when the ſabbath was broken, *Exod.* 16. 28. The Lord ſaid to *Moſes, How long refuſe ye to keep my Commandments and my laws?*

Verſe 24. *Judge not according to the appearance*] Nothing is more ordinary with many, then to precipitate a cenſure, to exerciſe their criticks, and to reprehend that which they not comprehend. I ſuppoſe, ſaith *Auguſtine*, that divers in reading ſome places in my books, will think that I thought, that which never came into my minde to think, and the contrary. This was his fear, and this befel him, as *Baronius* witneſſeth. *Compertum eſt*, ſaith *Eraſmus*; It is well known, that many points are condemned as heretical in *Luthers* books; which in *Auſtins* and *Bernards* books are read and received for good and orthodox. *Hill* in his quartern of reaſons, ſaith, the Catholikes follow the Bible, but the Proteſtants force the Bible to follow them. And the author of the Gagg for the new Goſpel, aſſures his Catholikes, that our condemnation is ſo expreſly ſet down in our own Bibles, and is ſo clear to all the world, that nothing more needs hereto, then that they know to read, and to have their eyes in their heads, at the opening of our Bible. This is their judgement of us. But what among themſelves? He that taſts an egg, ſaith *Eraſmus*, at an undue time, is caſt in priſon, and made to anſwer for his hereſie: but he that ſpends all the Lords-day in drinking, drabbing, dicing, is called a good fellow, and paſſeth unpuniſhed. *Arbitror non-nullos opinatiros me ſenſiſſe quod non ſenſi, aut non ſenſiſſe quod ſenſi*, Aug. *de Trin. l. 1. c. 3.* *Annal. tom. 6. ad An. 450. n. 17.* *Eraſm. epiſt. ad Cardinal. Maguntin.* *Reaſ. 8. pag. 41.* Pref. to the Cathol. Reader. *Qui totam diem Dominicam vacat temulentiæ ſcortis, & alcæ audit bellus homo, &c.* Eraſ. *Schol. in Epiſt. ad Epiſc. Baſil. de delectu ciborum.*

Verſe 25. *Then ſaid ſome of them of* Jeruſalem] That knew more of the Rulers mind then the vulgar, who believed not that there was any ſuch deadly deſigns. (verſe 26.) *Howbeit theſe wits of Jeruſalem* take no notice at all of Gods hand in Chriſts deliverance, and his preſent boldneſs, in ſo extreme a danger.

Verſe 26. *But lo he ſpeaketh boldly, and they ſay nothing to him*] God reſtrained them, putting his bit in their jaws, his hook in their noſtrils. In the year 1159. lived *John* Biſhop

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Iacob. Revius, page 145. Biſhop of *Saliſbury*, *qui & præſens præſentem Pontificem redarguit, & Polycraticon conſcripſit, in quo clerum liberè flagellat*, who reproved the Pope to his face, and wrote his *Polycraticon*, wherein he freely ſcourgeth the Clergy. After this, *Robert Groſthead* Biſhop of *Lincoln*, called the Pope in a letter, *Antichriſt ſitting in the chair of Peſtilence, and next to Lucifer himſelf.* As in battle, they that ſtand it out do uſually ſpeed beſt: ſo here, many times.

Verſe 27. *No man knoweth whence he is*] This errour might ariſe out of ſome Texts Pſal. 119. of Scripture miſ-underſtood, as *Iſa.* 53. 8. *Pſal.* 110. 4. We ſhould, whenever we open the Bible, pray, *Lord open mine eyes, that I may ſee the wondrous things of thy Law.*

Verſe 28. *Ye both know me*] Either this is an *Ironie*, or elſe a heavy aggravation of their ſin; a proof that they ſinned that ſin unto death 1 *Joh* 5.16. for which there remains no more ſacrifice, *Heb.* 10. 26 Two ſorts of men in our times are in danger of this ſin. 1. Hypocritical Profeſſours. 2. Thoſe they call the *Wits of the World*, your moſt knowing men.

Verſe 29. *But I know him*] And am known of him. I will not therefore be baffled or beaten out of my confident boaſting by any your frontleſs affronts, or baſeſt buffooneries.

Verſe 30. *Becauſe his hour was not yet come*] *i. e.* God would not ſuffer them. Thoſe that bandy and bend their forces againſt the Lord and his Anointed are bounded by him, in whoſe hands alone are the iſſues of death, with the manner and time.

Verſe 31. *Many of the people believed on him*] Some fruit followed his doctrine, theſe leſſer fiſhes began to bite. They are ſaid to believe that were not altogether averſe, but began to be better affected. The very firſt ſtirrings in the womb of grace are accepted of God, *Eph.* 2. 1. he bleſſeth our buds, *Iſa.* 44. 5.

Verſe 32. *The Phariſees heard*] They had their ſcouts, and lay *perdu* to liſten, and to keep down Chriſt. Like unto theſe are the Jeſuits at this day, who give out that the Devil ſtirred up *Luther* to trouble the Church; and God hath ſent them forth, to withſtand and hinder him.

Verſe 33. *Yet a little while am I with you*] Chriſt is but a while with men in the opportunities of grace. There is a prime of mans life, ye a prime of every mans miniſtery. Chriſt ſtands (not ſits at the door) and knocks. Now while one is ſtanding, he is going.

Verſe 34. *Ye ſhall ſeek me*, &c.] Becauſe ye ſhall dye in your ſins, which is worſe then to dye in a ditch.

Verſe. 35. *Teach the Gentiles*] Which the Jews could not endure to think on. They Goi. Mamzer. profeſs at this day, that rather then the Heathen-baſtards ſhould have benefit by their Meſſias, they would crucifie him over and over, *Luke* 4. 25. The ruſticks of *Nazareth* underſtood our Saviour of preaching to the Gentiles, which put them into an anger, and him into a danger.

Verſe 36. *What manner of ſaying is this?*] He would not tell the Jews what he meant Pſal. 25. by this dark ſaying. His Diſciples he told afterwards, *chap.* 13 and 16. The ſecret of the Lord is with them that fear him: when the wicked ſhall be neither of his Court, nor Councel.

Verſe 37, 38. *In the laſt day*] In this eighth day (which the Iews called *Hoſanna Rabbah*) they read the laſt ſection of the Law, and likewiſe began the firſt; leſt they Tremel. ex Talmud. might otherwiſe ſeem more joyful in ending their ſections, then willing to begin them. Upon this day alſo, by the inſtitution (ſay they) of *Haggai* and *Zechary*, (but more likely, by their own ſuperſtition) they did, with great ſolemnity and joy, bring great ſtore of water from the River *Shiloah* to the Temple; where it being Godw. Antiq. Heb. delivered unto the Prieſts, it was poured upon the Altar, together with wine; and all the people ſang that of the Prophet, *Iſa.* 12. 3. *with joy ſhall ye draw water out of the Wels of ſalvation.* Hereunto our Saviour is thought to allude, Verſ. 38. *Out of his belly ſhall flow Rivers of water*; provided, that he believe in me, ſo as the Scripture ſaith he ſhould. For ſo (after *Chryſoſtom*) *Heinſius*, *De-dieu*, and others expound it.

He that believeth on me, as the Scripture hath ſaid,] ſc. *that men ſhould believe on me*, to ſuch I make a promiſe, that *out of his belly*, that is (by a *Catachreſis*) out of the boſom and bottom of his ſoul *ſhall flow rivers*, &c. he ſhall not onely have ſufficient for himſelf, but wherewith to refreſh others.

Verſe 39. *But this ſpake he of the Spirit*] Which is many times compared (as to fire, ſo)

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so) to water for its properties of cooling, cleansing, quenching, thirst, fructifying, &c.

Should receive] Princes at their inauguration use to receive great gifts of their subjects. Christ also *received gifts*, not of his subjects, but of his Father, *Psal.* 76. 19. and it was *for men*, and on men he bestowed on them, *Eph.* 4. 8. as holding it a *more blessed thing to give then to receive.* Act. 20.

Because that Jesus was not yet glorified] As the Sun, the nearer it runs to the earth, the weaker (as in winter;) but the higher in heaven, the hotter and more effectual: so this Sun of righteousness.

Verse 40. *Of a truth this is the Prophet*] This was somewhat, but not enough: this was well, but not all. The Bustards wings serve him to get up a little from the earth; but not to bear him up far toward heaven.

Verse 41. *Shall Christ come out of Galilee?*] Satan (that subtile Sophister,) though he confessed Christ to be the holy One of God, *Mark.* 1. 24. Yet he calleth him Jesus of *Nazareth*, to nourish the errour of the multitude, that thought he was born there, and so not the Messias. Neither did his cunning deceive him, as here appeareth. *Satan etsi semel videatur verax, millies est mendax, & semper fallax*, saith one. *Diabolus capite blanditur, ventre oblectat, & caudâ ligat*, saith another. *Bucholcerus. Rupertus.*

Verse 41. *Others said, This is the Christ*] Why, this was somewhat like: and if they held them to this, *no man can say* with the fiducial assent of his heart, *that Jesus is the Christ, but by the holy Ghost.* He was Christ before he was Jesus, *Joh.* 6. 27. Jesus is nothing else but *Christus protensus & effusus. Cant.* 1. 5. Christ shews him to be a sealed Saviour, anoynted and appointed by the Father to that blessed office. 1 Cor. 12 3.

Shall Christ come out of Galilee?] *Galilee of the Gentiles*, whose manners likely they had learned by so near neighbourhood: Some countreys have an ill name: Can any *good come out of* Nazareth? *Hesiod* complains of *Ascre* where he was born, that it was good for nothing: *In meâ patriâ*, saith Hierome, *Deus est venter, & in diem venitur, & sanctior est ille qui ditior.* In my country, they are neither temperate, nor provident, nor godly-given. And *Buchanan* cryes out that he was born, *nec cœlo, nec solo per saeculo erudito*, where learning was not in fashion. But as little *Hippo* was better known by great *Austin* who was Bishop of it, then he by *Hippo*: so was *Galilee* by Christ, then he by *Galilee*: And as hardly as it was thought of, he is not ashamed to call himself *Jesus of* Nazareth, *Acts* 22 8. which yet was commonly cast as a reproach upon him. Ἀγαθὸν οὐδὲν ἐκ κακῆς, Θρέψας ἀρετὴν ἀλκήν, &c. *Epist. ad* Chromat.

Verse 42. *Hath not the Scripture said*] See the Note on *Mat.* 2. 5.

Verse 43. *So there was a Division*] And yet these were the visible Church, and favourers of Christ. That's no just cause of offence then that some take at our dissensions. *Rarò enim abit sine aliquibus dissensionibus etiam inter bonos & sanctos haec vita*, still *Satan* is thus busie: and Christians are thus improvident, that as if they wanted enemies, they deal blows among themselves, and fly in one anothers faces. It was never well since the Church was *all of one heart, and one soul, neither was there any controversie at all amongst them*, as one ancient Greek Copy hath added to that text, *Act.* 5. 32. *Bucholc.*

Verse 44. *Some of them would have taken him*] *Semper crudelis est superstitio.* There can be no greater argument of an ill cause, then a bloody persecution: Whereas truth upholds her self by mildness, and is promoted by patience.

Verse 45. *Why have you not brought him*] Out of the pride of their power they wonder what should hinder. But the Lord knoweth how to deliver his, 2 *Pet.* 2. 9. and wherein the enemies deal proudly, he is above them. *Exod.* 18. 11.

Verse 46. *Never man spake like this man*] It is good to come to the Word, though with ill intent; they that come to see fashions only, as *Moses* came to the Bush, may be called as he was. They that come but to sleep may be taken napping, as Father *Latimer* saith. They that come to catch, may be caught, as these in the Text. The Serpent that comes forth to sting, may be charmed ere he go back. When *Henry Zutphen* was preacher at *Breme*, the holy Catholikes could not be idle, but sent their Chaplains to every Sermon, to trap him in his words. But God (whose foot-paths are in the midst of the flood) would have his marvellous power to be seen in them, for he converted many of them: insomuch, that the greater part of them that were sent to hearken, did openly witness his doctrine to be Gods truth, against which no man could contend, and such as in all their life before they had not heard: perswading them likewise; *Act. and Mon. fol.* 802.

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wiſe, that they forſaking all impiety, ſhould follow the Word of God, and believe the ſame, if they would be ſaved. But the chief Prieſts, Canons and Monks were ſo indurate and hardened with *Pharoah*, that they became the worſe for theſe admonitions.

Verſe 46. *Never man ſpake*] For he ſpake with grace, *Pſal.* 45. 2. and with gravity, *Mat.* 7. 29. *E cujus ore nil temerè excidit*, ſaith *Scaliger* of *Virgil*, may we much more of Chriſt: they were all oracles that he uttered, hony-drops that fell from him. Of Chriſt it might better be ſaid then ever it was of *M. Craſſus* the Romane Oratour, *Cæteros à* Craſſo *ſemper omnes, illo autem die etiam ipſum à ſeſe ſuperatum.* Cic. *de Orat. lib.* 1.

Verſe 47. *Are ye alſo deceived?*] As the rude rabble are? we looked that you ſhould have ſtuck to us. How ill taken was *Englands* defection from the Popes devotion? *England* was the firſt that took upon it the Popes yoke, and the firſt that ſhook it off again. What wondering was there at *Luther*, *Vergerius*, *Caracciolus*, and other ſtiff Papiſts, when they made eſcape out of *Babylon*? Apoſtates they were called for ſo doing, and *Luther* confeſſeth the action: but withall addeth, that they were holy Apoſtates, and had made defection only from the Devil; who therefore ſet up his briſtles at them, and purſued them with ſo much ſpite. *Prorſus Satan eſt* Lutherus, ſaith he in a certain Epiſtle, *ſed Chriſtus vivit & regnat, Amen.* *Ep. ad* Spalat.

Verſe 48. *Have any of the Rulers*, &c.] *Argumentum ſtultum*, ſaith *Theophylact. Sapientes ſapienter in infernum deſcendunt*, ſaith one. And *Potentes potenter torquebuntur*, ſaith another. None ſo deep in hell, as knowing men; they are too wiſe to be ſaved by the fooliſhneſs of Preaching. But *Paul* the babler muſt be heard, ere heaven can be had.

Verſe 49. *But this people*, &c.] He howled and wept (ſaid D. *Story* concerning *Philpot*) in the Convocation-houſe, and made ſuch ado as never man did, even as all the hereticks do when they lack learning to anſwer. When as yet M. *Philpot* diſputing in the Convocation-houſe againſt the Sacrament of the Altar, made this offer: If I ſhall not be able to maintain by Gods Word that I have ſaid, and confound any ſix of you, let me be burned with as many fagots as be in *London*, before the Court-gate; and this he uttered with great vehemency of ſpirit, which the cankered Doctor haply called howling and weeping. *Act. and Mon. fol.* 1631. *Ibid.* 1285.

Verſe 50. Nicodemus *ſaith unto them*] Good blood will not belye it ſelf: love, as fire, will not long be hid. *Cræſus* his dumb ſon could not but ſpeak, to ſee his father ready to be ſlain. *Nicodemus*, though hitherto a night-bird, now ſhews himſelf for Chriſt in a Counſel. How far had *Judas* out-ſtripped *Nicodemus* till it came to the upſhot? *Nicodemus* was only a night-profeſſour, *Judas* in the ſight of all. *Nicodemus* a ſlow-ſchollar, *Judas* a forward Preacher. Yet at laſt, when *Iudas* betrayed Chriſt in the night; *Nicodemus* faithfully profeſſed him in the day, *&c.* Ἀνθρωπε, μὴ κτεῖνε Κροῖσον Herodor.

Verſe 51. *Doth our Law condemn any man*] This was no great matter to ſay, and yet it did the deed; ſo God would have it. Now, he is ever like himſelf: and whenſoever he pleaſeth, he both can and will diſſipate all our enemies endeavours, and that in the very nick of time. This we have had plain and plentiful experience of in this land alate, when we were at ſuch an *under*, that our enemies ſeemed to be above fear, and we below hope: when there was not faith in earth to believe, then were there bowels in heaven to turn our captivity like ſtreams in the South.

Before it hear him, and know what he doth?] *Humphrey* Duke of *Gloceſter* was condemned before heard: and murthered by the Popiſh Biſhop. So was the Lord *Cromwell*, whoſe enemies durſt not bring him to his anſwer, nor try him by his Peers, but procured an Act of *Attaindre*, and ſo put him to death unheard.

Verſe 52. *Art thou alſo of Galilee*] They thought to mock him out of his Religion, as the Devil doth many at this day. But *Nicodemus* was well reſolved: and if we can bear reproach for Chriſt, its an argument we mean to ſtick to him; as the ſervant in the Law, that was brought to be boared in the ear. And *Cajetan* gives the reaſon, *Ut ſi non horreret ſervitutem, horreret ſaltem ignominiam publicam, ut multos habeat inſpectores & teſtes.*

Verſe 35. *And every man went*, &c.] *Nicodemus*, with one word ſeaſonably put in, diſſolves the Council, and keeps them, for this time, from attempting againſt Chriſt. See what one man may do againſt a miſchievous multitude other whiles: *Ille regit dictis animos,* *Virgil.*

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animos, & pectora mulcet. What a ſtickler was *Nehemiah* at *Ieruſalem*, *Paphnutius* at the *Nicene* Council, *Wickliffe*, *Hus*, *Luther*, in their generations: Its good to be doing, though there be few or none to ſecond us: and though we be asked, as that good Biſhop *Liberius* was by the Arian Emperour *Conſtantius*, *Quota pars es tu orbis terrarum?* It is ſaid of *Luther*, *quod unus homo ſolus totius orbis impetum ſuſtinuerit.* *Theodoret.* l. 2. cap. 16.

Chap. VIII.

Verſe 1. *Jeſus went unto the Mount of Olives*]

His uſual Oratory. There he prayed by night, and then early in the morning he came again into the Temple to preach. Thus he divided his time betwixt praying and preaching. So did the Miniſters of the old Teſtament, *Deut.* 33. 10. and of the New, *Acts* 6. 2. So muſt all that will do good of it; ſith *Paul* may plant, *Apollos* water, but God only gives increaſe. 1 Cor. 3. 6.

Verſe 2. *And taught them*] See the Note on verſe 1.

Verſe 3. *And the Scribe*, &c.] *Deeſt hæc hiſtoria apud quamplurimos interpretes*, Beza. ἐπ' αὐτοφώρῳ. *Capell* of Tempt.

Verſe 4. *In the very act*] Gr. *In the very theft*: perhaps to intimate the great theft that is in adultery; whiles the childe of a ſtranger carries away the goods or lands of the Family: which therefore the adultereſs is bound in conſcience to confeſs. Saint *Paul* gives charge, that no man *go beyond, and defraud his brother in the matter*: that is, in the matter of the marriage bed; but that every one poſſeſs his veſſel, that is, his wife, the weaker veſſel, in ſanctification and honour, as ſome interpret it. *Defraud.* l. e. *in re Veneria, in adulterio. Sic intelligunt.* Hieron. Chryſoſt. Heinſius.

Verſe 5. *Such ſhould be ſtoned*] Adultery was to be puniſhed with death. Society and the purity of poſterity could not otherwiſe continue amongſt men: which is well obſerved by Divines to be the reaſon, why adultery is named, under it all uncleanneſs being forbidden; when yet other violations are more hainous, as Sodomy and beſtiality: Nevertheleſs, other ſins do not ſo directly fight againſt ſociety, which the Law mainly reſpects. *Huet* of Conſ. p. 153.

Verſe 6. *And with his finger wrote on the ground*] That he wrote downward (as the *Syrians* then did, and as the *Chinois* now do, and ſo their lines at the top do begin again) is very probable. But what he wrote (whether thoſe words *Ier.* 22. 29. Or thoſe *Mat.* 7. 3.) nothing certain can be determined; the Scripture is ſilent: and where the Scripture hath not a tongue, we need not have ears: write he did (like himſelf we may be ſure, as *Quintilian* ſaith of *Iulius Cæſar*, *illum eodem animo ſcripſiſſe, quo bellavit*, that he wrote with the ſame ſpirit he fought) and perhaps he thus wrote on the ground, to ſhew that ſin, which is written before God, *Iſa.* 65. 6. and graven as it were with *a pen of iron, and with the point of a diamond*, is pardoned and blotted out by Chriſt as eaſily, as a writing ſlightly made in the duſt. Maſius *in Gram. Syr. Abbats* his Geog. p. 97. *Ambroſ. Greenham.* Quintil. *li.* 10. *ad fi.* Ier. 17. 1.

Verſe 7. *He that is without ſin amongſt you*] Not that is *impeccable*, and not ſubject to ſin (as the Greek may here ſeem to ſound) but that allows not himſelf, wallows not in ſome groſs ſin, yea perhaps in this very ſin, *Clodius accuſat mœchum.* Thus our Saviour wrings thoſe ſupercilious and cenſorious hypocrites, who hated *virum, non vitium*: as it is ſaid of *Craſſus* the Roman, that he was very ſevere againſt covetouſneſs in others, when there was not a more covetous perſon then himſelf. *Carere debet omni vitio qui in alterum paratus eſt dicere*, ſaid an Heathen. He had need be unblamable that blameth another. And therefore the Apoſtle, after that he had ſaid, *Have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather*; he ſoon after addeth, *Walk circumſpectly, not as fools*, &c *Eph.* 5. 11, 15. ἀναμάρτητος. *Iuvenal.*

Verſe 8. *And again he ſtooped down*] In ſign of ſlighting, or that he might give them the more confidence of going out, See verſe 6. Our Saviour dealt by this adultereſs ſomewhat like as the *Areopagites* dealt by the dame of *Smyrna*, whom they appointed to appear ſome hundred years after, to ſhew that they would neither condemn, nor acquit her. Rons *Arch. Att. p.* 128.

Verſe 9. *Convicted by their own conſcience*] Which is Gods ſpie, and mans overſeer, *index, judex, vindex*: ſo that ſinners are ſelf-condemned, and oft betrayed by their own blushing, αὐτοκατάκριτοι.

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blushing, and heart beating, when yet the offence is secret. Yea a man feels an inward shame in his own heart, disgracing aud abusing him, though he make no outward shew of it. For albeit an innocent person, upon the foulness of an aspersion may conceive shame, as did *David*, Psalm 44. 15. Yet it is usually the effect of an ill conscience.

Verse 10. *Where are those thine accusers?*] She might have answered as *Tertullian* in another case not unlike, *Facti sunt à corde suo fugitivi*, they are fled before their own consciences, which convicted them, as it were by argument, verse. 9.

ἐλεγχόμ.

Verse 11. *Neither do I condemn thee*] Hence an Anabaptist will argue, that adultery is not to be punished (as they did from that Text, *Whoremongers and adulterers God will judge*, therefore men ought not to meddle with them.) But they may as well say, that inheritances are not to be divided between brethren, because our Saviour refused to divide them, *Luke* 12. 14. it being without the lists of his calling, no proper employment of his.

Anabaptistæ scripserunt adulteria non esse punienda per homines, &c. Iob. Manl. *loc. com. p.* 487. Iul. Scal. *De Subtilitat.*

Verse 12. *I am the light of the world*] Αυτόφως, *ut Plato loquitur, quia* Αὐταυτῷ, *ut Scaliger.*

The light of life] Light in good and bad men differs as the light of the Sun (wherein is the influence of an enlivening power) and the light of torches.

Verse 13. *Thy record is not true*] *i. e.* it is not sure and sufficient. There is the same Hebrew word for *veritas & firmitas*, truth and certainty.

אֱמֶת

Verse 14. *Yet my record is true*] For I am *Amen the faithful and true witness*, Rev. 3. 14. yea the *God of Amen*, *Isa.* 65. 16. and so the the onely sufficient witness concerning my self.

Verse 15. *I judge no man*] *viz.* After the flesh, as ye do. Christians are *Antipodes* to the world; yea, they have their feet there, where other mens heads are; they go not only another, but an upper way to work. Like Eagles, they delight in high flying.

Prov. 15. 24.

Verse 16. *For I am not alone*] But all one with the Father.

Verse 17. *It is also written in your Law*] He calleth it *their Law*, because he was above law: and needed not (but for their weakness) to have confirmed thus his doctrine by Scripture; as being to be believed upon his bare word.

ἀυτόκτω

Verse 18. *I am one that bear witness*, &c.] Christ is *Alius* from his Father, not *Aliud*. Another person, not another thing. As in the person of Christ there *is aliud & aliud* (against *Eutyches*) not *alius & alius* (against *Nestorius.*) In this Text. the Divinity of Christ is plainly distinguished from his humanity: how else should he and the Father be two witnesses to himself?

Verse 19. *If ye had known me*, &c.] For milk is not so like milk, as Christ is like his Father.

Verse 20. *For his hour was not yet come*] And they could neither hasten it nor prevent it. No man hath power over the life of another. *My times are in thine hand*, saith *David*. See the Note *on chap.* 7. 44.

Verse 21. *Ye shall dye in your sins*] A heavy doom, the very door to damnation. It is a sad thing to dye in prison, to dye in a ditch, but far worse to *dye in your sins*. This is to be *slain with death*, according to that, *Revel.* 2. 21. *I will kill her children with death.* All men dye, but wicked men only are killed with death. As a godly man said, that he did *ægrotare vitaliter*: so do all the righteous, *mori vitaliter*, because they have hope in their death; which to them is as the valley of *Achor*, a door of hope to give enterance into Paradise. Whereas to the wicked, it is as a trap-door to let them into hell: so that it is a just wonder, that foreseeing their danger, they go not roaring and raving out of the world. Nothing should be done (we say) to trouble a dying person, no shreeking or crying out. Oh take heed and prevent the shreekings of conscience at that hour, *&c.* Take heed ye dye not in your sin, in that your sin of unbelief. *In hoc peccato* (as *Beza* here rendereth it) for unbelief shuts a man up close prisoner in the Laws dark dungeon, till death come with a Writ of *Habeas corpus*, and hell with a Writ of *Habeas animam*, &c.

ἐν τῇ ἁμαρτίᾳ.

Verse 22. *Will he kill himself*] *q. d.* Them indeed we cannot, because we will not bear him company in so vile an act. A scurrilous jear: so little did the heart-piercing Sermons of our Saviour work upon them.

Verse

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Verſe 23. *Ye are from beneath*] *Vos infernales eſtis, Ego Supernas*, Beza. So the wicked are called the inhabitants of the earth, and of the ſea, in oppoſition to the Church, which is ſaid to be in heaven, and called *Jeruſalem, which is above.* Rev. 12. 12. Gal. 4. 26.

Verſe 24. *For if ye believe not*, &c.] And yet *Venator* the *Arminian* ſaith, *Nego hanc propoſitionem, Nemo poteſt ſalvus fieri, qui Chriſto per veram fidem non eſt inſitus.* Is not this to contradict Chriſt to his face? what an *os durum* is this?

Verſe 25. *Even the ſame that I ſaid*, &c.] To wit, *The way, the truth, and the life.* Some render it thus; *Prorſus id quod loquor vobiſcum*, I am the very ſame Word that I ſpeak with you.

Verſe 26. *I have many things to ſay*] But I ſee I do but loſe my ſweet words upon you. I ſhall therefore turn you over to my Father with a *Non-convertentur*, that he may take an order with you, and make you *hear the rod*, ſith you would not the word. Thoſe that *tremble not in hearing, ſhall be ground to pieces in feeling*, ſaid bleſſed *Bradford.* Mic. 6. 9.

Verſe 27. *They underſtood not*] Though he cited them to Gods dreadful tribunal, and threatned them with his judgement. The Devil had ſtrangely ſtupified them: like the Smiths dog, whom neither the hammer above him, nor the ſparks of fire falling round about him, can awake: like birds in a belfree, or fiſhes in the ſea, not affrighted at any ringing or roaring made there.

Verſe 28. *When ye have lift up the Son* &c.] 1. Upon the Croſs, as the brazen Serpent was upon a pole. And 2. By the Croſs to the Crown, though they intended no ſuch thing. If there be any way to Heaven on horſeback (ſaid that Martyr) it is by the Croſs. *Bradford.*

Verſe 29 *And he that ſent me is with me*] So that I ſhall not labour altogether in vain, but accompliſh the work that he hath given me to do. So ſhall all Gods faithful Miniſters (though they may think all their labor loſt, and be ready to cry out, *Eheu quam pingui macer eſt mihi taurus in arvo*) Yet if they ſtrive to do always thoſe things that pleaſe him, he will both protect and proſper them. *Virgil.*

Verſe 30. *Many believed on him*] See the Note on *chap.* 7 31.

Abideth not in the houſe] Is not heir of the promiſes: though it be ordinary with ſuch *præſumendo ſperare, & ſperando perire*, (as one ſaith) to preſume and periſh.

Verſe 31. *If ye continue in my Word*] *Non quæruntur in Chriſtianis initia, ſed finis*, ſaith *Hierom.* And that which is but almoſt done, is not done, ſaith *Baſil.* It is the evening that crowns the day, and the laſt act that commends the whole ſcene. Temporaries flaſhings, are but like Conduits running with wine at the Coronation, that will not hold: or like a Land-flood, that ſeems to be a great ſea, but comes to nothing. τὸ σαρ' ἑλίγον χεῖρον ὂς, ἢ μέγα μὲν, Baſil.

Verſe 32. *The truth ſhall make you free*] From the tyranny of ſin, and terrour of hell. *Pauls* freedom ſaved him from whipping; this, from periſhing. Acts 22. 29.

Verſe 33. *Were never in bondage*] When yet they were ſcarce ever out of bondage to one enemy or another. At this time they were vaſſals to the *Romans*. But brag's a good dog. Pride will bud, *Ezek.* 7. 10. *Spaniards* are ſaid to be impudent braggers, and extreamly proud, in the loweſt ebb of fortune. There is not a more vainglorious people this day under Heaven, then the *Jews* (ſaith *Alſted.*) *Antiquum obtinent*, they are no changelings, they fill up the meaſure of their fathers ſins. *Heyl. Geog. pag.* 30. *Alſted. Chron.* 432.

Verſe 34. *Is the ſervant of ſin*] Hath as many Lords as luſts: That as *Auguſtine* ſaid of *Rome*, in her pride: She conquered countries, but was vanquiſhed of vices: And as the *Perſian* Kings commanded the whole world, but were commanded by their wives and concubines; ſo is it with ſins ſlaves. This ſlavery they may eaſily ſhake off, ſaith *Seneca*: wherein the wiſe man was utterly out, *heavenly-wide*, as Sir *Philip Sidney* Eniſheth, *Toto errat cœlo.* *Servitus gravisſima eſt ſibi ipſi ſervire.* Sen. *Victrix Gentium, captiva vitiorum.* Aug. *Captivarum ſuarum captiv.* Plutarch.

Verſe 35. *But the ſon abideth ever*] This is a part of that ſpiritual birth-right, *Joh.* 1. 12. God hath charged Chriſt to ſee to the ſafe-keeping of the body and ſoul of every true believer, *Joh.* 6. 39, 40.

Verſe 36. *Free indeed*] Not ſeemingly ſo, or in conceit only, as thoſe loſt Libertines, 2 *Pet.* 2. 1. 19. *Ahaz* thought himſelf helpt or hurt by the gods of *Syria*: but he onely thought ſo, 2 *Chron.* 28. 23. and all ſuch fond thoughts periſh, *Pſal.* 146. 4.

Verſe 37. *I know that ye are* Abrahams *ſeed*] But that will not bear you out: nay, you will fare the worſe for it, *Rom.* 2. 9. the *Jew* is firſt in puniſhment, becauſe firſt in priviledge.

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priviledge. It was cold comfort to *Dives*, in flames, that *Abraham* called him son: to *Judas*, that Christ called him *Friend*, or to the rebellious *Jews*, that God calleth them *his people*: sith they were the *people of his wrath*, and the people of *his curse*, and should speed no better then the *children of the* Æthiopians, *Am.* 9. 7.

Because my word hath no place] This was worse then the former, because the root of it; even an *evil heart of unbelief*, which holds a man in an universal pollution, and maketh him a *Kill-Christ*.

Verse 38. *And ye do*] Or, *Do ye that which ye have seen with your Father*, and so shew your selves the Devils Imps, brats of fathomless perdition: *Do* so.

Verse 39 Abraham *is our father*] But it ill appeareth by your practise. Degenerate plants ye are, and such as shame your father, as much as *Augustus* his three children did him, whom he usually called his *tres vomicas, tria carcinoniata*, three botches and carbuncles. *Sueton.*

Verse 40. *A man that hath told you the truth.*] Yea, but you tell them not toothless truth, but such as breeds hatred. He that prizeth (preacheth) truth, shall never prosper by the possession or profession thereof, saith Sr *Walter Rawleigh*. And, Truth is a good mistress, saith another; but he that followeth her too close at heels, may hap have his teeth struck out. The hearing of truth gals; as they write of some creatures, that they have *fel in aure*. *Prædicare, nihil aliud est, quàm derivare in se furorem mundi*, said *Luther*, who had the experience of it. *Hist. lib.* 1. *cap.* 1.

Verse 41. *We have one father, even God.*] Yet God is not in their heads, *Psal.* 10. 4. nor heart, *Psal.* 14. 1. nor words, *Psal.* 12. 4. nor ways, *Tit.* 1. 16. In such a posture of distance, nay defiance, stand wicked men. And yet none so forward to *call God Father*. Jer. 3. 4, 5.

Verse 42. *If God were your father*] so that there is no true piety nor fear of God, where Christ is rejected. *Frustra utitur, qui Christo non innititur*, saith *Bernard*. If the Historian could say, *Ut quisque* Sejano *intimus, ita ad* Cæsaris *amicitiam validus: contrà, quibus inoffensus esset, metu & sordibus conflictabantur*. No man could be inward with the Emperour but by the favour of *Sejanus*; and to be out with him, was to be utterly unhappy: How much more may we say the same of Christ, who is all in all with the Father? If any will be Christless, they must be comfortless. *Tacit.*

Verse 43. *Why do ye not understand my speech?*] Any more then if I spake to you in a strange language. So, many of our hearers.

Verse 44. *Ye are of your father the Devil.*] Who hath set his limbs in you: so that ye are as like him, as if spit out of his mouth. Satan is called the God of this world; because as God at first did but speak the word, and it was done: so if the Devil do but hold up his finger, give the least hint, they obey him.

The lusts of your father ye will do.] If the fruits of the flesh (said that Martyr) grow out of the trees of your hearts, surely, surely, the devil is at Inne with you: You are his birds, whom when he hath well fed, he will broach you and eat you, chaw you, and champ you, world without end, in eternal wo and misery, *&c.* *Bradford* Serm. of Rep. *p.* 70.

And abode not in the truth] *Si Satan in conspectu Dei tantas res ausus est, quid apud nos non audebit?* *Bucholc.*

When he speaketh a lye, he speaketh of his own.] And so when we do evil, we work *de nostro, & secundum hominem*, 1 Cor. 3. 3. It is as impossible for us naturally to do good, as for a toad to spet cordials.

For he is a lyar, and the father of it.] The devil did only equivocate to our first parents, and yet is here called a *lyar*, and 2 *Cor.* 11. 3. a *cozener*. A lye hath been always held hateful: but equivocation is now set forth of a later impression. The Jesuites have called back this pest from hell, alate, for the comfort of afflicted Catholicks, as Arch-Preist *Blackwell*, and Provincial *Garnet* shamed not to profess. *Est autem Satana pectus semper fœcundissimum mendaciis*, saith *Luther*. He began his kingdom by a lye, and by lyes he upholds it, as were easie to instance. See my Notes on *Genesis*, chap. 3. verse 5.

Verse 45. *And because I tell you the truth*] See the Note on verse 40.

Verse 46. *Which of you convinceth me of sin*] *q. d.* Have you any thing against my life, that ye thus stiffly refuse to receive my doctrine? Do I not (as every Minister should do) *vivere concionibus, concionari moribus*, live sermons, as well as preach them?

Paul

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Paul knew nothing by himself. 1 *Cor.* 4. 4. And *Chrysostom* saith, that the souls and lives of Ministers should be purer then the Sun-beams.

Verse 47. *He that is of God, heareth Gods word*] with *attention* of body, *intention* of mind, and *retention* of memory. And this is Gods *ear-mark*.

Ye therefore hear not] But either refuse, or rage at what you hear, as Tygers do at the sound of a drum. And this is a sore sign of a reprobate goat.

Verse 48. *That thou art a* Samaritan.] And why a *Samaritan*, trow, but that they thought the worst word in their bellies good enough for him? Malice cares not what it saith, so it may kill or gall: and these dead dogs (as he calleth *Shimei*) will be barking. 2 Sam. 16. 9. The Primitive Persecutors used to put Christians into bears and dogs skins, or other ugly creatures, and then bait them; so do the wicked put the Saints into ugly conceits, and then speak against them.

Verse 49. *I have not a Devil*] This crime touched his doctrine (as the other his person onely) therefore he makes answer to it; but no otherwise then by a simple denyal, which in some cases is sufficient. *Didicit ille maledicere, & ego contemnere*, saith he in *Tacitus*. If a wise man speak evil of thee, endure him: if a fool, pardon him, saith Another. If *Genebrard* rail upon *Calvin*, if *Bolsecus* or *Baldwin* call him twenty Devils, he can slight or pitty them: As, if *Luther* call me Devil, saith *He*; yet I will honour him, as a servant of God. A reviler, as he affirmeth without reason, so he may be dismissed without refutation.

Verse 50. *There is one that seeketh and judgeth*] The less a man strives for himself, the more is God his champion: Those that honour him, he will honour. Those that drown all self-respects in his glory, and study his share, more then their own, shall be found *to praise, and honour, and glory*, in that great Amphitheatre at the last day. 1 *Pet.* 1. 7.

Verse 51. *Verily I say unto you*] This he speaketh for the comfort of the better sort among those refractory Jews, whom he had so sharply handled. So *Zuinglius* when in his sermons he had thundred out Gods judgements against the wicked, he would commonly conclude with these words, *Probe vir, hoc nihil ad te*: This is not spoken to thee, thou good soul.

He shall never see death] That is, shall never *taste of death*, as the *Jews* interpret it, verse 52. *Chrysostom* distinguisheth between *seeing* and *tasting* death. *Sed hallucinatur: eodem enim recidunt*, saith *Drusius*: But *Chrysostom* is out here, for they are the same. And Our Saviour meaneth, that such an one shall not die eternally; he shall *mori vitaliter*, as one saith, live though he die. *Drus. Praeter.* p. 82. See M. *Dugards* Death and the Grave, p. 4.

Verse 52. *Now we know thou hast a Devil*] Thus whether Christ pipe or weep to these froward children, he prevails nothing. Neither promises nor menaces affect reprobates, *neque duci ad Christum, neque trahi possunt*, as *Calvin* here noteth, they will neither be led unto Christ, nor drawn to him.

Verse 53. *Art thou greater then our father* Abraham *which is dead?*] They rise no higher then to a natural life. *Our life is hid with Christ in God*, as the Pearl is hid in the shell, as Christ was hid under the Carpenters son; so as that the Buzzards of this world could see no beauty in him. Col. 3. 3.

Verse 54. *It is my father that honoureth me.*] According to that, *Them that honour me I will honour*: this is a bargain of Gods own making. Fame follows vertue, as the shadow the body: or if not, yet she is *proprio contenta theatro*, content with her own applause. 1 Sam. 2. 30.

Verse 55. *Yet ye have not known him.*] There is a twofold knowledge of God. 1. Apprehensive. 2. Affective, or *cognoscitiva*, standing in speculation, and *directiva vitæ*.

Verse 56. *Your Father* Abraham *rejoyced to see*] He saw it afar off, and saluted it, *Heb.* 11. 13. His good old heart danced *Levalto's* within him, as Children use to dance about a bonefire (so the word signifies) with an exuberancy of joy, that joy of Faith. The Fathers say, that he saw Christs birth at the valley of *Mamre*, *Gen.* 18. and his passion in the mount *Moriah*, *Gen.* 22. ἀσπασάμ. ἠγαλλιάσατο

Verse 57. *Thou art not yet fifty*] No nor much past thirty: and yet he had so spent himself in winning souls, and weeping over the hardness of mens hearts, that he seemed to the *Jews* to be much elder then he was, as some conceive. Sure it is that Mr. *John Fox* the Martyrologue, by the infinite pains that he took in compiling that elaborate

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work, (which he finiſhed in eleven years without the help of any other man) grew ſo lean and withered, that his friends knew him not.

Verſe 58. *Before* Abraham *was, I am*] *I am that I am*, in regard of mine eternal generation. And as Mediatour, I am *Jeſus Chriſt, yeſterday, to day, and for ever.* Heb. 13. 8.

Verſe 59. *Then took they up ſtones*] This is *merces mundi*, the worlds wages. Let us look up, with *Stephen*, and ſee Heaven, as he did, through a ſhowr of ſtones, *&c.*

Chap. IX.

Verſe 1. *He ſaw a man which was blinde*]

THis was enough to move Chriſt to mercy, the ſight of a fit object. When God ſets us up an Altar, be we ready with our ſacrifice.

Imbutierant Iudæi dogmate. μετεμψυχωσεως. Beza.

Verſe 2. *Who did ſin, this man?*] How could he ſin before he was born? But the Diſciples dream't of a Pythagorical tranſanimation; hence this fooliſh queſtion.

Verſe 3. *But that the works of God, &c*] *Hinc Alexander Ales, Pœna, inquit, duplicem habet ordinationem, Unam ad culpam, quæ præcedit; alteram ad gloriam, quam præcedit.* God ſometimes afflicts for his own glory, but ſin is ever at the bottom. And though God doth not always afflict his for ſin, as *Iob*: yet *Iob* ſhall do well to conſider, Job 11. 6. that God *exacteth of him leſs then his iniquity deſerveth*, as *Zophar* telleth him.

Verſe 4. *Whiles it is day.*] As other men do, *Pſal.* 104. 22. None can ſay he ſhall have twelve hours to his day: And night (death) is a time of receiving wages, not of doing work. On this moment depends eternity; on the weakeſt wyer hangs the greateſt weight.

Verſe 5. *I am the light of the world*] See *chap.* 12. 46. He is Light eſſential, the *Father of Lights*, the *Sun of righteouſneſs*; who at his nativity was as a *bridegroom coming out of his chamber*: in his life, rejoyced Pſal. 19. 5. *as a ſtrong man to run his race*: in his paſſion he was clouded: brake forth in his reſurrection, darts out his beams of grace ſince his Aſcenſion, and ſhall finiſh all at his return to Judgement.

Verſe 6. *Made clay.*] As he did at firſt in making Man, (the Poets tell us ſome ſuch thing of their *Prometheus*) to ſhew that this cure was done by that Almighty power that he put forth in the Creation.

Verſe 7. *He went his way and waſhed.*] He obeyed Chriſt blindling. He looked not upon *Siloam* with *Syrian* eys, as *Naaman* did upon *Iordan*: but, paſſing by the unlikelihood of a cure by ſuch a means, he believeth, and doth as he was bidden, without ſciſcitation.

Verſe 8. *Is not this he that ſat and begged*] As once blind *Belliſarius* did with *da obolum* Belliſario.

Verſe 9. *I am he*] Thus their doubting (by divine diſpoſition) made much for the manifeſtation of Chriſts power in the forementioned miracle.

Verſe 10. *How were thine eyes opened*] It is good to ask Chriſts illuminates ſuch ſavory queſtions, how they were called out of darknneſs into his marvellous light? what diſcoveries of himſelf Chriſt hath made unto them? &c. *Auſtin* confeſſeth, that before his converſion, he was of this opinion, that it was impoſſible for him to find ſuch comfort, as now he did, in a Chriſtian life. *Cyprian* ſaith as much of himſelf to his friend *Donatus*, beginning his Epiſtle thus, *Accipe quod ſentitur, antequàm dicitur.*

Aug. *Confeſ. lib. 6. c. 12.* Cyp. *Epiſt. l. 1.*

Luth. Verſe 11. *I went and waſhed and received ſight*] His blind obedience made him ſee. Let God be obeyed readily without reaſoning or wrangling: and ſucceſs ſhall not be wanting. God calleth for *Curriſtas non Quæriſtas.*

Verſe 12. *I know not*] For Chriſt diſappeared, as *Ioh.* 5. 13. See the Note there.

Verſe 13. *They bring him to the Phariſees*] who ſhould have been moved with the miracle to think the better of him that wrought it; and have better informed thoſe that brought the man to them, with what minde ſoever. But they had conceived ſuch an incurable prejudice, ſuch a deadly hatred againſt Chriſt, that what he did, they preſently condemn, as *George* Duke of *Saxony* did *Luthers* reformation, as the Monks of *Ments* did the Reformation begun there by *Hermannus* their Archbiſhop: profeſſing that they would rather receive *Mahometiſm*, then ſubmit to that new religion,

as

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as they called it : as *Phillip* King of *Spain* would chuſe rather to have no ſubjects then *Lutheran* ſubjects; and out of a blind and bloody zeal ſuffered his eldeſt ſon *Charls* to be murdered by the cruel Inquiſition, becauſe he ſeemed to favour the truth.

Verſe 14. *It was the ſabbath-day*] And our Saviour knew it would be as ill reſented at that other Miracle on the ſabbath-day done, *Joh.* 5. for which they ſought to kill him. Men, be they pleaſed or diſpleaſed, duty muſt be diſcharged. *Tenenda regula, cœcos ac duces cœcorum negligendos eſſe.*

Verſe 15. *How he had received his ſight*] Gr. *how he had recovered his ſight.* It may be that (to leſſen the miracle) they would have had it, that the man had not been born blind, but onely recovered that ſight that once he had enjoyed. Malevolence ever ſtrives to deteriorate and deprave that good, which it cannot for ſhame abſolutely deny. An ungodly man diggeth up evil, *Prov.* 16. 27. and a froward fellow forgeth ſtrife, verſe 28. he digs, and then ſows the ſeed of ſedition in every furrow, where he can find footing.

Aristoteles recte proprietatem oculorum qui videndi facultatem aliquando habuerunt.

Verſe 16. *This man is not of God.*] True, if he had indeed made no conſcience of keeping the Sabbath. Sanctifying the Lords day in the primitive times was a badge of Chriſtianity. When the queſtion was propounded, *Servaſti Dominicum?* Haſt thou kept the Sabbath? the anſwer was returned, I am a Chriſtian and may not do otherwiſe. The enemies and hinderers of ſanctifying the Sabbath, are called unbelievers, vagabonds and wicked fellows, *Acts* 17. 2, 5. That late great Antiſabbatarian Prelate, ſo much caſt off by the reſt, after he had ſerved their turns, might well have cryed out with Cardinal *Wolſey*, Surely, if I had been as careful to ſerve God as I was to pleaſe men, I had not been at this paſs.

Chriſtianus ſum, inter mitterere non poſſum.

B. *White. Act and Mon.*

How can a man that is a ſinner] Yes that he may, by divine permiſſion, or at leaſt he may do ſomething like a miracle; as the falſe Prophets, and Antichriſt. *Suetonius* tels us, that *Veſpaſian* cured a blind man by ſpitting upon his eyes. And *Dio* teſtifieth that he healed another, that had a weak and withered hand, by treading upon it. And yet *Veſpaſian* lived and died a Pagan. This therefore was no convincing argument, that the *Jews* here uſed.

Semetipſum detectatus eſt, quòd Regi potiùs quàm Deo ſtuduiſſet placere. Scultet. *Sueton. Dio in Veſpaſ.*

Verſe 17. *He is a Prophet*] The more the Phariſees oppoſed the truth, the more it appeared. *Veritas abſcondi erubeſcit*, ſaith *Tertullian.* The Reformation was much furthered in *Germany* by the Papiſts oppoſition. Among many others two Kings wrote againſt *Luther*, viz. *Henry* the 8th of *England*, and *Ludovicus* of *Hungary*. This Kingly title being entred into the controverſie, made men more curious; And as it happeneth in combats, that the lookers on are ready to favour the weaker, and to extoll his actions, though they be but mean: ſo here it ſtirred up a generall inclination toward *Luther*, ſaith the Author of the hiſt. of the Council of *Trent*. *Luther* alſo in an epiſtle to the Elector of *Saxony*, triumpheth, and derideth the fooliſh wiſedom of the Papiſts, in cauſing him and the other Proteſtant Princes, to rehearſe the confeſſion of their faith in a publike Aſſembly of the ſtates of *Germany*, and in ſending copies thereof to all the Courts of Chriſtendom for advice: whereby the Goſpel was more propogated, and the cauſe of Chriſt more advanced, then if many preachers had been ſent out and licenſed.

Hiſt of Coun. of *Trent*, fol. 16.

Scultet. Annal. 274.

Verſe 18. *But the* Jews *did not believe*] The Phariſees who held themſelves the onely *Jews*, that is, true Confeſſors : like as the *Swenckfeldians* entituled themſelves the *Confeſſours of the glory of Chriſt*; The Anabaptiſts ſtile themſelves the *Meek of the Earth*, the Antinomians will needs be called the *Hearers of the Goſpel, and of free Grace, &c.*

Verſe 19. *Is this your Son*] Here they try another trick to obſcure the Miracle : but it would not be. *God taketh the wiſe in their own craftineſs.* Again, *The Lord knoweth the thoughts of the wiſe, that they are vain.* 1 Cor. 3. 19, 20.

Verſe 20. *We know that this is our ſon*] They anſwer obliquely and over-warily; but Chriſt had better deſerved of them. Squirrels ever ſet their holes to the Sunny-ſide. Politick Profeſſors, Neuter-paſſive Chriſtians will be ſure to keep on the warmer ſide of the hedge : neither will they launch further into the ſea, then they may be ſure to return ſafe to the ſhore. *Cyprian* calleth ſuch double minded men, *palpatores temporum, in lenitate tantum conſtantes*, giddy-brains.

Verſe 21. *He is of age.*] ἡλικίαν ἔχει. *Fœlix ab* ἥλιξ ἡλικία, ſay the Etymologiſts, *ut fœlix ſit homo florida & vegeta ætatis, corpore & animo valens.*

Beeman.

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Verſe 22. *Put out of the Synagogue.*] This was that kinde of excommunication they called *Niddui*, or ſeparation; and ſuch were by the Greeks called Ἀποσυνάγωγοι, and Ἀνάθεμα ἔστω. There were two other more heavy kind of excommunications in uſe among the Jews, *Cherem*, and *Samatha* or *Maranatha*, which they derive as low as from *Henoch*, Jude 14. The Heathens alſo had their publike execrations, not raſhly to be uſed againſt any: *Eſt enim execrationes triſtis, & mali Ominis*, ſaith *Plutarch*: who therefore highly commends that *Athenian* Prieſt, that being commanded by the people to curſe *Alcibiades*, refuſed to do it. That Archflamen of *Rome*, The Pope, is like a waſp: no ſooner angry but out comes a ſting (an excommunication) which, being once out, is like a fools dagger, ratling and ſnapping without an edge, *&c.* It was grown to a Proverb among our fore-fathers, *In nomine Domini incipit omne malum.* *John Cornford*, (one of the ſix laſt that were burnt in *England* for the true Religion) when he heard himſelf, and his fellows excommunicated, ſtirred with a vehement zeal of God, and proceeding in a more true excommunication againſt the Papiſts, in the name of them all, pronounced ſentence againſt them in theſe words, In the name of our Lord Jeſus Chriſt, and by the power of his holy Spirit, and the authority of his holy Catholike and Apoſtolike Church, we do give here into the hands of Satan to be deſtroyed, the bodies of all thoſe blaſphemers and hereticks, that do maintain any errour againſt his moſt holy word, or do condemn his moſt holy truth for hereſie, to the maintaining of any falſe Church, or feigned Religion: ſo that by this thy juſt judgement moſt mighty God, againſt thine adverſaries, thy true Religion may be known, to thy glory, and our comforts, and to the edifying of all our Nation. Good Lord ſo be it.

Cum Pontifex Rom. diras in Ludovic. 12 Gall. Regem evomeret; Atqui (ait rex) Precandi ille, non imprecandi conſuetudinem Pontifex conſtitutus eſt. Fir. ron. *lib. 2. de Geſtis Gallor.*

Act. and Mon. fol. 1862.

Verſe 23. *He is of age*] See *ver.* 21, 22.

Verſe 24. *Give God the glory.*] It appears *Joſh.* 7. 19. and 1 *Sam.* 6. 5. that this was ſome ſolemn form, in uſe among that people when they required an oath of delinquents: This the hypocrites made uſe of, as when the Devils adjured Chriſt by the living God not to caſt them out. So their forefathers would perſecute godly men, and moleſt them with Church Cenſures, and then ſay, *Let the Lord be glorified.* Iſa. 66. 5. With like honeſty, as the Conſpiratours in K. *Richard* the ſeconds time here in *England* indorſed all their Letters, with *Glory be to God on high, on earth peace, good will towards men*: This poor man might have anſwered as *Rob. Smith*, the Martyr did, when *Bonner* began the ſentence of death againſt him, *In Dei nomine*, Ye begin in a wrong name, ſaid he.

Act. and Mon.

Verſe 25. *Whether he be a ſinner or no*, &c.] That is, a notorious impious man, as you affirm him. And this is an Ironical ſpeech; as if he ſhould ſay, You may make of him what you will, and call him at your pleaſure; he is as he is. And *this one thing I know*, and will teſtifie, that *whereas I was blind, now I ſee*; yea and I ſee day at a little hole too. *If this man were not of God, he could do nothing.* verſ. 33.

Verſe 26. *What did he to thee? how opened he thine eys?*] How fain would envy here have faſtened her fangs, and have found ſomewhat to ſay, whereby to caſt a ſlur on the miracle. They are even queſtion-ſick, as thoſe 1 *Tim.* 6. 4. *Et ſi non aliqua nocuiſſent*, &c. They feed upon their own hearts, becauſe they cannot come at Chriſts.

Verſe 27. *Will ye alſo be his Diſciples?*] A bold ſpeech of ſo mean a man, ſo little inlightned, to the Chief-Prieſts and Phariſees. Such was that of *Dirick Carver* Martyr, to *Bonner*; Your doctrine is poiſon and ſorcery. If Chriſt were here, you would put him to a worſe death, then he was put to before. You ſay you can make God, you can make a pudding as ſoon, *&c.* And that of *Henry Lawrence*, who being to ſubſcribe the Bill of his examination, wrote, Ye are all Antichriſt, and him ye follow, *&c.* And that of *Anthony Parſons*; Thou calleſt us thieves, ſaid the Biſhop of *Salisbury*. I ſay, quoth *Anthony*, ye are not only thieves, but murtherers, ye are rather biteſheeps, then true Biſhops, *&c.*

Act and Mon. fol. 1517.

Ibid. 1533.

Ibid. 1111

Verſe 28. *Then they reviled him*] As an Apoſtate from the Law, a noveller, a Nazarite, a diſciple of Chriſt, *Thou art his Diſciple*, ſay they, and therefore a dolt, a dunſe; as at this day in *Italy*, and at *Rome*, the muſt honourable name of Chriſtian is uſually abuſed to ſignifie. The Primitive Perſecutors painted Chriſt with an Aſſes head, and a book in his hand (as *Tertullian* ſaith) to ſignifie, that all his diſciples, though they pretended learning, yet they were ſilly and ignorant People. *Eſt enim Satanæ pectus mendaciis fœcundiſſimum*, ſaith *Luther*. The baſeſt can revile (as the abjects did *David*) & every black mouth caſt dirt upon Chriſts diſciples, as the *off-ſcouring of all things*, 1 *Cor.* 4. 13.

D. *Fulk.*

Pſal. 35. 15.

Verſe

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Verſe 29. *We know not whence he is*] i. e. Whence he had his miſſion and commiſſion to act the part of a Prophet. His Parents they knew, but doubted of his authority, as Papiſts and Sectaries do of ours. To whom we anſwer, that we received our miniſtery immediately from Jeſus Chriſt, whoſe Embaſſadours we are: and that his inward call is the main, whether it be that of *approbation*, as of godly Miniſters, or the other of *Providence* as of evil, ſuch as were *Judas*, *Demas*, *Nicolas*, thoſe that *preached Chriſt of envy*, Phil. 1. &c.

Verſe 30. *And yet he hath opened mine eyes*] Which was a foretold ſign of the Meſſiah, *Iſa.* 35. 4, 5. and an office whereto *Paul* was ſent of God, *Act.* 26. 18. And ſurely if God ſet ſuch a ſeal to a mans miniſtery, as to make him inſtrumental to the converſion of others, it is a ſweet and ſingular confirmation. *Jer.* 23. 22. 1 *Cor.* 9. 2, 3.

Verſe 31. *We know that God heareth not ſinners.*] Their incenſe ſmells of the hand that offers it: The lepers lips ſhould be covered according to the Law: the wicked *compaſs God with lies*, when they cry, *My father, my father*, &c. This is one of thoſe natural notions that the Devil could never blot out of mans minde, that God heareth not ſinners, he will never accept of a good motion from a bad mouth, as that ſtate in ſtory would not. He ſilenced the Devil acknowledging him: and of witches good prayers one ſaith, *Si magicæ, Deus non vult tales: ſi piæ, non per tales.* Hoſ. 11. 12. *Hinc Achilles Homericus, Οὐκ ἐκ Θεοῖς ἐπιπείθεται μαλὰ τ' ἐκλυε ἀυτῆ.* *Dio in Veſpaſ.*

Verſe 32. *Since the world began was it not heard*] Thoſe Hiſtorians then that have aſcribed ſuch a power to *Veſpaſian*, as to cure men that were born blind, are in no wiſe to be believed. *Vopiſcus* (who himſelf was one of them) ingenuouſly confeſſeth *neminem hiſtoricorum non aliquid eſſe mentitum*, that they are all lyars more or leſs, eſpecially in ſetting forth the lives and acts of their Emperours. *In vita Aureliani.*

Verſe 33. *If this man were not of God, he could do nothing*] *i. e.* Nothing of this nature, he could not work a true miracle. The Devils miracles, *ut plurimum, ſunt præſtigiæ, impoſturæ, phantaſmata, ludibria.* *Bucholc.*

Verſe 34. *Thou waſt altogether born in ſins*] Becauſe born blinde: ſo they upbraid him with his miſery, as if therefore a notorious offender: This is harſh and raſh judgement.

And doſt thou teach us?] Oh, take heed of that. But a mortified man will yield to learn of any body: *a little child ſhall lead him*, Iſa. 11. 6. Learned *Apollos* was better inſtructed by a couple of poor tent-makers. Acts 18. 26.

Ver. 35. *And when he had found him.*] So when the Pope had excommunicated *Luther*, and the Emperor proſcribed him, Chriſt Jeſus was with him, and carried on the work. *Longe majora parturit mihi jam calamus*, ſaith he: *Neſcio unde veniunt iſtæ meditationes.* And in his book of the Babyloniſh captivity, he profeſſeth, *ſe quotidie, velit, nolit, doctiorem fieri.* *Luth. Epiſt.*

Verſe 36. *Who is he, that I might believe on him?*] A man of God, he held Chriſt, verſe 33. *The Son of God* he yet knew him not to be: but was willing to be further informed, as appeareth by this queſtion. They that hold faſt what they have already received till Chriſt come, ſhall have more light: and a little ſtrength well improved, may have *a great door, and effectual, opened.* Rev. 2. 25. Rev. 3. 8.

Verſe 37. *Thou haſt both ſeen him.*] This ſeems to have been but ſome part of the diſcourſe that paſſed betwixt them, to make the man believe. Or if it were all, then we ſee as in a mirrour, the mighty power of Chriſts word. Well might he ſay *chap.* 6. 63. The words that I ſpeak unto you, *they are ſpirit, and they are life.* Well might Mr. *Fox* ſay in his *Acts and Monuments*, ſpeaking of the people of God here in *England*, in the reign of *Henry* the eighth, when they began to lift up their heads out of the puddle of Popery; *This one thing I greatly marvel and muſe at, to note in the regiſters, and conſider how the word of God did multiply ſo exceedingly as it did amongſt them. For I find that one neighbour reſorting and conferring with another, eft-ſoons with a few words of their firſt or ſecond talk, did win and turn their minds to that wherein they deſired to perſwade them, touching the truth of Gods Word and Sacraments.* *Act. and Mon. fol.* 750.

Verſe 38. *And he worſhipped him*] *ſc.* as the Son of God, with Divine Adoration. This our Saviour would not have ſuffered, had he not been of God. And being ſo, and to us ſo good a God, we muſt not only *adorare Chriſtum, ſed & adulari*, as *Tertullian* hath it, do him all the honour we can deviſe.

Verſe 39. *For judgement I am come.*] To judge, much otherwiſe then thoſe unjuſt judges

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judges have done, that have caſt out this poor ſervant of mine, for a blaſphemer. B. *Bonner* having a blind harper before him, ſaid, that ſuch blind abjects, that follow a ſort of heretical preachers, when they come to the feeling of the fire, will be the firſt that will flie from it. To whom the blind man ſaid, that if every joynt of him were burnt, yet he truſted in the Lord not to flie. A blinde boy, that bad ſuffered impriſonment at *Gloceſter* not long before, was brought to Biſhop *Hooper*, the day before his death: Mr. *Hooper* after he had examined him of his Faith, and the cauſe of his impriſonment, beheld him ſtedfaſtly, and the water appearing in his eyes, ſaid unto him: A poor boy, God hath taken from thee thy outward ſight, for what conſideration he beſt knoweth, but hath given thee another ſight much more precious: for he hath endued thy ſoul with the eye of knowledge, and faith, *&c.* It is a worthy ſpeech of Mr. *Beza* upon this Text, *Prodeant omnes Phariſæorum noſtri temporis Academiæ.* Let all our Univerſity-Phariſees come forth together: That blind and heretical Church (as they call it) hath, by the bleſſing of God, children of ſeven years old, that can before all the world, confute and confound their erroneous doctrines: witneſs the children of *Merindal* and *Chabriers*, *John Fettyes* child of eight years old, that told *Bonners* Chaplain (who ſaid *Fetty* was an heretick) My father is no Heretick, but you are an heretick, for you have *Balaams* mark. This child they whipt to death, *&c.* *Alice Driver* Martyr, nonpluſt all the Doctours that examined her: and then ſaid, God be honoured; you be not able to reſiſt the ſpirit of God in me a poor woman. I was never brought up in the Univerſity as ye have been: but I have driven the plow many a time before my father, and yet I will ſet my foot againſt the foot of any of you all, *&c.*

Act. and Mon. fol. 1821.

Ibid. 1321.

Habet eccleſia illa cæca & hæretica ſeptennes pueros, qui teſte univerſo mundo, &c.

Act. and Mon. fol. 1864.

Ibid. 1857.

Verſe 40. *Are we blind alſo?*] Yes, none more: for who ſo blind, as he that will not ſee? *who is blind as he that is perfect, and blind as the Lords ſervant? Thou blind Phariſee*, ſaith our Saviour, *Mat.* 23. 26. And again, *ye blind guides*, verſe 24. And *ye fools and blind*, oft in that chapter. And yet theſe paſſed in thoſe days for the onely wiſe men, (1 *Cor.* 1. 20. *Where is the wiſe? where is the Scribe?*) and had as good a conceit of themſelves (a ſure argument of their ſpiritual blindneſs) as the *Chineſes* have at this day: when they uſually ſay, that all other nations of the World ſee but with one eye, they onely with two. Saint *Paul* (who knew them, *intus & in cute*, as well as one man could know another) ſpeaks out their conceits. *Thou art confident*, ſaith He, *that thou thy ſelf art a guide of the blind, a light to them that are in darkneſs, an inſtructer of the fooliſh*, &c. *Rom.* 2. 19. And hence their ſwelth, their ruth, and their ruine. For as ſwelling is an ill ſymptom to the body, ſo is pride in the ſoul: and as the body may die of an inward bleeding, ſo may the ſoul of ſpiritual pride. And as none more often miſcarry in the waters then your moſt skilful ſwimmers, ſo neither do any ſooner fall into the condemnation of hell, or lie deeper therein, then the moſt knowing men, and thoſe of greateſt parts, which they uſually overween, and are too too well conceited of. *Raram facit ſcientia cum modeſtia mixturam.* Learning with modeſty, as it is rare, ſo it is καλὸν καλῶς (ſaith One) moſt amiable and attractive. It is like the coupling of a Muſe and a Grace —— *aut ubi flavo*

Argentum, Pariuſve lapis circundatur auro.

Iſa. 42. 19.

Virg.

Verſe 41. *But now ye ſay, we ſee*] If, after conviction, men run away with the bit in their mouths, the ſin is the greater: But their caſe is deplorable, *qui quod verum ſit neque ſcient, neque ſuſtinent dicere*, as *Baſil* complains of the Weſtern Church in his time.

Baſil in ep. ad Evag.

Chap. X.

Verſe 1. *Verily, Verily, I ſay unto you*]

AMen is in holy Scripture either prefixed to a diſcourſe, and then it is a particle of certain and earneſt aſſeveration, when it is doubled eſpecially, as here: or elſe affixed; and then it is either of aſſent or aſſurance, or both, as in the end of the Lords prayer.

Verſe 2. *But he that entreth in by the door*] That is, called by Chriſt to the office of his under-ſhepherd. *In phyſicis aër non facit ſeipſum ignem, ſed fit à ſuperiori*, ſaith Aquinas.

Aquin. ad Heb. 15.

It

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Is the ſhepherd of the ſheep] To the which is required, that he be both learned and loving. This note ariſeth out of the notation of the word here uſed.

Ποιμὴν *quaſi* ἐπιμὴν, of ἐπὶ a ſheep: and μάω to deſire earneſtly.

Verſe 3. *To him the porter openeth*] That is, God approveth ſuch, and uſually ſeals to their miniſtery. *Jer.* 23. 22. giving them a teſtimonial, 2 *Cor.* 3. 2.

Verſe 4. *He goeth before them*] According to the cuſtom of ſhepherds in that countrey, not to drive their ſheep, but to lead them, as *David* ſhews in his divine *Bucolicon*, Pſal. 23. 2.

Verſe 5. *A ſtranger will they not follow*] For they have ſenſes exerciſed to diſcern good and evil; yea they have a ſpirit of diſcerning, 1 *Cor*, 12. 10. the *mind of Chriſt*, 1 Cor. 2. 16. and though ſimple to evil, yet are wiſe in that which is good. They are ſheep, but rational: their ſervice, a reaſonable ſervice, *Rom.* 12. 1. their obedience the obedience of faith, *Rom.* 16. 26. they try before they truſt, they look before they leap, and ſo grow to ſuch a certainty in that truth they hold, ſuch a plerophory of knowledge, *Col.* 2. 3. that it is impoſſible for them, to be fully or finally deceived, *Mat.* 24. 24. Falſe and heterodox doctrines they hate, *Pſal.* 119. 104. and all ſuch impoſtors as ſeek to buzz doubts into their heads, *Rom.* 16. 17.

Heb. 5. 14.

Verſe 6. *But they underſtood not*] So thick-brain'd and uncapable we are, till that vail be rent, *Iſa.* 25. 7. Thoſe that have a blemiſh in their eye, the more wiſhly they look into any thing, the leſs they ſee of it, as *Vives* hath it. So it is here.

Luſcioſi, ſi quando oculorum aciem intendunt, minus vident. Vives *in* Ang. *de civ. Dei.* l. 81. c. 6.

Verſe 7. *I am the door*] Heaven-door: ſo Chriſt is pleaſed to call himſelf, becauſe *through him we have an acceſs by one Spirit unto the Father*, Eph. 2. 18. And, *In him we have boldneſs and acceſs with confidence by the faith of him*, Eph. 3. 12. Why our Saviour compares himſelf to theſe ordinary and obvious objects of our ſenſes, See the Note on *chap.* 15. *ver.* 1.

Verſe 8. *All that ever came before me*, &c.] *Manes* (that mad heretick) made an argument from this text againſt *Moſes* and the Prophets, as going before Chriſt. But *Auſtin* anſwereth: *Moſes* and the Prophets came not before Chriſt, but with Chriſt. Intruders, whether before or ſince our Saviours days, are theſe thieves and robbers. Ah whoreſon-thieves, rob God of his glory! ſaid D. *Taylor* Martyr, in a dream, of the Scribes and Phariſees of his time.

Verſe 9. *And ſhall go in and out*, &c.] That is, ſhall live ſecurely, and be fed daily and daintily, as *David* ſhews, *Pſal.* 23. where he ſweetly ſtrikes upon the whole ſtring thorow the whole hymn.

Verſe 10. *The thief cometh not but for to ſteal*] How ſlily ſoever hereticks ſeek to inſinuate, with their Pithanology and feigned humility, whereby they circumvent and beguile the ſimple, it is deadly dealing with them. Shun their ſociety as a ſerpent in your way, as poiſon in your meat. *Spondanus* (the ſame that Epitomized *Baronius*) gives his Reader Popiſh poiſon to drink ſo ſlily, ſaith one, as if he were doing ſomewhat elſe, and meant no ſuch matter. And learned *Billius* obſerves the like of *Socrates*, the Eccleſiaſtical Hiſtorian, a cunning Novatian. *Swenck-feldius*, who held many dangerous hereſies, did yet deceive many by his preſſing men to an holy life, praying frequently and fervently, *&c.* by his ſtately expreſſions, ever in his mouth, as of Illumination, Revelation, Deification, the inward and ſpiritual man, *&c.* Some are ſo cunning in their cogging the die, as S. *Paul* phraſeth it, *Epheſ.* 4. in the conveyance of their colluſion, that like ſerpents, they can ſting without hiſſing; like cur-dogs, ſuck your blood only with licking; and in the end kill you and cut your throats without biting. Muzzle them therefore ſaith S. *Paul*, and give them no audience. *Placilla* the Empreſs, when *Theodoſius* Senior deſired to conferr with *Eunomius* the heretick, diſſwaded her husband very earneſtly; leſt, being perverted by his ſpeeches, he might fall into hereſie. *Anaſtaſius* the ſecond, Biſhop of *Rome*, in the year 497. whiles he ſought to reduce *Acacius* the heretick, was ſeduced by him. A little leaven ſoon ſowreth the whole lump. One ſpoonful of vineger will quickly tart a great deal of ſweet milk: but a great deal of milk, will not ſo ſoon ſweeten one ſpoonful of vineger. Errour (ſaith a Noble writer) is like the *Jeruſalem*-Artichoak: plant it where you wil, it over-runs the ground, and choaks the heart.

Pernicioſiſſimum Hildebrandinæ doctrinæ venenum lectoribus cibendum, quaſi aliud agens propinat. Deg. Whear. *Bill.* Obſerv. ſacr. l. 1. c. 26, Sculter. *Annal.* 279.

ἐν τῇ κυβείᾳ Epheſ. 4. 14.

ἐπισόμιζε Tit. 1. 11.

Tit. 3. 10. *Sozomen.* lib. 7. cap. 1. Iac. Rev. *de vitis pontif.* p. 42. L. *Brooks.*

Verſe 11. *I am the good ſhepherd*] So he is by an excellency: for he left his glory to ſeek out to himſelf a flock in the wilderneſs: He feeds them among the lillies, *Cant.* 2. 16.

gives

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gives them golden fleeces, and shepherds to keep them, after his own heart; watcheth
Gen 35. 21. over them night and day in his *Migdal-Eder*, or tower of the flock: seeks them up, when lost, bears them in his bosom, and gently leads those that are with young, *Isa.* 40. 11. pulls them out of the power of the Lion, and the Bear: punisheth such as either push with the horn, or foul with the feet, *Ezekiel* 34. 19. Washeth them in his own blood, and so maketh them Kings and Priests to God, *Rev.* 1. 5. &c. so that they need not fear the spiritual Assyrian. *Micah* 5. 5.

Verse 12. *The woolf scattereth*] To Non-residents and other unconscionable Ministers, Christ will say as once *Eliab* did to David; *With whom hast thou left those poor few sheep in the wilderness? Vare, redde legiones*, said *Augustus*, sighing. The like will this good shepherd say, judging: *Pan curet oves, oviumque magistros*, say many of our Pluralists, and Idol shepherds. About *Hildebrands* time, so great was the negligence and wickedness of the Clergy, that some set forth letters, as dated from the devils of
Math. Paris. Hist. Anno Dom. 1072. hell to them; wherein they give them many thanks for the souls they had sent to hell, in such abundance as never was known before.

Verse 13. *The hireling fleeth*] Yet is not every one that fleeth to be judged an hireling presently. There is a lawful flight, as when the quarrel is personal, *&c.* Christ fled oft, when persecuted: so may we. God hath made us not as butts to be perpetually shot at: but as the marks of rovers, moveable, as the wind and Sun may best serve. *Fuge, fuge*, Brenti, *citò, citiùs, citissimè*: So friendly did a Senatour of *Hala* advise
Melch Adam. in vit. Brentii. *Brentius*. He embraced the advice, and saved his life by it.

Verse 14. *And know my sheep*] With a knowledge of approbation and delight. *Verba notitiæ apud Hebræos secum trahunt affectum.* Psal. 1 6.

Æsop. Fab. Verse 15. *I lay down my life*] Yet as man he was ζῶον φιλόζωον. *Quis vitam non vult?* saith *Augustin*: And, *Quis enim vult mori? prorsus nemo*, saith another.
Iob 2. 4. And, *Skin after skin*, or *skin upon skin*, and all that a man hath will he give for his life, said that old deceiver, truly. Yet our Saviour held not his life dear for his sheeps safety. Because he saw we should fall sore (said that Angel *John Bradford*) therefore he would suffer sore: Yea, if his once suffering had not been enough, he
Bradf. Serm. of Repent. 63. would yet once more come again. God the father, I am sure, saith he, if the death of his Son incarnate would not serve, would himself and the holy Ghost also become incarnate, and die for us.

Verse 16. *And other sheep I have*] *viz.* The elect Gentiles, whose conversion to Christ was, among other types, not obscurely fore-shadowed, *Levit.* 19. 23, 24, 25. as some Divines think. The first three years in *Canaan* the *Israelites* were to cast away the fruits of the trees, as uncircumcised: So our Saviour planted the Gospel in that land for ther first three years of his publike ministery: But the uncircumcisions are cast away: that is, to the uncircumcised Gentiles, the doctrine of Christ is not declared by general and publike preaching. The fruit of the fourth year was consecrated to God: That is, Christ in the fourth year from his baptism, laid down his life for his sheep, rose again, ascended, and sent his holy Spirit: whereby his Apostles and others were consecrated as the first fruits of the promised land. But in the fifth year, the fruit of the Gospel planted by Christ began to be common, when the same doctrine was not shut up in the
Rom. 16. 26. strait bounds of *Judæa*, or walls of the Temple, but was made known (and shall be more and more) to all Nations, for the obedience of faith.

There shall be one fold] Of Jews and Gentiles. The full and final restauration of the Jews will fall out in the year 1650. as some have calculated out of *Dan.* 12. 11. I wait and wish it.

Verse 17. *Therefore doth my Father love me, because*] This *because*, is *not a consecutionis, non causæ*, saith *Beza*.

I lay down my life] I do it even now: for he suffered many a little death all his life long, and at length the cursed death of the cross.

That I might take it again] For Christs being life essential, swallowed up death in victory, as the fire swallows up the fuel, as *Moses* his serpent swallowed up the sorcerers serpents, *&c.*

Verse 18. *I lay it down of my self*] A necessity there was of our Saviours death, but it was a necessity of immutability (because God had decreed it, *Acts* 2. 23.) not of coaction; He died willingly. Therefore, when he gave up the ghost, he cried with a loud

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loud voice; which shews that his life was not then spent; he might have retained it longer if he would: and thereupon the Centurion concludes him to *be the Son of God.*

Verse 19. *There was a division, therefore*, &c.] This our Saviour foresaw, and yet forbears not. Gods truth must be spoken, however it be taken. Men, be they pleased or displeased, God must be obeyed, and his whole will declared. If men refuse to receive it, we must turn them over to God, with a *Non convertentur*, and then let him alone with them.

Verse 20. *He hath a devil, and is mad*] It was wonder if the heavens did not sweat, the earth melt, and hell gape at the hearing of these horrid blasphemies. Tygers rage at the fragrancy of sweet spices: so did these monsters at our Saviours sweet Sermons.

Verse 21. *These are not the words*, &c.] Wisdom is ever *justified of her children.* They fitly argue from his oracles and miracles both which this Evangelist doth more largely relate; purposely to prove our Saviours Divinity, and is therefore stiled *John the Divine.*

Verse 21. *The feast of the dedication*] *viz.* Of the temple newly purged from the pollutions of *Antiochus*, that little Antichrist. So when the Christian Temple, the Church, was purged from the popish abominations (called the tramplings of the Gentiles *Rev.* 11. 2.) by those two witnesses, that is, by *Luther* and other Heroical Reformers, there was great joy among Gods people And in the year 1617. as the Pope proclaimed a Jubilee for the peace of *Italy* and *Austria*, &c. so the Reformed Churches in *Germany* did the same, for Gods mercy in restoring to them the Gospel, a just hundred years before: for in the year 1517. *Luther* began to decry the Popes indulgences. In like sort, at same time, when the *Greeks* were busie in their Olympick games, the Prophet *Isaiah* saw that glorious vision of God in his Majesty, *Isa.* 6. 1, 2. (as the Divine Chronologer observes it.) singing with Seraphims, that sweetest Trisagion, *Holy, holy, holy, Lord God of hosts.* The new *Jerusalem*, which signifies the state of the Church in this world (saith a Reverend Divine) when it shall be refined to the utmost, is all of fine gold and precious stones, &c. to shew the excellency of Reformation: which golden times are yet to come, and will prove very festival.

Ἐγκαίνια, *Initialia, sive Renovalia.*

Iacob. Revius. *de vit. Pontif. pag.* 306.

Buchol. Chron. pag. 541.

D. *Sibbs* on Cant. 5 p. 330.

Verse 23. *And Jesus walked in the Temple*] Taking the opportunity of that publike meeting to do good; as the Bee is abroad so soon as the Sun ariseth. The *Greeks* were great walkers, as the Stoicks in their porch, *&c.* But the *Turks* wonder to see a man walk to and fro: and usually ask him, whether he be out of his way, or out of his wits? *Pliny* said to his Nephew, when he saw him walk out some hours without studying, *Proteras has horas non perdere.*

Biddulph. l. 3. c. 5.

In Solomons porch] So the *Jews* called that porch (for honours sake) which they built again after the captivity; and which, together with the whole Temple, was beautified by *Herod* the great, to curry favour with the people; which yet would not be, for they hated him extreamly.

Partim ambitione diuitus, partim Iudæorum benevolentiam captans, &c. *Bez. Annot. in* Joh. 1. 26.

Verse 24. *How long dost thou make us to doubt?*] They lay the blame upon him, as if (*Heraclitus*-like) he were a dark Doctour: when themselves were blind and did shut the windows, lest the light should come in unto them. Gods Ministers must look for the like measure. Howbeit God darkens their doctrine sometimes (as he dealt by *Ezekiel*) for the sins of the people.

Verse 25. *I told you, and ye believed not*] *q. d.* Your malice lyes in the way, that neither mine oracles nor miracles can work upon your hearts. Therefore also Christ chargeth them with a double unbelief: *Ye believe not*, saith He; and again, *Ye believe not*: This is the damming sin against the Gospel: yea this some will have to be that sin against the Holy Ghost. For which there is no pardon.

Verse 26. *Ye believe not, because ye are not*, &c.] Reprobates cannot believe, yea, they cannot but resist the external offers of Gods grace. The Word, Sacraments, and all Gods common temporal favours are, in respect of external participation, communicated to them by way of concomitancy only, because they are intermixed with the elect.

Verse 27. *My sheep hear my voice*] *Buxtorf.* in his *Tiberias* noteth, that the seventh ver. of the one and twentieth of *Jeremy*, consisteth of two and fourty words, & of an hundred and sixty letters. I am not at leasure to count the words & letters of this & the following verses: but it is easie to observe in them those five links of that golden chain of Gods grace

Constat. ex 41. *vocibus literis* 160.

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in our ſalvation, *My ſheep*, there's Election; *hear my voice*, there's Vocation; *And I know them*, there's Juſtification; *And they follow me*, there's Sanctification: *and I give unto them eternal life*, there's Glorification.

Paſtor oves ſpondet ſe abſolutè ſervaturum, nunquid liberabit fidem? &c. D. Pride. aux de Perſev. ſancto.

Verſe 28. *They ſhall never periſh*] This is the good ſhepherds promiſe: Is he now as good as his word, if he ſuffer his ſheep to wander and periſh, whom by promiſe he was tyed ſo to keep, as that they ſhould not wander, as they are naturally apt to do to their deſtruction?

Απο τ παν.

Verſe 29. *No man is able to pluck them*] Impoſtures ſeek to *thruſt us* from God, *Deut.* 13.5. and to *drag diſciples* after them, with ſuch violence, as if they would pluck them limmeal (as the word ſignifies. *Act.* 23.30.) ſo to deceive, if it were poſſible, the very elect, *Mat.* 24.24. A thing is ſaid to be poſſible, *vel reſpectu Dei, vel reſpectu Rei.* True grace, in it ſelf conſidered, is eaſily ſeparable from him that hath it, who, left to himſelf alſo, would ſoon loſe it. But with reſpect to God, by whoſe power the Saints are kept (as in a ſtrong guard or garriſon) through faith unto ſalvation, it is impoſſible that any of his ſhould finally miſcarry.

φρουρουμενοι. 1 Pet. 1.5.

Verſe 30. *I and my father are one*] Both for nature or eſſence, and for one conſent, both in willing and working. Out of the harbour of *Goodwines* ſands the Pilot cannot make forth, they ſay, without ſinking in thoſe ſands, unleſs he ſo ſteer his ſhip. that he bring two ſteeples, which ſtand off, ſo even in his ſight, that they may ſeem to be but one. So is it here.

Verſe 31. *Then the Jews took up ſtones*] This is the worlds wages to faithful Miniſters. Many conceit diſcharge of their duty without perſecution: they would pull a roſe without pricks. *Non decet, ut ſub capite ſpinis coronato; vivant membra in deliciis.* Zanch.

Verſe 32. *From my Father*] i.e. *Ejus authoritate fretus.* Bez. All our works muſt be done in God, and for God: then they are of the right ſtamp, and carry heaven in them, *Heb.* 6.9 Beſides that, they are unanſwerable ſyllogiſms, invincible demonſtrations, to confute and convert even Pagans, ſaith *Chryſoſtom.*

Chriſtianum ſanguinem Diis victimam eſſe graviſsimam. Tertul.

Verſe 33. *But for Blaſphemy*] Theſe were holy perſecutours, in pretence at leaſt. So *Maximinian* thought the blood of Chriſtians would be an accceptable ſacrifice to his gods So *Francus* the 2d of *France*, and *Philip* the 2d of *Spain*, held the ſame opinion of the Lutherans in their dominions. Zeal without knowledge is like mettle in a blinde horſe.

Αυτοματος.

Verſe 34. *In your law*] So he calls it, to ſhew that there was no neceſsity on his part to prove what he delivered by any Scripture, ſith he was to be believed on his bare word; but for their ſakes only he did it.

Aquin. 2. 2. q. 10. ar. 10.

Verſe 35. *Unto whom the word of God came*] That have their authority from God, whoſe ſubſtitutes and vicegerents Princes are, and of whom they have their Patent. With what face then can the Schoolmen defend *Thomas* in that Paradox, *Dominium & Prælatio introducta ſunt ex jure humano?*

Verſe 36. *Hath ſanctified and ſent*] Sanctified, that is anointed, and that in both his natures, as whole Chriſt. For his anointing imported; 1. His conſecration or ordination to the office of a Mediatour; and ſo the God-head alſo was anointed. 2. Qualification or effuſion of fulneſs of graces: as the holy oyl was compounded of divers ſpices, ſo the man-hood, and that without meaſure, as far a as fiinte nature was capable of.

Verſe 37. *If I do not the works of my father, believe me not*] Thus ſaid Chriſt, but ſo ſaith not Chriſts Vicar, as the Pope will needleſly be called. His *Placits* muſt be obeyed, not examined: and though by his evil example he draw thouſands to hell, none muſt mute, or ſay ſo much, as *what doeſt thou?*

Verſe 38. *But if I do, though ye*, &c.] *q.d.* Stumble not at the meanneſs of my perſon, condition, followers, *&c.* When it was ſometime diſputed among the *Romans* in the Council, uſing to deifie great men, whether Chriſt, having done many wonderful works, ſhould be received into the number of the Gods? it was at length concluded (ſaith the Hiſtorian) *quod non deberet recipi inter Deos, pro eo quod non haberet cultores, propter hoc quod paupertatem prædicaret & eligeret, quam mundus contemnit.*

Verſe 39. *Therefore they ſought again to take him*] They could not anſwer his arguments, they turn them therefore to a courſe of violence, wherein they doubted not but to be too hard for him. Thus they dealt with *Ridley* and *Latimer* at *Oxford*: thus with other Martyrs, who yet overcame them by the blood of the Lamb, yea, were more then conquerours, *Rom.* 8. A fagot will make you recant, ſaith the Biſhop to Mr. *Hawks* Martyr.

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tyr. No, no, said he; a point for your fagot; you shall do no more, and your Master to help you, then God permits you. In the year 1166. the Synod at *Oxford* burned in the foreheads, and afterwards banished out of the realm, thirty *Dutch* doctours, that taught here the right use of wedlock, and the Sacraments. *Act. and Mon. Alsted Chronol. pag. 357.*

Verse 40. *And went again beyond* Jordan] The further from *Jerusalem*, the safer. *Jerusalem* was then, as *Rome* is now, the Saints slaughter-house. Roma *radix omnium malorum.*

Into the place where Iohn first baptized] As well for his own comfort (for there he had heard at first from Heaven, *This is my beloved Son*, &c.) as for the peoples conversion and confirmation, who there called to mind *Johns* testimony of Jesus, and believed.

Verse 41. John *did no miracle*] Lest he should be mistaken for the Messias. But how got he then so much credit? by his mortified conversation especially. *Holy and reverend is Gods Name*, saith the Psalmist: therefore *reverend*, because *holy*. Holiness hath honour in the consciences of the very worst.

But all things that John *spake*] The word works not sometimes, till many years after it hath been preached, as here: and as they say of the Elephant, that she goes with young thirteen years after she hath conceived.

Verse 42. *And many believed on him there*] Place is no prejudice to the powerful operation of the word, when by the Spirit it is made prolifical and generative.

CHAP. XI.

Verse 1. *Bethany the town of Mary*, &c.]

NOt the *tower* of *Mary* and *Martha*, as some Monks have doted; *digni sanè qui ad Grammatices elementa remittantur*, saith an Interpreter. *Bethany* was a small town or village nigh to *Jerusalem*, where dwelt these three, *Lazarus* and his two sisters, all in one house (though *fratrum concordia rara*) to whom our Saviour joyns himself a fourth in their friendship. Behold how good and how pleasant it is for brethren to dwell together in unity. Surely there the Lord *commands the blessing, even life for evermore.* *Castellum.* Psal. 133. 1, 3.

Verse 2. *It was that Mary which anointed*] This makes her name *as an ointment poured forth.* And she spared for no cost, being of her minde, it seems, that said, *Ego si bonam famam servasso, sat ero dives.* Cant. 1. *Plaut.*

Verse 3. *Behold, he whom thou lovest is sick*] This was enough to say to a loving Saviour. We need not be careful in any thing, more then to make our wants known to God, and let him alone to help us, how, and when he pleaseth. So, to mind and move Christ for the labouring Church, it shall suffice to say, She whom thou lovest is sick, is in ill case, &c. But Saint *Austin* asketh, *Si amatur, quomodò infirmatur?* Oh, wel enough: Afflictions are Christs love-tokens. *As many as I love, saith he, I rebuke and chasten.* See my Treatise upon that Text. Phil. 4. 6. God may give the dearly beloved of his soul into the hand of her enemies; *Ier.* 12. 7. Ἀπειρα εγκακια

Verse 4. *But for the glory of God*] Happy *Lazarus*, though sick and dead, to be an instrument of glory, to be given to God. Saint *Paul* stood atiptoes (as it were) to see which way Christ might be most magnified in his body, whether by life or by death. Phil. 1. 20.

Verse 5. *Iesus loved* Martha] The Saints are all round about his throne, *Rev.* 4. 4. because he is alike near to them, for solace and tuition. Howbeit, as man, living amongst men, he was affected to some more then some, as to these three, and the beloved Disciple. These were his *Jedidiahs*, his singularly affected, and this was an high prerogative. *Plato* commendeth his countrey of *Athens* for antiquity of the people, &c. but chiefly for this, that they were beloved of the Gods. τὸ φῶτον χῆ μὴ μόνον δὲ ὅτι πρεσβύτατον ἀλλὰ θεοφιλὲς Plato.

Verse 6. *He abode two days*] *Waiting to be gracious*, but as a *God of judgement*, he knows best when to deal forth his favours, *Isa.* 30. 18. To prescribe to him, is to set the Sun by our dial. This *Cæsar* terms *sauciness* in his souldiers.

Verse 7. *Then after that saith he*, &c.] When help is seasonable, his fingers itch, as the mothers breast akes, when it is time the child had suck.

Verse 8. *And goest thou thither again?*] Yea; with the hazard of his life, to the help of his friend. The Ancients painted friendship, a fair young man bare-headed, in a poor garment, at the bottom whereof was written, *Death and Life*, in the upper

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Wilkius *Com. in Muret. orat. 1. de laud. lit.* part, *Summer and Winter*; his boſom was open, ſo that his heart might be ſeen, whereupon was written, *Longè, propè*, a friend at hand and afar off.

Verſe 9. *Are there not twelve hours?*] *q. d.* Is there not an appointed time to man upon earth? Shall I not live out my ſtint? The *Turks* ſhun not the company of thoſe that have the plague: but pointing upon their foreheads, ſay, It was written there at their birth when they ſhould die. A Prieſt indeed might enter without danger into a leprous houſe, becauſe he had a calling from God ſo to do. A man may follow God dry-ſhod through the red ſea. This our Saviour cals here [*to walk in the day*] by an excellent and elegant ſimilitude. But he that keeps not within Gods precincts, may not look for his protection. I commend the charity, but I queſtion the diſcretion of Mr. *Stafford*, publike Profeſſour of Divinty in *Cambridge*, who hearing that a certain Prieſt, called Sir *Henry Conjurer* (in K. *Henry* the eights days) lay ſore ſick of the plague, was ſo moved with pity to the poor Prieſts ſoul, that he came to him, exhorted, and ſo laboured him, that he would not leave him, before he had converted him, and ſaw his conjuring-books burnt before his face. Which being done Mr. *Stafford* went home, and immediately ſickened, and ſhortly after moſt Chriſtianly deceaſed. He might have, I confeſs, an extraordinary call to this work. But *Zanchius* ſomewhere maketh mention of a colleague of his in the Miniſtery, that by the like means took his death, and much bewailed upon his death-bed, that he had not yielded to *Zanchius*, adviſing him to the contrary.

Iob 7. 1.

Blunts voyage into *Levant*, 81.

Act. and *Mon. fol.* 924.

Verſe 10. *But if any man Walk in the night*] As good *Joſiah* did, in that raſh expedition againſt *Pharoah-Necho*: either hoping to ingratiate with the *Aſſyrian*, or fearing to have an over-heavy neighbour of the *Egyptian*; he went up to battel, not ſo much as asking leave of the Lord: though he had *Jeremy* at hand, and *Zephany*, and a whole Colledge of Seers beſides. The beſt are ſometime miſcarried by their paſſions to their coſt.

Verſe 11. *Lazarus ſleepeth*] The Saints are ſaid to die in Chriſt, to ſleep in Jeſus. The *Greeks* call their Church-yards *dormitoryes*, ſleeping-places. The *Germans* call them *Godſacre*, becauſe their bodies are ſown there, to be raiſed again. The *Hebrews Beth-chaym*, the houſe of the living.

Rev. 14. 13. 1 Theſ. 4. 14. κοιμητήρια.

Verſe 12. *If he ſleep, he ſhall do well*] Sleep (ſaith one) is the nurſe of nature, the ſweet parentheſis of all thy griefs and cares.

Verſe 13. *Jeſus ſpake of his death*] Which profane Writers alſo do call *a ſleep*, but only becauſe the functions of the faculties are extinct by death: therefore they call it an *iron ſleep*, an *eternal ſleep*, &c. Chriſtians call death a ſleep, becauſe it is to them a ſweet reſt in their beds, warmed and perfumed for them by Chriſts body, laid in the grave; with whom alſo they look to riſe to life eternal. *Thy dead men ſhall live, With my dead body ſhall they ariſe.*

Ut ſomnus mortis, ſic lectus imago ſepulchri.

Verſe 14. *Then ſaid Jeſus unto them plainly*] Becauſe they underſtood him not. Miniſters muſt be *gentle to all men, apt to teach, patient, in meekneſs inſtructing the ignorant*, yea the inſolent, 2 *Tim.* 2. 24, 25. *Auſtin* confeſſeth he was glad to uſe ſome words ſometimes, to his hearers, that were not Latine; to the end that they might underſtand him.

Iſa. 26. 19.

Breerw. enquiries, page 29.

Verſe 15. *I am glad for your ſakes*] If the confirmation and increaſe of faith in his, be ſo great a joy to Chriſt, how acceptable muſt it needs be unto him, that we believe at firſt in his name? we cannot do him a greater honour, a more pleaſing ſervice. None greater in the fathers houſe then the prodigal returned. And what an high price did our Saviour ſet on the Centurions faith?

Verſe 16. *Let us alſo go that We may die With him*] A blunt ſpeech, and (as ſome think) over-bold. He would die with Chriſt, and ſo would *Peter*: yet none ſo ſhamefully forſook him, when it came to the proof, as theſe two. *Thomas* was to ſeek, when he ſhould have ſeen Chriſt riſen: he had not yet recovered his fright at our Saviours apprehenſion.

Verſe 17. *That he had lien in the grave four days*] So that he might ſeem now to come too late. The faith of the two ſiſters muſt needs be much ſhaken, to ſee their brother dead, though Chriſt had ſent them word he ſhould not die. Hold out faith and patience, God will be ſeen in the mount: he uſually reſerves his hand for a dead lift, when our faith begins to flag and hang the wing, when our ſtrength is gone, and we have

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have given up all for loſt. *Now will I ariſe*, ſaith the Lord, *now will I be exalted, now will I lift up my ſelf.* Iſa. 33. 10.

Verſe 18. *About fifteen furlongs*] Not full two miles: A ſhort walk, and hence ſo great a reſort to the place; not without a ſpecial providence of God, who ordereth all to his own glory. The Jews came only to comfort the ſiſters, and to condole with them (it is a mercy in miſery to find ſuch friends, *qui mœroris & funeris pondera luctuoſa participabunt*, as *Cyprian* hath it, that will ſet to their ſhoulders, and bear a part) but God had a further end in that meeting, *ne obſcura eſſet* Lazari *reſurrectio*, that there might be many witneſſes of *Lazarus* his reſurrection: who might alſo thereby be made partakers of the firſt reſurrection. *Rev.* 20. 6.

Verſe 19. *To comfort them*] A pious office, and yet never thought of by the ſuperſtitious Papiſts, amidſt all thoſe vain fopperies they preſcribe to be done about the dead. Only, what the Ancients uſed for the comfort of the living, is perverted by them to the pretended ſervice and help of the dead.

Verſe 20. *But Mary ſat ſtill in the houſe*] So, while faith ſits at the centre, love walks the round. *Dicit Fides, Parata ſunt mihi omnia: Dicit Spes, Mihi iſta ſervantur: Dicit Charitas, Ego curro ad illa*, ſaith *Bernard.*

Verſe 21. *Lord if thou hadſt been here*, &c.] Was ſhe ſure of that? but why was he dead, if Chriſt would not, though he were not there? We are all too much faſtened to his bodily preſence: howbeit we never come to believe indeed, till we are well perſwaded of his omnipotency. But how fitly may many a poor ſoul ſay to the bloody Non-reſident; Sir, if thou hadſt been here, my brother, childe, husband had not been dead in his ſins?

Verſe 22. *Whatſoever thou wilt ask*] This is our comfort, that our Advocate is all in all with his Father; and may have what he will of him. What need we any other *Maſter of requeſts* then Chriſt? If *David* will hear *Joab* for *Abſalom*; and *Herod*, *Blaſtus* for the *Tyrians*, what may not we hope? Acts 12.

Verſe 23. *Thy brother ſhall riſe again*] Let this conſideration comfort us in the deceaſe of our deareſt friends: they are not loſt, but laid up with Chriſt, who will bring them back with him at his coming. As the ſame divine hand that buried *Moſes*, that lockt up this treaſure and kept the key of it, brought it forth afterwards glorious in the tranſfiguration. The body that was hid in the valley of *Moab*, appeared again in the hill of *Tabor.* 1 Theſ 4.

Verſe 24. *In the Reſurrection*] The Syriack hath it *Benuchama*, in the *Conſolation.* So the Reſurrection was ever, to the diſconſolate believers of both Teſtaments, *Dan.* 12. 2. *Heb.* 11. 35. In the Primitive Church, when they repeated that Article of the Creed, *I believe the reſurrection of the fleſh*, they would point to their bodies, and ſay, *etiam hujus carnis*, even of this very fleſh.

Verſe 25. *He that believeth in me, though*, &c.] O the wonderful force of faith? Queſtionleſs (ſaith a Reverend man) juſtifying faith is not beneath miraculous in the ſphere of its own activity, and where it hath warrant of Gods word, *&c.* M. Sa. Ward.

Verſe 26. *Believeſt thou this?*] He ſaith not, Underſtandeſt thou this? For the myſteries of Chriſtian Religion, ſaith *Rupertus*, are much better underſtood by believing, then believed by underſtanding.

Verſe 27. *I believe that thou art the Chriſt*] What could *Peter* ſay more? *Mat.* 16. 16. *Damaris* may be as dear to God as *Dionyſius*, a woman (of no note otherwiſe) as an *Areopagite*, *Acts* 17. *ult.* Rupert. Abbas Tuccienſis.

Verſe 28. *Called* Mary *her ſiſter ſecretly*] By Chriſts command: and *ſecretly*, belike ſhe did it, leſt any ſhould tell the Phariſees, and Chriſt thereby be brought into danger. *Be wiſe as ſerpents.*

Verſe 29. *She aroſe quickly*] Love is winged, and a ready heart makes riddance of Gods work. His people are free-hearted. *Pſal.* 110. 3. Where the carkaſs is, there will theſe Eagles be: they ſcour to his preſence, as the Doves to the columbary, they flee as the clouds, *&c.* *Iſa.* 60. 8.

Verſe 30. *Was not yet come in to the town*] To eat and refreſh himſelf after his long journey, he would do his work firſt, as *Abrahams* ſervant. Gen. 24. 33.

Verſe 31. *She goeth unto the Grave*] That, *Niobe*-like, ſhe might weep her ſelf into a tomb-ſtone. Such a heatheniſh cuſtome it ſeems they had amongſt them, and many *Ex eorum more qui luctus ſui irritamenta quærunt.* Calv.

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many other funeral rights, forbidden by the Law. But what should dropsie-men do eating salt-meats?

Verse 32. *She fell down at his feet*] Giving him divine honour, before all the Jews that were present. So did not *Martha*, that we read of. *Mary* had been more diligent in hearing and meditation of the word: hence her greater love and respect to Christ.

Verse 33. *When Jesus saw her weeping*] Tears are most effectual oratours to Christ: when he was going to the cross, he could find time to look back and comfort the weeping woman.

And was troubled] So as for the present he could not utter himself. Yet these passions in Christ were, as clear water in a christal glass, without sin.

Verse 34. *Where have you laid him?*] He could tell well enough: but yet would be told by them. So, He knows our wants before we open them, and sometimes is pleased to prevent us with a supply: but usually he will hear from us. Come he will to our relief and succour, but he will have his peoples prayers lead him. *I came for thy words*, saith the Angel, *Dan.* 10. 12. and *chap.* 9. 21. whilest he was speaking in prayer, *Gabriel* came with *weariness of flight*, and touched him *about the evening oblation*, which was the hour of prayer.

Verse 35. *Jesus wept*] He wept with those that weep. And the same tenderness he retains still toward his afflicted. As *Aaron*, though he might not lament his two sons slain by Gods hand in the sanctuary: yet he had still the bowels of a father within him: So hath Christ now, in the heavenly sanctuary: he hath lost nothing by heaven. Levit. 10.

Verse 36. *Behold how he loved him*] What? for shedding some few tears for him? O how then did he love us for whom he shed the deerest and warmest blood in all his heart? *Ama amorem illius, &c.* saith *Bernard.*

Verse 37. *And some of them said*] Thus our Saviour is diversly interpreted and censured: and so it is still with his Ministers. When we see our Auditors before us, little do we know with what hearts they are there, nor what use they will make of their pretended Devotion. *Doeg* may set his foot as far within the Tabernacle as *David.* If some come to serve God, others come to observe their teachers, and pick quarrels: yea, if conscience might be judge, many a hearer would be found to have an *Herods* heart toward his Minister.

Mihi experto credite, quòd apertis sepulchris in capitibus invenietis bufones saltantes generatos ex cerebro, &c. Serm. 48. *ad fratres in eremo.*

Verse 38. *Groaning in himself*] To consider, belike, the woful effects of sin, that brought death into the world, even on the best; and makes them a ghastly and loathsome spectacle: so that *Abraham* desires to bury his beloved *Sarah* out of his sight. Believe me who have made trial of it, saith *Agustine*, Open a grave, and in the head of the dead man ye shall find toads leaping, that are begotten of his brain, serpents crawling on his loins, that are bred out of his kidneys, worms creeping in his belly, that grow out of his bowels: *Ecce quid sumus, & quid jam erimus: Ecce in quod resolvimur: En peccati originem & foeditatem!* saith that Father.

Verse 39. *By this time he stinketh*] Ey, the better for that; Christs power will be the more manifested. As S. *Austin* said of one that hit him in the teeth with the sins of his youth; The more desperate was the disease, the greater honour redounded to the Physician that cured me. *Beza's* answer to one that did the like to him, was, *Hic homo invidet mihi gratiam Christi.*

Verse 40 *Said I not unto thee, &c.*] A foul fault in her to be so incredulous; and enough, without the greater mercy of Christ, to have marr'd all. For unbelief is so vile and venemous an evil, as that it transfuseth a kind of dead palsey into the hands of omnipotency, *Mark* 6. 5. Christ that can do all things by his absolute power, can do little or nothing by his actual power, for unbelievers. He cannot, because he will not.

Verse 41. *Father I thank thee that, &c.*] Beginning to pray, he brings his thanks in his hand, as sure to speed. So must we, *Phil.* 4. 6. And therefore in the Law, whatever request they had to God, they must be sure to come with their peace-offerings, in token of thankfulness: that they might sing with the Psalmist, *Praise waiteth for thee, O God, in Sion.* It is said of *Tiberius* the Emperour, that he never denied his favourite *Sejanus* any thing, and oftentimes prevented his request, so that he needed only to ask and give thanks. All Gods people are his favourites, and may have any thing that heart can wish or need require. Psal. 65. 1. *Tacit.*

Verse 22. *And I knew that thou hearest me always*] And he always liveth to make inter-

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interceſſion for his; who therefore may boldly believe, that they ſhall want nothing that is good for them, ſith he is *All in All* with the Father, and may have what he will. In any ſtrait go but to God, and cry as he did, *Conqueror tibi lachrymis Jeſu Chriſti*, and doubt not of a gracious return of thy prayer.

Verſe 43. Lazarus, *come forth*] If this voice of Chriſt had been directed to all the dead, they had preſently riſen; as ſure as they ſhall riſe, when the Lord himſelf ſhall deſcend with a ſhout, with the voice of an Archangel, crying, *Surgite mortui, venite in judicium. Pliny* reports of the Lioneſs, that ſhe brings forth her whelps dead, and ſo they remain for the ſpace of three days until the Lion coming near to the place where they lie, lifts up his voice and roars ſo fiercely, that preſently they are raiſed from death to life. The Prophet *Ieremy* tels us the like of this Lion of the Tribe of *Judah*, *Ier.* 25.30,31. See the place.

Veref 44. *And he that was dead*] But where was his ſoul therewhile? *In manu Dei*: not in Purgatory, as Papiſts ſay, for that is againſt their own principles: They ſend none to Purgatory, but men of a middle-make, betwixt juſt and unjuſt Now *Lazarus* was ſurely a very good man: elſe had he not been ſo dear to Chriſt. But that Purgatory is the Popes invention, as *Tindal* hath it: hear S. *Auguſtine, Nemo ſe decipiat, fratres: duo enim loca ſunt, & tertius non eſt viſus. Qui cum Chriſto regnare non meruit, cum diabolo, abſque dubitatione peribit.* *Aug. de ebriet.*

Verſe 45. *Believed on him*] And ſo God had his honor, and Chriſt his end in this, according to *verſ.* 4

Verſe 46. *But ſome of them*, &c.] Lo, reprobates will not believe, though one roſe from the dead to them.

Verſe 47. *Then gathered the chief Prieſts*] Like unto this was the Council of *Trent*, gathered on purpoſe to ſuppreſs Chriſt in his true worſhippers, and carried by Antichriſt with ſuch infinite guile and craft, without any ſincerity, upright dealing and truth, as that themſelves will even ſmile in the triumphs of their own wits, (when they hear it but mentioned) as at a maſter-ſtratagem.

Verſe 48. *The Romans ſhall come*, &c.] And ſo they did: the thing that they feared came upon them, for their inexpiable guilt in killing the Lord Jeſus. *Demades*, when the Emperor ſent to his country-men of *Athens* to give him divine honour, and they were loth to yield unto it, but conſulted about it: Take heed, ſays he, you be not ſo buſie about heavenly matters, as to loſe your earthly poſſeſſions. Theſe refractory *Iews* loſt both.

Verſe 49. *Ye know nothing at all*] Why no: you know all (*Caiphas*) all the Aſſeſſours are but Aſſes to you. *Hoc eſt ſuberbire, quaſi ſuper alios ire.* This fellow would have made a fine Duke of *Ruſſia*, by whom it is cautionated that there be no ſchools, leſt there ſhould be any ſcholars but himſelf. So the *Gnoſticks* bragged that they were the only knowing men. And the Ieſuites at this day tell us, that the Empire of Learning is confined to their territories. *Heyl. Geog. Pag. 343. Irenæus. Penes nos eſt imperium literarum. Eudæm.*

Verſe 50. *That one man ſhould die for the people*] A brutiſh and bloody ſentence: as if evil might be done, that good may come thereof. So, when *Farellus*, that worthy Reformer, came firſt to Geneva, and was convented there by the Biſhop, as a diſturber of the publike peace, one of the Popiſh Aſſeſſors cried out, Away with this peſtilent Lutheran; better he periſh then the town he diſquieted. To whom *Farellus* anſwered, *Noli Caiaphæ voces, ſed Dei verba proferre*, Speak not in the language of *Caiphas*, but in the word of God, *&c.* *Scultet. Annal. tom. 2. p. 384.*

Verſe 51. *This he ſpake, not of himſelf*] God ſpake through him, as through a trunk; or as the Angel ſpake in in *Balaams* Aſs. Wholeſome ſugar may be found in a poiſoned cane, a precious ſtone in a Toads head, a flaming torch in a blinde mans hand.

Verſe 52. *Gather together in one*] In one ſpiritual body, though in place never ſo diſtant one from another. *Epheſ.* 4. 4. *My dove is but one, the daughters ſaw her and bleſſed her*, Cant. 6.9. No ſuch oneneſs, entireneſs, any where elſe: Other ſocieties may cleave together as the toes of clay in *Nebuchadnezzars* image, but not incorporate.

Verſe 53. *Then from that day forth*] So baneful is evil counſel, from the mouth of a man of mark eſpecially, to ſet men agog upon miſchief.

Verſe 54. *Into a city called* Ephraim] Not elſewhere mentioned; built, perhaps, in honour

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honour of their father *Ephraim*, by the posterity of those rash sons of his, that had brought grief to his heart, and to make amends for their miscarriage. See 1 *Chron.* 7. 21, 22.

Verse 55 *Before the Passeover, to purifie themselves*] They had their *Paraſceve*, and *Proparaſceve*, their Preparation, and Fore-preparation. We must also purifie our selves before the Sacrament from all filthiness of flesh and spirit, cast all the baggage into the brook *Kidron* (that is, the town ditch) and then kill the Passeover, 2 *Chron.* 30. 14. The very Heathens had their *cœnam puram* before their sacrifices.

1 Cor. 7. 1.

Godw. Antiq.

Verse 56. *Then sought they for Iesus*] Whether these were his friends or enemies, the Doctors are divided.

Verse 57. *Had given a commandment*] So diligent were they, and earnest to execute that cruel decree of the Council. This is c heck to our ofcitancy in the best things. What a shame is it, that they should outwork the children of light, in a through-dispatch of their deeds of darkness? and be at more pains to go to hell, then we will be to go to heaven.

Chap. XII.

Verse 1. *Came to Bethany*]

TO covert some, confirm others, and to refresh himself with his fast friends, ere he fell into the hands of his bloody enemies. So *Cromwell* Earl of *Essex* going to his death, first called for his breakfast, and chearfully eating the same, and after that meeting the Lord *Hungerford* going likewise to his execution, and perceiving him to be all heavy and doleful, with chearful countenance and comfortable words asking him why he was so heavy, he willed him to pluck up his heart, and to be of good comfort: For, said he, there is no cause for you to fear, for if you repent and be heartily sorry for that you have done, there is for you mercy with the Lord, who for Christs sake will forgive you: therefore be not dismaid: And though the breakfast we are going to be sharp, yet trusting to the mercy of the Lord, we shall have a joyful dinner. And so went they together to the place of execution, and took their death chearfully.

Acts and Mon. fol. 1096.

Verse 2. *That sat at table*] Being invited by *Simon* the Leper, at whose house this feast was kept, as some will have it.

Verse 3. *Of spikenard, very costly*] *Herodotus* reckons an Alabaster box of oyntment among the precious gifts that *Cambyses* sent for a present to the King of *Ethiopia*. *Mary* thinks nothing too good for him, whom her soul loved. She will honour him with the best of her substance: she knew there was nothing lost; but though it took from the heap, yet it encreased the heap: as it is said of tythes and offerings, *Mal.* 3. This made *David* so free and frolick, that he would not serve God of that which cost him nothing: and that he made such plentiful preparation for the Temple-work. It is both love and good husbandry, to make our service to God costly: His retributions are bountiful. This ointment in the text was a costly confection, like that of the Church, *Cant.* 4. 14. *Spikenard and saffron, calamus and cynamon*, &c. Now *Galen* writes, that in his time Cynamon was very rare, and hard to be found, except in the store-houses of Princes. And *Pliny* reports that a pound of Cynamon was worth a thousand *denarii*, that is 150 crowns of our money. This good woman held, as *Tertullian* afterwards did, that *Pietatis nomine sumptum facere, est lucrum facere*, to spend upon pious uses, was the way to greatest gain.

μυρῷ ἀλάβαστρον. *In Thalia*

Lib. 1. Antidot.

Verse 4. *Then said one of his disciples*] S. *Matthew* tels us, that all the Disciples said thus. *Judas* was of so great esteem and authority amongst them, that what he did, they are all said to do. So cunningly he had carried his conspiracy, that they all suspected themselves rather then *Judas*; every one said, *Is it I?*

Verse 5. *Sold for three hundred pence*] He, the thief, had quickly computed and cast it up. *Pliny* tels us, that a pound of ordinary ointment might be had for ten pence; but the best was worth three hundred and ten pence. So that *Judas* was much about the good, as they say: And *Mary* spared for no cost; as neither did *Justinian* in his rich Com-

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Communion-table, offered up by him in the Temple of *Sophia* in *Conſtantinople*, that had in it (ſaith the author) all the riches of land and ſea. *Cedren hiſt. ad annum* 32. Iuſtin. *p.* 317.

Verſe 6. *He was a thief*] It's the conceit of *Tertullian*, that even *Judas* carried himſelf honeſtly and right, *uſq; ad loculorum officium*, till he bare the bag. When once he came to be maſter of the money he grew into ſuch a deviliſh humor of covetouſneſs, that rather then he would be out of taking, he would ſell his very Saviour: And a fair match he made: For as *Auſtin* ſaith, *Iudas* ſold his ſalvation, and the Phariſees bought their damnation.

And had the bag, and bare] Our Saviour then had a bag for ſtore, and ſo big that it had need to have one ſpecially deputed to bear it: This was *Iudas*; who could be well content to bear the croſs on his back, ſo he might bear the bag in his hand; which he thought (as all covetous men do) to be the beſt tongue a man can uſe for himſelf, as the Greek word here uſed importeth. But what an odious piece of hypocriſie is that in the Cappucine Friars, that none of them may take or touch ſilver? at the offer thereof they ſtart back, as *Moſes* from the ſerpent: yet have they ever a boy with a bag in their company, that takes and carries it, and never complains of either metal or meaſure. γλωσσόκομον. *D.* Hals *Epiſt.* 5. *Decad.* 1.

Verſe 7. *Let her alone*] Chriſt croſſed the traytour in his covetous deſire of fingering ſuch a ſum. Hence his diſcontent put him upon that deſperate deſign of contracting with the chief Prieſts. He is reſolved to have it, however he come by it: *Rem, rem, quocunque modo rem.* Take heed of diſcontent. It was the devils ſin, that threw him out of heaven. Ever ſince which, this reſtleſs ſpirit loves to fiſh in troubled waters, to dwell in a darkened ſoul: as in *Saul*, envious at *David*: and as ſome hereticks miſſing of preferment, have invented their hereſies, *ut ſe conſolarentur*, as *Epiphanius* obſerved. *Horat.*

Verſe 7. *Againſt the day*] Being at a feaſt he ſpeaketh of his funeral.

Verſe 8. *The poor ye have always with you*] To give to when you pleaſe; and in gratifying whom, ye may glorifie God, and ſecure your ſubſtance: for *Manus pauperum gazophilacium Chriſti*, ſaith an Ancient.

But me have ye not always] And yet we have in his poor members, the family of faith. Hence *Salvian* ſticks not to ſay, that Chriſt is *maximus mendicorum*, the greateſt of beggers: and addeth, *Non eget miſeriâ, ſed eget miſericordiâ: non eget deitate pro ſe, ſed eget pietate pro ſuis.* *Salv. ad Eccleſ. Catholi.* l. 4.

Verſe 9. *And they came*, &c.] Do the Phariſees what they could to the contrary. Truth may be oppreſt, not ſuppreſt. *Impii ſunt piorum* ἐφυβρισταί. This people (like thoſe branches of palm-trees born by them, *ver.* 13.) ſpred and ſprang up, the more they were held under by the High-Prieſts. Βαΐα, ἀπὸ τὸ βαίνειν, *a ſcandendo.*

But that they might ſee Lazarus] And fiſh ſomewhat out of him concerning the future eſtate of the dead. But here they loſt their labour.

Verſe 10. *That they might put* Lazarus *alſo to death*] In malice is ſteeped the venome of all vices. What a giant-like madneſs was this, to take up arms againſt heaven it ſelf? to ſeek to kill a man, only becauſe God had made him alive? was it not becauſe they were even acted and agitated by the devil? *Si videris aliquando perſecutorem tuum nimis ſævientem, ſcito quia ab aſcenſore ſuo dæmone perurgetur*, ſaith *Bernard.* Theſe Phariſees had ſinned that ſin to death; which made another, in the ſame caſe, wiſh that his wife and children, and all the world might be damned together with him. *Hacket* at the gallows cryed out, O heavenly God——ſhew ſome miracle out of the cloud to convert theſe Infidels, and deliver me from mine enemies: But if not, I will ſet the heaven on fire, and with theſe hands, pluck thee out of thy throne: and other ſpeeches he uſed, more unſpeakable. Mr. *Burr.* his *Moſes choice*, pag. 34. *Camd. E.* 403.

Verſe 11. *Becauſe that by reaſon of him*] This was it that imbittered the Phariſees, as it doth now their ſucceſſors, the Papiſts. *Bellarmine* bewrays his grief, and tels us; That ever ſince we proclaimed the Pope to be that Antichriſt, his Kingdom hath not only not increaſed, but daily more and more decreaſed. And *Eraſmus* being asked by the Elector of *Saxony*, why *Luther* was ſo hated by the Popiſh Clergy? For two great faults that he had committed, ſaid he, For medling with the Popes tripple Crown, and the Monks fat paunches. *Ab eo tempore quo per vos Papa Antichriſtus eſſe cœpit, non modo non crevit ejus imperium, &c. D. Papa Rom.* l. 3. c. 21.

Verſe 12. *On the next day much people*] The envious Phariſees feeding the while upon their own hearts. *Iſrael* never increaſed ſo faſt, as when *Pharoah* moſt oppreſſed them. *Plures efficimur, quoties metimur*, ſaith *Tertullian.* *Scultet. Annal.* page 25.

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Verſe 13. *Took branches of palm-trees*] *Plutarch* writeth, that the *Babylonians* make 360 benefits of the Palm-tree, and therefore do highly honour it. *Pintus* upon *Daniel* telleth us, that the Palm-tree will not grow in a fat ground, but in a light and ſandy: And if the ſoyl be ſtrong and fertile, they muſt caſt ſalt and aſhes at the root, to qualifie the ſtrength of the ground. Sure it is, that if proſperity be not ſeaſoned with the ſalt of grace, it will be unfruitful and unprofitable.

πάντων ἀγαθῶν διδασκάλων τὸν τυφλισσον. Chryſoſt. Spec. belli ſacri, p. 240.

Hoſanna, Bleſſed is the King, &c.] This ſhews they were well ſeen in *Davids* Pſalms, which are, ſaith *Chryſoſtom*, a rich ſtore houſe of all good doctrines: And they are ſo penned, ſaith *Athanaſius*, that every man may think they ſpeak *de ſe, in re ſua*, of himſelf, & for his particular purpoſe; which, of other parts of Scripture, cannot be affirmed.

Verſe 14. *When he had found a young Aſs*] To make religion dance attendance upon policy (ſaith one) is to ſet the Aſs upon Chriſt, and not Chriſt upon the Aſs. Theſe three things ſaith *Luther*, will be the ruine of religion, unthankfulneſs, ſecurity & carnal policy.

Sapientia mundi, quæ vult omnia redigere in ordinem, &c. Melch. Adam in Luth.

Verſe 15. *Sitting upon an Aſs*] Not upon a ſtately palfrey, as an earthly Potentate; but upon a ſilly Aſs, without pomp, to comfort the pooreſt, and to teach us humility, tolerance, patience. An Aſs is a beaſt profitable (whence he hath his name in the Original) but born to bear burdens. *Oneramus aſinum*, ſaith *Bernard*, *& non curat, quia aſinus eſt.* But what notorious aſſes are thoſe ſuperſtitious Papiſts, that ſhew the aſſes tayl at *Genua* in *Italy*, whereon our Saviour rode, for a relique, and give it divine worſhip? Are not theſe given up to the very efficacy of errour?

ὅτι, πρὸς τὸ ὀνηλατεῖ. Hinc Heraclidæ Sophiſtæ, πῶς ἐγκωμιον, ὄνε dixit ἐγκώμιον. Ptolom. Sophiſta. Wolph. Mem. Lect.

Verſe 16. *Theſe things underſtood not*, &c.] They only beheld it as a pretty Pageant. They had read it often, in the Prophet, and now ſaw it acted; yet were never the wiſer, for preſent. Read, or hear, though thou underſtandeſt not: God may drop in divine light, when thou leaſt looketh for it.

Verſe 17. *When he called Lazarus*, &c.] This notable miracle, the Evangeliſt, as he had punctually deſcribed it, *chap.* 11. ſo he cannot but again & again recite it. We ſhould ſet forth Gods noble acts, and not be ſated. *David* never lins talking of what God had done for his ſoul. Thoſe in heaven have no reſt (and yet no unreſt neither) crying,

Rev. 4. 8. Holy, holy, holy, *&c.*

Verſe 18. *For this cauſe alſo the people met him*] To the Phariſees extreme grief and regret: to ſhew that there is neither *Wiſdom, nor underſtanding, nor counſel againſt the Lord*, Prov. 21. 30.

Verſe 19. *Perceive ye how ye prevail nothing?*] Thus they ſtir up one another to more madneſs, as if hitherto they had been over-milde, and uſed too much gentleneſs. So

Act. & Mon. fol. 1461. *Steven Gardiner*, being charged of cruelty by *Bradford*, anſwered, I for my part have been challenged for being too gentle oftentimes. Which thing *Bonner* confirmed, and ſo did almoſt all the audience, that he had been ever too mild and moderate. So *Bonner* in

Ibid. 1537. open Court to the Lord Major: They report me (ſaid he) to ſeek blood, and call me Bloody *Bonner*, whereas God knows, I never ſought any mans blood in all my life. But a certain unknown good woman, in a letter to *Bonner*, told him his own in theſe

Act. and Mon. fol. 1672. words: Indeed you are called the common cut-throat, and general ſlaughter-ſlave to all the Biſhops of *England*. And therefore it is wiſdom for me and all other ſimple ſheep of the Lord, to keep us out of your butcherly ſtall, as long as we can: eſpecially ſince you have ſuch ſtore already, that you are not able to drink all their blood, leſt you ſhould break your belly; and therefore ye let them lie ſtill, and die for hunger, *&c.* Thus ſhe to *Bonner*. As for D. *Story* who was hang'd, drawn and quartered, for his treaſon in

Ibid. 1925. Q. *Elizabeths* raign: I ſee (ſaid he in open Parliament) nothing to be aſhamed of (though he had been a furious perſecutor under Queen *Mary*) ſo leſs I ſee to be ſorry for, but rather becauſe I have done no more: wherein he ſaid there was no default in him, but in them, whom he oft and earneſtly had exhorted to the ſame: being not little grieved, therefore with them, for that they laboured only about the young and little ſprigs and twigs, while they ſhould have ſtricken at the root (the Lady *Elizabeth* he meant) and clean rooted it out. The Lord *Paget* in a certain conſultation ſaid, that King

Ibid. 1899. *Philip* ſhould never have any quiet common-wealth in *England*, unleſs the Lady *Elizabeths* head were ſtricken from her ſhoulders. Whereunto the *Spaniards* anſwered, God forbid that their King & Maſter ſhould have ſuch a minde, to conſent to ſuch a miſchief. A Writ came down, whiles ſhe was in the Tower, ſubſcribed with certain hands of the

Engl. Elizab. pag. 109. Council, for her execution, *Steven Gardiner* being the engineer. *M. Bridges* Lieutenant

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nant of the Tower, miſtruſting falſe play, preſently made haſte to the Queen, who renounced and reverſt it. And yet of her, that was true that *Joſephus* writeth of *Alexandra*, *Ipſa ſolum nomen regium ferebat, cæterum omnem regni poteſtatem Phariſæi poſſidebant.* *Engl. Eliſab. pag. 109.*

Verſe 20. *Greeks*] That is, Proſelytes or tranſmarine Jews, that read the Greek Verſion, and were called *Helleniſts*.

Verſe 21. *Sir, we would ſee Ieſus*] That is, We would have private conference with him; for they had ſeen him, likely, as he came riding into the City. Our Saviour ſeems not to have yet admitted them, becauſe the time appointed for their calling was not yet come. *Every thing is beautiful in its time*: but as fiſh and fleſh, ſo other things too, are naught out of ſeaſon. Eccleſ. 3. 11

Verſe 22. *Andrew and Philip told Jeſus*] Therefore we may deſire the Saints departed to mediate for us to Chriſt, ſay the Papiſts. A pittiful poor argument. *Illi ſic garriant, nos aliter credamus.* *Auguſt.*

Verſe 23. *That the Son of man ſhould be glorified*] That is, crucified: but he looked through death, and ſaw heaven beyond it: ſo muſt we: then ſhall we ſay, *Surely the bitterneſs of death is paſt.* This made *Simeon* ſing out his ſoul: *Hilarion* chide it out; *Taylor* fetch a friſk, when he was come near the place where he was burned; *Bradford* put off his cap, and thank God, when the Keepers wife brought him word he was to be burned on the morrow: *Roper* ſtand in the fire with his arms ſtretched out like a rood: *Hawks* clap his hands over his head three times, when they were all on a light fire, *&c.* 1 Sam. 15. *Egredere, ô anima mea.* Act & Mon

Verſe 24. *Except a corn of wheat, &c.*] The Apoſtles thought Chriſt ſhould have been preſently glorified. He lets them here know, that he muſt firſt ſuffer, before he enter into his glory; bear the croſs, before he wear the crown; paſs the ſtroke of deaths flaming ſword, before he come into Paradiſe. *Ne Ieſum quidem audias glorioſum, niſi videris prius crucifixum,* Luth. *epiſt. ad* Melanct.

Verſe 25. *He that loveth his life*] As Chriſt loved not his life to the death for us, ſo neither muſt we for him. If every hair of my head were a man, I would ſuffer death in the opinion and faith that I am now in, ſaid *John Ardley* Martyr, to *Bonner*. God be praiſed, ſaid D. *Taylor*, ſince my condemnation, I was never afraid to die: Gods will be done: If I ſhrink from Gods truth, I am ſure of another manner of death then had Judge *Hales*, &c. Act. & Mon. *fol.* 1438. *Ibid.* 1382.

Verſe 26. *If any man ſerve me, let*, &c.] Art thou not glad to fare as *Phocion*? ſaid he to one that was to die with him. How much more to die with and for Chriſt? Οὐκ ἀγαπᾷς μετὰ Φωκίωνος ἀποθανεῖν; Plut.

Verſe 27. *Now is my ſoul troubled*] *Chriſti perturbatio non tranquillat, & infirmitat firmat*, ſaith *Auguſtine*.

Father, ſave me from this hour] As man, he naturally feared and deprecated death; ſuch a dreadful death eſpecially, as he was to ſuffer. Διὰ τὴν ἀγωνίαν σου, παθήματων, ſaith the Greek Letany; by thine unknown ſufferings, Good Lord deliver us. Howbeit this was but with his ſenſitive will; for his rational will was ever the ſame with that of his Father.

Verſe 28. *Then came there a voice from Heaven*] God ſometimes gives a ſenſible anſwer to the prayers of his people, as they are praying, or immediately after, as *Dan.* 9. 21. *Acts* 4. 31. And *Luther* praying for the good ſucceſs of Gods cauſe in *Germany*, came leaping out of his ſtudy, with *Vicimus, vicimus*, in his mouth.

Verſe 29. *That it thundered: others ſaid, an Angel*, &c.] But the Apoſtles and ſome few others underſtood, that it was neither Thunder nor an Angel, but God that ſpake. In like ſort nowadays God ſpeaks by his Word, but few hear him in it. The word of God (ſaith *Forbs* on *Rev.* 14.) hath three degrees of operation in the hearts of men. Firſt, it falleth to mens ears, as the ſound of many waters; a confuſed ſound, which commonly bringeth neither terrour nor joy, but yet a wondring and acknowledgement of a ſtrange force, and more then humane power, *Mark.* 1. 22. 29. *Acts* 13. 41. The ſecond effect is, the voice of thunder; which brings not only wonder, but fear: Theſe two may be in the reprobate, as *Fœlix*, and the multitude in our text. The third effect, proper to the elect, is the ſound of harping; whiles the word not only raviſheth with admiration, and ſtriketh the conſcience with terrour, but alſo filleth it with ſweet peace and joy. *Fuerunt præter Apoſtolos etiam aliqui minus ſiniſtri interpretes.* Calvin.

Verſe 30. *But for your ſakes*] That ye might believe: which if ye do not, how ſhall ye eſcape, that neglect ſo great ſalvation, ſuch a heavenly preacher? See then that ye refuſe

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refuſe not, that ye *ſhift not off him* that ſpeaks from heaven: ſee that ye turn not from him, whoſe voice once ſhook the earth, but now heaven too, *&c.*

Verſe 31. *The Prince of this world*] *Gratian* ſaith, The devil is called Prince of this world, as a King at cheſs, or as the Cardinal of *Ravenna*, only by deriſion. The power he hath is meerly uſurped, and becauſe the world will have it ſo, which even *lieth down in that wicked one*, as S. *Iohn* hath it, that is, under the power and vaſſallage of the Devil. It is wholly ſet upon wickedneſs, as *Aaron* ſaith of the people, *Exod.* 32.22.

Verſe 32. *And if I be lifted up, &c.*] Pope *Urban* the ſixth ſaid, that theſe words, *Give unto Cæſar the things that are Cæſars*, were aboliſhed when Chriſt was lifted up from the earth, and drew all things to him; that is (as he expounds it) when Chriſt aſcended, he drew to the Popes Empire all Kings and their Kingdoms, making him King of Kings, and Lord of Lords. Is not this a ſweet Interpreter?

I will draw all men unto me] As the wind called *Cæcias*, being a North-Eaſt wind, contrary to the nature of the North-wind, drives not away clouds, but draws them to him.

Verſe 33. *Signifying what death, &c.*] Be lifted up betwixt heaven and earth, as *Abſolom* was, who therein ſaith *Gretſer* the Jeſuite, became a lively figure of Chriſt crucified. *Sed ô mirum & delirum figurativæ crucis fabrum!*

Verſe 34. *We have heard out of the Law*] But had they never heard out of the Law, that Chriſt muſt firſt ſuffer, and then enter into his glory? *Iſa.* 53.2. *Dan.* 9.26. There's none of us Jews, ſaith *Joſephus*, but being asked of any point of the Law, can anſwer to it more readily, then tell his own name. It is then ignorance or malice that they thus cavil and quarrel our Saviour?

Verſe 35. *Yet a little while is the light, &c.*] The day of grace, which is very clear and bright, is uſually a ſhort one. Therefore break off your ſins by repentance: be abrupt in the work: for life is ſhort, opportunities headlong, and once paſt, irrecoverable. He is the wiſe man that prefers opportunity before time, in laying hold upon eternal life: but fools are *ſemper victuri*, ſaith *Seneca*, they will, and they will, &c. ſo they trifle, and by futuring, fool away their own ſalvation. Amend before the draw-bridge be taken up. *Charls* King of *Sicily* and *Ieruſalem* was called *Cunctator*: not in the ſenſe as *Fabius*, becauſe he ſtayed till opportunity came; but becauſe he ſtayed till opportunity was paſt. Too many ſuch. Manna muſt be gathered in the morning, or not at all: and not kept till the morrow, leſt it ſtink.

Verſe 36. *Whiles ye have the light*] God is but a while with men in the opportunities of grace: and this wil be a bodkin one day at the hearts of unbelievers, that they *loved darkneſs rather then light*: *viz.* when they are caſt into outer-darkneſs.

Verſe 37. *But though he had done*, &c.] The Evangeliſt being now by courſe of the hiſtory to paſs on to the deſcription of Chriſts Death and Paſſion, thinks good firſt to remove this dead *Amaſa* (the Jews unbelief) out of the way (that none might ſtop or ſtep aſide for it) by aſſigning the true cauſe thereof, their own unmalleable obſtinacy.

Verſe 38. *That the ſaying of the Prophet*] Theſe unbelievers were not ſuch, becauſe the Prophet had ſo foretold it; but the Prophet therefore foretold it, becauſe they ſhould be ſuch. Like as *Ioſephs* foretelling the famine, was no cauſe of it, but an antecedent only.

Verſe 39. *Therefore they could not believe, &c.*] They could not, becauſe they would not, ſaith *Theophylact* out of *Chryſoſtom*, who yet extolleth mans free will more then is meet. *Pelagianis nondum litigantibus, Patres ſecuriùs loquebantur*, ſaith *Auguſtine*.

Verſe 40. *He hath hardened their hearts*] With a judiciary hardneſs. This is in ſome reſpect worſe then hell: ſith (beſides that God inflicts it as a puniſhment of former obſtinacy) it is one of the greateſt ſins, and ſo far greater an evil then any of the greateſt puniſhments. Hence it was the ſaying of a Reverend man, *If I muſt be put to my choice, I had rather be in hell with a ſenſible heart, then live on earth with a reprobate mind.*

Verſe 41. *When he ſaw his glory*] His train only in the Temple. *Iſa.* 6.1. where the Seraphims are ſaid to hide their faces with two wings, as with a double ſcarf before Gods glorious brightneſs, that would put out their eyes elſe: they clap their wings on their faces, as men do their hands, when the lightning flaſheth in their eyes.

Verſe 42. *Leſt they ſhould be put out, &c.*] Which would redound to their diſgrace: and this, theſe Ambitioniſts could not away with. But what ſaith a Reverend Divine? Bravely.

Heb. 12.25,26. *Ignatius* his Concl. 43.

1 Iohn 5.10. *Quomodò Plautus. In fermento tota jacet uxor.*

Jacob. Rev. de vit. Pon. p. 213.

Plin.

Abſlon Marte furens penſilis arbore obit.

Quilibet noſtrùm de lege interrogatus, facilius quam nomini ſuo reſpondet. Joſ.

Contra Julian. l. 1. c. 2.

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Bravely contemn all contumelies and contempts for thy conſcience, taking them as crowns, and confirmations of thy conformity to Chriſt.

Verſe 43. *They loved the praiſe of men*] Which what is it elſe, but a little ſtinking breath? Theſe have their reward, *Mercedem ſuam, non Dei*, ſaith *Hierom.* How much better *Luther*? *Haud velim*, Eraſmi, *gloriâ aut nomine vehi: Major eſt mihi timor in laudibus, gaudium verò in maledictis & blaſphemiis.* *Epiſt. ad Nic. Hanſm.*

Verſe 44. *Jeſus cryed, &c.*] As being now to cry his laſt to them, and is therefore ſo earneſt in his conteſtation. This was the *Conclamatum eſt* to this perverſe people, his farewel-Sermon, *&c.*

Verſe 45. *Seeth him that ſent me.*] For God was in Chriſt reconciling the world to himſelf, and in him the *God-head dwelt bodily*: So that in all our addreſſes, we muſt fix the eye of Faith on the humane nature of Chriſt, and there ſpeak as to our God. Like as where I ſee the body of a man, there I know his ſoul is, and therefore I ſpeak to his underſtanding, when and where I ſee his body, becauſe they are not ſevered: ſo, viewing by Faith Chriſts manhood now glorified, I there ſee and ſpeak to the great God, becauſe I know he is there perſonally united. Col. 2.

Verſe 46. *I am come a light into the world*] Not by participation only (as the Apoſtles were the lights of the world, *Mat.* 5. 14.) but by nature. How prodigiouſly blaſphemous then was that Biſhop in the Council of *Trent*, that (in his oration there made) applied this text to the Pope, who at that time was *Paul* the Third, an odious hypocrite? Cornel. *Epiſcop. Bipontin.*

That whoſoever believeth in me, &c.] And he that this way ſeeks the Kingdom of Heaven, muſt, with him in *Juſtin*, look for this Sun of righteouſneſs in the Weſt; that is, dying upon the Altar of his croſs: ſo ſhall he become King of Heaven. *Stratonis ſervus, ap.* Iuſtin. l. 18.

Verſe 47. *I judge him not*] *Viz.* Whiles I am here on earth. I ſuſtain another perſon now, that men may come apace to me without fear. Some ancient hereticks held, That God in the time of the Law, was a ſevere Judge: and now, in the days of the Goſpel, he was all made of mercy and mildneſs. But the Apoſtle ſaith ſomewhat otherwiſe. *Heb.* 2. 1, 2, 3. God is more peremptory in his judgements now, then ever of old. And *chap.* 12. 29. he telleth us that even *our God* alſo, as well as the God of the Jews *is a conſuming fire.*

Verſe 48. *The word that I have ſpoken*] If the word ſhall judge us, then ought it much more to be a judge of our doings now, ſaid M *Philpot* Martyr. Therefore let it be Preſident in all Aſſemblies and judgements, ſaith *Beza*: as in the *Nicene* Council, *Conſtantine* cauſed the Bible to be ſet upon a desk, as Judge of all controverſies.

Verſe 49, 50. *For I have not ſpoke of my ſelf*] The divine authority of Goſpel-doctrine, is here, in the cloſe of this laſt Sermon *ad populum*, moſt gravely aſſerted by our Saviour; as that which is undoubtedly authentick, becauſe it comes from the Father, *è cujus ore nil temerè excidit. David* (ſaith one) ſets the 119. *Pſalm* as a Poem of commendation afore the book of God. The ſon of *David* (ſay I) ſets this text as his *Imprimatur*, his authoritative Licenſe, at the end of the Goſpel. And as a friend once wrote to *Egidius* Abbot of *Noringberg*, concerning the 119. *Pſalm*, that they were, *verba vivenda, non legenda*, words not to be read, but lived: The ſame may I affirm of our Saviours Sermons, and I know that his commandment is life everlaſting. *Sic de Virgilo Scaliger de Tacito Peacham.*

CHAP. XIII.

Verſe 1. *That he ſhould depart, &c.*]

THis definition of death, ſaith *Calvin*, pertains to the whole body of the Church. It is to the Saints no more then a paſſage to the father, an in-let to eternal life. Whether a Chriſtians death be a burnt-offering (of Martyrdom) or a peace offering (of a natural death) whether it be by a ſudden change, as *Eliahs*, or a lingring ſickneſs, as *Eliſhas*, its a ſweet ſacrifice aſcending to God, as *Manoahs* Angel aſcending in the ſmoke. This made *Baſil*, when the Emperors Lieutenant threatned to kill him, cry out, εἴθε θεὸς ἐν ἐκείνῳ γένοιτο μοι, I would he would: for ſo ſhould he ſoon ſend me to my heavenly Father, to whom Calv. *in loc.* εἴθε θεὸς ἐν ἐκείνῳ μᾶς πορέψειεν. Baſil.

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whom I now live, and to whom I desire to hasten. This made *Velcurio* a *Dutch* Divine, when he lay upon his death-bed, break out into these sweet words, *Pater est amator, Filius Redemptor, Spiritus Sanctus Consolator; quomodo itaque tristitiâ affici possim?* The Father loves me, the Son redeemed me, the holy Ghost comforts me; how then can I be cast down at the approach of death? And the like triumphant words were uttered to me, by my late Reverend good friend and father, M. *John Iackson*, Pastor of *Binton* in *Warwick-shire*, when he lay a dying, and laid his last charge upon me, to preach Christ, who had swallowed up death in victory.

Ioa. Manll. *loc. com.*

Plato. *To the end he loved them*] Such fast friends are hard to find. φίλος ἐυμετάβλητον ζῶον, A friend is a very changeable creature, saith one; as soon on, and as soon off again: as soon in, and as soon out, as *Ioabs dagger* was; clear at the top, and muddy at the bottom, as ponds are; white at the waxing of the Moon, and black at the waning of it, as the fish Scolopidus in the river *Araxis* is said to be. *Andronicus* the Greek Emperour, whom but yesterday he had used most kindly, and enrolled among his best friends, upon them to day he frowned and tyrannized most cruelly: so that you might have seen (saith the Historian) the same man the same day (as is reported of *Zerxes* his Admiral) to be crowned and beheaded, to be graced and disgraced. So of *Tiberius*, and *Mahomet*, the first Emperour of Turks, it is said, that in their love there was no assurance; but their least displeasure was death. Christ, whom he loves once, he loves ever, and though we break off with him, yet he abides faithful, 2 *Tim.* 13. and his foundation standeth steady, having this seal, *The Lord knoweth them that are his*, vers. 19.

Turk. hist.

Verse 2. *The devil having now put*] He is likely, at one end of every temptation to sin: as the hand of *Ioab* was in the tale of the woman af *Tekoah*. He rubs the fire-brand of evil concupiscence, and makes it send out sparkles

Verse 3. *Iesus knowing*, &c.] This is prefaced to the washing of his Disciples feet; to shew that he did it not rashly, or out of baseness of spirit, as forgetting the dignity of his person and place, as *Ahaz* did, 2 *Kings* 16. 7. and those, *Isa.* 57. 9 and *David* also in the Court of *Achish*. There is a τὸ πρέπον, a comelinesse to be kept in every condition.

Verse 4. *He riseth from Supper*] So the rite of the Paschal supper required: as *Beza* sheweth in his Annotations upon *Mat.* 26. 20.

Verse 5. *After that he poureth water*, &c.] So doth the Pope once a year, in an apish imitation of our Saviour. As likewise, when he is new elected, in his solemn Lateran procession, he takes copper out of his Chamberlains lap, and scatters it among the people, and *(Lye and all)* saith, *Silver and Gold have I none.*

D. *Hall* on Mat. 5. 20.

Verse 6. *Then cometh he to Peter*] He came first to him, (for the former verse sets forth his intent, rather then his act of washing) And yet S. *Chrysostom* tels of some, that would needs have it, that he began with *Iudas*. Like as the Papists say, that our Saviour appeared first, after his resurrection, to the Virgin *Mary*: though the text be plain, that he first shewed himself to *Mary Magdalen*. These are like him in *Aristotle*, that thought that every where he saw his own shape and picture going before him.

Antipheron Orietes apud Aristot.

Verse 7. *But thou shalt know hereafter*] Different degrees of knowledge are bestowed at several times. Our hearts are like narrow-mouthed vessels: but then shall we know, if we *follow on to know the Lord*, Hos. 6. 3. and take heed that we leak not, *Heb.* 2. 1.

Verse 8. *Thou shalt never wash my feet*] This was an immoderate modesty, a proud humility: so is it in them that refuse Gospel-comforts, because they are unworthy, *Domine, non sum dignus, at sum indigens*, said *Pomeran. Tibi adest nimia humilitas*, Thou hast too much humility, said *Luther* to *Staupicius*. So the Baptist was as much to blame in refusing to wash Christ, as *Peter* here to be washed by him. *Luther* said of *Melanchons* self-denying humility, *Soli Deo omnia deberi tam obstinatè asserit, ut mihi planè videatur in hoc saltem errare, quod Christum ipse fingat longius abesse cordi suo quam sit revera: Certè nimis nullus in hoc est* Philippus. *Philip* is worse conceited of himself then is fit.

Mat. 3. 14.

Verse 9. *Lord, not my feet only*] Here he seems to be as far out on the other side. How hard is it to hold a mean? Vertue is placed between two extreams, as the Planet *Iupiter* between cold *Saturn* and fiery *Mars*.

Medio tutissimus ibis. Ovid. *lib.* 1. 2. c. 8.

Verse

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Verſe 10. *Needeth not, ſave to waſh his feet*] For though bathed in that bleſſed fountain, *Zech.* 13. 1. and fully juſtified, yea, and freed from the ſtain and raign of ſin, yet not from the reliques, to keep us humble; that when we look upon our feathers, we may withall look upon the feet ſtill defiled, and ſo be ſtill cleanſing our ſelves *from all filthineſs of fleſh and ſpirit.* The inwards and the feet in a ſacrifice were to be waſhed above the reſt; becauſe the intrails contain the excrements: and the legs, becauſe they tread in the dirt. Anſwerable whereunto, we are called upon *to waſh our hearts, Jer* 4. 14. and our feet, here. The compariſon ſeems to be taken from thoſe that are waſhed in baths: for though their whole bodies beſides are waſhed; yet going forth, they touch the earth with their feet, and ſo are fain to waſh again. 2 Cor. 7. 1.

Verſe 11. *He knew who ſhould betray him*] And yet he vouchſafed to waſh his feet. This was *ſtupenda dignatio*, a wonderful condeſcenſion, an unparalleld patience.

Verſe 12. *Know ye what I have done to you?*] This was our Saviours uſual order to catechiſe his Diſciples, after he had ſaid or done any thing for their inſtruction. So did the Apoſtles, *Gal.* 6. 6. 1 *Cor.* 14. 19. and the Primitive Paſtors: They had their *Credis? Credo*: *Abrenuncias? Abrenuncio*, as it were by an Eccho, as the word importeth. Κατηχέω *Sicut in Eccho una vox bis audiri debet, tam ex Catechumeno, quam ex ipſo Catechiſta.* Paſſor. *Aſſted Chronol.* pag. 429.

Verſe 13. *Ye call me maſter, and Lord*] A little before our Saviour came in the fleſh; the Jewiſh-Doctors had taken up divers titles in this order: *Rabbi, Rabban, Rab, Rabba, Gaon, Moreh, Morenu, and Morehtſedeck.* Theſe they did arrogantly appropriate to themſelves: But Chriſt was the true owner of them all.

Verſe 14 *Ye ought alſo to waſh one anothers feet*] What ſo great matter is it then to ſalute others? to ſeek reconciliation with them, *&c?* Angels think not themſelves too good to ſerve the Saints: Kings and Queens ſhall bow down to them with their faces toward the earth, and lick up the duſt of their feet, *Iſa.* 49. 23.

Verſe 15. *For I have given you an example*] ὑπόδειγμα. This S. *Peter* calls ὑπογραμμον, a copy for us to write after. And in the ſame chapter ſaith, that we ſhould *preach forth Chriſts vertues*: our lives ſhould be as ſo many Sermons upon Chriſts life, whileſt we ſtrive to expreſs him to the world in all his imitable graces. This is to *walk in Chriſt*, Col. 2. 6. to walk *as Chriſt walked*, 1 *John* 2. 6. The meditation of Chriſts meekneſs, converted the Eunuch, *Acts* 8. 32, 33, &c. And we read of an Earl, called *Eleazarus*, that being given to immoderate anger, was cured of that diſordered affection, by ſtudying of Chriſt, and of his patience. This meditation he never ſuffered to paſs from him, before he found his heart transformed into the ſimilitude of Jeſus Chriſt. *Crux pendentis, cathedra docentis.* 1 Pet. 2. 21. *Ibid.* ver. 9. ἐξαγγείλητε. *In vita ejus apud Surium.*

Verſe 16. *The ſervant is not greater*, &c] This anſwers all our exceptions againſt brotherly offices I am his elder, better, greater then he, *&c.* But which of us can ſay, I am a God? Chriſt waſht his Diſciples feet, though he knew that the Father had given all things into his hands, *&c.* as is expreſly, and for this very purpoſe noted here by the Evangeliſt, *verſ.* 3.

Verſe 17. *If ye know theſe things*, &c.] Knowledge without practice, is but as rain in the middle region: or as a horn in the Unicorns head, which if it were in a wiſe mans hand, would be very uſeful and medicinable, but as now is hurtful.

Verſe 18. *I know whom I have choſen*] *Iudas* he had not choſen, but to the Apoſtleſhip only. All this *Judas* hears, and is not moved at it: ſuch a ſtupifying ſin is hypocriſie. The *Germans* have a Provreb, *Quem Deus excæcaturus eſt, huic primum oculos claudit.* And the *Latines* ſay, *Deus quem deſtruit, dementat.* God beſots the man, whom he means to deſtroy. *Bucholcer.*

Verſe 19. *Ye may believe that I am he*] And that ye may not ſtumble or ſtagger, though ye ſee *Iudas* play the traitour. 2 *Tim.* 2. 18, 19. The apoſtaſie of *Hymenæus* and *Philetus*, a pair of eminent profeſſors, was like to have ſhaken many: Inſomuch as the Apoſtle was fain to make apology. *Nevertheleſs, the foundation of God remaineth ſure, &c.*

Verſe 20. *Verily, verily I ſay, &c.*] Here our Saviour ſeems to go on where he left, *ver.* 17. That between, being a digreſſion. Digreſſions ſaith one, are not always & abſolutely unlawful. Gods Spirit ſometimes draws aſide the doctrine, to ſatisfie ſome ſoul, which the Preacher knows not: and ſparingly uſed, it quickeneth the attention. But God may force it, yet man may not frame it: and it is a moſt happy ability, to ſpeak punctually, directly to the point. *Bifield* on the *Coloſſ.*

Verſe

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Verse 21. *He was troubled in spirit.*] The Stoicks then were out, in holding, that passions befall not a wise man: and Jesuited *Gonzaga*, was not so much to be magnified, who would not permit any man to love him: and when his Father dyed, all the grief he took was no more then this; Now, said he, there is nothing hindreth me to say, *Our Father which art in Heaven.* Christ was throughly troubled here, that any one so highly advanced by him (as in the former verse, *He that receiveth whomsoever I send, receiveth me, &c.*) should be so ill-minded towards him, as to betray him. *Ideò deteriores sumus, quia meliores esse debemus*, saith *Salvian.* We are therefore the worse, because we should be better. It was no small aggravation to *Solomons* sin, that he forsook that God, that had appeared unto him twice. Our offences are increased by our obligations.

Caeterum σωτὴρ & videtur vester Gonzaga, &c. D. Prid. contra Eudemon.

1 King. 11. 9.

Verse 22. *Looked one upon another doubting, &c.*] Our Saviour sifted them; and hereby put them upon the duty of self-examination; ever seasonable, but especially afore the Sacrament, as here, *Let a man examine himself*, (and do it exactly, as the word signifies) though the heart hang off never so much. Men are as loth to review their actions, and read the blurr'd writing of their hearts, as school-boys are to perse their lessons, and false-latines they have made. But this must be done, or they are undone for ever. And sparing a little pains at first, doubles it in the end: As he who will not cast up his books, his books will cast him up, at length.

δοκιμαζέτω. 2 Cor. 11. 28.

Verse 23. *Now there was leaning on Jesus bosom*] So must we do at the Sacrament, by the actuation of our faith, ascending up into heaven, and fetching down Christ into the heart, that we may have intimate and entire communion with him. By the force of our faith at the Lords table, *cruci hæremus, sanguinem fugimus, & intra ipsa Redemptoris nostri vulnera figimus linguam*, saith Saint *Cyprian.*

Calceis exuti, & pulvinis innixi, in lectulis semi supine jacebant. Calv. in loc.

Cyp. de cœna Dom.

Verse 24. Simon Peter *therefore beckned:*] *Peter*, that heretofore could not think his heart so unsound as to deny his master, now feareth the ugly monster of fearless betraying. In mans heart, as in the sea, there *is that Leviathan*, therefore also *creeping things innumerable*, Psal. 104. 26.

Verse 25 *He then lying on Jesus breast*] *Ad pectus allapsus*, as laying his ear to our Saviours mouth, that he might whisper him who it was: for things were as yet secretly carried, and the traitour not discovered, save to *John* only, who knew Christs soul-secrets, and afterward received his Revelation.

In accubitu mos ille ut accumberent uxores in sinu virorum, Lipsi. ad Tacit. l. 11.

Verse 26. *He it is to whom I shall, &c.*] Here our Saviour not only feeds his hungry enemy, but shews him like curtesie as we do to one we drink to at table; yea though he knew the traitor would make an ill use of it. Thus should a Christian punish his persecutors. No vengeance but this is heroical, and fit for Christs followers. Thus *Bradford* saved *Bourn*, that helped to burn him. *Saunders* sent to prison by *Steven Gardiner*, gave God thanks that had given him at last, a place of rest and quietness, where he might pray for the Bishops conversion. It was grown to a Proverb concerning *Cranmer*, Do my Lord of *Canterbury* a shrewd turn, and then you may be sure to have him your friend while he liveth. *Henry* the Seventh, Emperour of *Germany*, feeling himself poisoned in the Sacramental bread by a Monk, called him, and said unto him. *Domine, recedatis, &c.* Be gone, Sir, for if my followers find you, you will die for it.

Act. & Mon. fol. 1456. Ibid. 1358. Ibid. 1692. Domine recedatis: nam si percipiunt Teutonici, & nostri devoti, morte morientur. Func. Canon 14.

Verse 27. *Satan entred into him*] Gat more full possession of him. Let them that depart the publike assemblies ere all be done, as *Judas* did, take heed they meet not the devil at the door. The fourth Council of *Carthage* excommunicated such, and so delivered them up to Satan; which is a grievous punishment; for then they lie open to all wickedness, as *Ananias*, whose heart Satan had filled from corner to corner. *Luther* when he had read certain letters sent to him from *Vitus Theodorus*, fetcht a deep sigh, and said, *Heu quam furit Satan, & impellit securos homines ad horrenda flagitia, quæ corpus & animum perdunt!* O how the devil rageth and driveth on secure persons, to horrible and damnable wickedness! That which moved *Luther* to say so, was a sad relation made in that letter, of a certain widow, who being with childe by a young scholar, could not have her childe baptised, unless she would tell the Priest who was the childes father: Whereat she being grievously vexed, first killed her childe, and then hang'd her self. Which when the scholar heard of, he likewise stabbed himself to death. The Priest understanding what tragedies had follow'd, upon his refusing to baptise the child, hang'd himself also. Now, who can doubt but all this was done by the instigation of the devil?

Melancter. Paedag. Christ.

Men

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Men usually defie him and spet at his name: but they spet not low enough, they spet him out of their mouths, but not out of their hearts: there he plays *Rex*, and so long cares no more for their cursing of him, then he doth for holy water.

That thou doest, do quickly] This is no command, but a prediction by way of detestation; like as when God said to *Balaam*, *Go*, for I know thou wilt go after the wages of wickedness. Some note here, that, even to *Judas*, Christ saith, *That thou doest, do quickly*, so odious is dulness unto him. *Wards* Serm.

Verse 28. *Now no man at the table knew*, &c.] For *John* had not told *Peter* the secret committed to him by Christ, though he were very desirous to have known it; *Si sapis, arcano vina reconde cado.* A friend, that can both keep counsel, and give counsel, is worth his weight in gold. When one desired to see *Alexanders* treasure, he bade one of his servants shew him, not his talents of silver, but his trusty friends. οὐκ ἀργυρεία πάλαι τὰ, ἀλλὰ τοὺς φίλους. *Liban. Exemp. Prog. Ch.* 1.

Verse 29 *For some of them thought*] An example of Christian simplicity. As bad men muse as they use, so good men measure others by themselves; and so are often deceived, as here. *Charity thinketh no evil*, 1 Cor. 13. 5.

Or that he should give something to the poor] Christ had not much, yet had somewhat for the poor: so must the poor day-laborer, *Ephes.* 4. 28. the necessitous widow, *Mar.* 12. 42.

Verse 30. *He then having received the sop*] So many, having received the Supper of the Lord, eat their bane, and drink their poison: that they eat is sawced, and that they drink is spiced with the bitter wrath of God: their hearts are wofully hardned, and their dispositions to sin seven times more inflamed then ever before.

Verse 31. *Therefore When he was gone out*] The room being rid of the traitor, Christ deals more freely and familiarly with the rest: and arming them against the scandal of the cross, he cals his death his glory, esteems his crown of thorns more precious then *Solomons* diadem; looks upon his wales as spangles, his blows on the face as ingots, his wounds as gems, his spittings on as sweet ointment, his cross as his throne. This is a paradox to flesh and blood: Jews and Gentiles jear at it; as *Lucian* the Atheist, who rails upon Christ blasphemously, calling him the crucified Impostor; And as for Christians, they foolishly believe, saith he, that they shall enjoy immortality, and live in bliss for ever: therefore they set light by life, yea many of them offer themselves voluntarily to be slain for their superstition. Thus he. And another Heathen Proconsul, when he had tyred himself with killing Christians, and saw no end of it, but that they came thicker upon him crying out, *We are Christians, &c.* he cursed them, and cryed out, *O miseri, si libet perire, num vobis rupes aut restes desunt?* O wretches, can you find no other way to die, but I must be troubled with you? ἀνασχολοποδάμενον σοφισήν. *Luc. in vita Peregr.* *Persuaserunt sibi infœlices se immortalitate fruituros, &c. Ibid.*

Verse 32. *And shall straightway*] Thus for the joy that was set before him, he endured the cross, despising the shame, as being shortly to sit down at the right hand of the throne of God, *Heb* 12. 2. Look we on him, and do likewise. There were in *Greece* certain fields called *Palæstræ*, where young men exercised themselves in wrestling. In these were set up statues of some valiant champions, that the young wrestlers might fix their eyes upon them, and so be encouraged. Can we chuse a better Champion then Christ to eye and imitate, should we be called to resist unto blood, striving against sin? He did not only *sanguinem suffundere, sed effundere*: And how did he support himself under the cross, but by the fore-thought of the crown? *Actius Antonius in Asia cum persequeretur Christianos*, &c. Tertul.

Verse 33. *Little children, yet a little while*] Here our Saviour useth the self-same words to his Apostles, which before he had used to the Jews, with whom he was angry: so to cut off all hope from them of his corporeal presence. The fiction of the Ubiquity began about the time of *Berengarius*; was fostered and furthered by *Gerson* Chancellor of *Paris*, who first taught the real communcation of properties, by means whereof the humane nature of Christ received this prerogative said he, that at his Supper (and then only) it might be in many places at once, wheresoever the Supper was celebrated. But in the year of Christ 1524. *Iacobus Faber Stampulensis* taught at *Paris*, that by the same reason Christ might be as well corporally present in all places at once, as he was at the Supper. For which doctrine of the Ubiquity, he was opposed the year following, by one *Natalis Beda*, and, by the *Sorbonists*, banished out of *France*. This is the nativity of that famous Ubiquity, which being cast out of *France*, *Luther* brought back into the Churches of *Germany*; *Brentius* furbished it over, and *Smidelinus* obtruded it upon many places and persons, whether they would or no: whence he is sirnamed, *Ubiquitatis*

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quitatis Apoſtolus. How much better that good woman in the book of Martyrs, that being asked by the Biſhops, Doſt thou believe that the Body of Chriſt is in the Sacrament really and ſubſtantially? I believe, ſaid ſhe, that that is a real lye, and a ſubſtantial lye. *Domitius Calderinus* the *Italian*, who flouriſhed in the year 1442. when he was called by his friends to go to Maſs, was wont to ſay (as *Vives* tels us) *Eamus ad communem errorem.*

Act. & Mon.

L. Vives.

Verſe 34. *A new Commandment*, &c.] New, *ratione claritatis & facilitatis*; for now there is abundance of ſpirit given by Chriſt, who writes this affection in our hearts, as of old the Law was written in ſtone. Beſides that, he is become a new pattern and example of the rule: and ſo, it is become a new commandment, not in reſpect of the matter of the duty, but of the form of obſerving it. For the old rule was, *Thou ſhalt love thy neighbour as thy ſelf.* But now that form *(as I have loved you)* hath ſomething in it that is more expreſs; and, for the incomparable ſufficiency of the preſident, is matchleſs, and more full of incitation to fire affection: there being far more incentives and motives to love, ſince Chriſt came, and gave himſelf for us. And this is appointed here, for the Diſciples and our ſolace in the want of Chriſts bodily preſence, as loving fellow-members to ſtrive by all means to delight in the loving ſociety one of another.

Verſe 35. *By this ſhall all men know*] Other mens diſciples are known by their titles, habits, ceremonies, &c. as the Popes ſhavelings (which yet is grown ſo bald a buſineſs, that now they begin to be aſhamed of it:) but love is Chriſts cognizance, acknowledged by very Heathens, who could ſay, that no people in the world did love one another, ſo as Chriſtians did. As the Curtains of the Tabernacle were joyned by loops, ſo are true Chriſtians by love. *Philadelphia* is blamed for nothing, *Rev.* 3. 18.

Vide ut invicem ſe ament Chriſtiani! dixerunt Pagani, referente Terulliano *in Apologet.*

Verſe 36. *Whither goeſt thou?*] That deep conceit he had drunk in of an earthly Kingdom, ſo hung in his light, that he could not ſee whither Chriſt was aſcending. A little ſawcer held cloſe to the eys, hinders the ſight of a huge hill.

But thou ſhalt follow me] Perhaps, in the ſame kind of death; but to heaven, moſt certainly.

Petrus ſe Chriſto oppoſuit, ſe Cæteris præpoſuit, ſibi totum impoſuit. Chryſoſt.

Verſe 37. *I will lay down*, &c.] *Peter* was *melius ſemper animatus quam armatus*, better affected then appointed. His heart deceived him, as did *Davids*, Pſal. 39. 1, 2. He ſaid he would look to his ways, bridle his tongue, &c. But ſoon after he brake his word; *My heart was hot, &c.*

Verſe 48. *The cock ſhall not crow.*] Chriſt mentioneth the cock, *quia tam ſtrenuum pugnatorem decebat tale præconium.* So, *Rev.* 6. 13 Paſtors revolt, as green figs fall off, with no ado. In the *Palatinate* they fell to Popery, as faſt as leaves fall in Autumn.

Chap. XIV.

Verſe 1. *Let not your heart, &c.*]

ἐυφωνότατον ᾄδει θνήσκων. *Hiſt. var.* lib. 1. *Mortis articulo inſtante, & ſanguine malè affecto valdè horridè mugiunt,* Sirenes.

OUr Saviour ſweetly proceeds in his ſwan-like ſong. *Ælian* tels us, that he once heard a dying ſwan ſing moſt heavenly and harmoniouſly. The Poet ſhews the manner of it, when he ſaith *---longa canoros Dat per colla modos---.* Of the Sirens, (on the contrary) it is reported, that how ſweetly ſoever they ſang before, yet at death they make a horrid noiſe, and unpleaſant roaring. Semblably, good men utter their beſt uſually at laſt; the wine of the ſpirit being then ſtrongeſt and livelieſt in them. Whereas wicked men are then uſually at worſt, and go out with a ſtench, as the devil is ſaid to do: And as *Melanthon* ſaid of *Eccius* his laſt wicked work, written of Prieſts marriage, *Non fuit cygnea cantio, ſed ultimus crepitus: & ſicut felis fugiens pedit, ſic ille moriens hunc crepitum cecinit.* So of *Baldwine* the apoſtate, one ſaith that *vivere ſimul & maledicere deſiit*, he died curſing, as that wretch did ſwearing, who deſperately alſo deſired the ſtanders by to help him with oaths, and to ſwear for him.

Jo. Manl. loc. com. Melch. Adam. in vita Calv. M. *Boltons* Aſſize, Ser. 27.

Verſe 2. *I would have told you*] And not have fed you with falſe hopes of an Utopian happineſs, as the devil deals by his, whom he brings into a fools paradiſe: as *Mahomet* by his, to whom he promiſes in Paradiſe delicious fare, pleaſant gardens, and other ſenſual delights eternally to be enjoyed, *&c.* Chriſt is no ſuch Impoſtor.

Blunts voyage, *pag.* 9.

Verſe 3. *I will come again*, &c.] O look up and long for this *conſolation of Iſrael*; ſay as *Siſera's* mother, Why are his chariots (thoſe clouds) ſo long in coming?

Hen

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Heu pietas ubi prisca? profana ô tempora! Mundi
Fax! Vesper! prope Nox! ô mora! Christe veni.

Blunts voyage, page 6.

There may ye be also] Christ counts not himself full, till he have all his members about him: hence the Church is called *the fulness of him that filleth all things*, Eph. 1. 23.

Verse 4. *And whither I go ye know*] Some little knowledge they had, such as *Thomas* in the next verse denies to be any at all; yet Christ acknowledgeth it. The tenour of the new covenant requires no set measures of grace. The first springings in the womb of grace, are precious before God, *Eph.* 2. 1. he blesseth our buds, *Isa.* 61. 11. and in our dunghil of ignorance, can find out his own part of knowledge, as here.

Verse 5. *Lord, we know not whither thou goest, &c.*] No, *Thomas?* what, are ye also ignorant? They knew, but knew not that they knew: their knowledge was yet but confused and indistinct; they saw men, but as it were walking like trees, till their eyes were better anointed with the eye-salve of the Spirit. A man (saith one) may have grace, and yet not know it, (as the Embryo hath life, and yet knoweth it not) yea, he may think he hath it not, as we seek for keys that are in our pockets; or think we have lost a jewel, that we have locked up in our chest: yea, as the butcher looketh for the candle that sticketh in his hat, by the light of that he seeketh.

M. *Gatak* Just mans joy, *p.* 91

Verse 6. *I am the way and the Truth, &c.*] As if he should say, Thou hast no whither to go but to me, nor which way to go but by me, that thou mayst attain eternal life. Which made *Bernard* say, *Sequemur, Domine, te, per te, ad te: Te, quia Veritas per te, quia Via, ad te, quia Vita.* And this was one of those sweet sayings, that old *Beza* had much in his mouth, a little afore his death.

Melch. Adam, *in vitis exter.* pag 235.

No man cometh unto the Father, but by me.] Christ hath paved us a new and living way to God, with his own meritorious blood: and his flesh stands as a skreen betwixt us, and those everlasting burnings, *Isa.* 33. 14. Let Papists say of their Saints, *Per hunc itur ad Deum, sed magu per hunc.* Let us say of all their Hee and Shee Saints, as that Heathen, *Contemno minutos istos Deos, modò Jovem (Jesum) propitium habeam.*

Verse 7. *And from henceforth ye know him*] Or else the more shame for you, having had me (his express image) so long amongst you. Christians have a priviledge above the Church of the Old Testament. The sea about the Altar was brazen, 1 *King.* 7. 23. & what eyes could pierce through it? now our sea about the Throne is glassie, *Rev.* 4. 6. like the Chrystal, clearly conveying the light and sight of God in Christ to our eys.

Verse 8. *Lord, shew us the Father*] They would have seen the Father face to face with their bodily eyes, as they saw the Son. But that no man can do and live, *Exod.* 33. We cannot see the Sun *in rota*, as the Schools speak, in the circle wherein it runs, but only in the beams. So neither can we see God in his essence: in his Son we may, who is the resplendency of his Fathers glory.

ἀπαύγασμα. Heb. 1. 3.

Verse 9. *Have I been so long, &c.*] May not Christ justly shame and shent us all for knowing no more of him all this while? Ignorance under means of knowledge is a blushful sin, 1 *Cor.* 15. 34.

Verse 10. *The words that I speak.*] Our Saviour alledgeth for himself the Divinity both of his word and works. He was mighty, saith *Peter*, both in word and deed. Ministers also must, in their measure, be able to argue and approve themselves to be men of God, by sound doctrine and good life. And not be, as our Saviour saith, the Pharisees were, and as *Epictetus* saith, many Philsophers were such, ἄνευ τὰ πρᾶγμα, μεχὶ τῦ λέγειν. that is, as far as a few words would go.

Verse 11. *Believe me that I am, &c.*] Take my bare word without any further pawn or proof. This is an honour due to Christ only, that he is, ἀυτόπιστος, He is *Amen, the faithful and true witness.*

Revel. 3. 14.

Verse 12. *And greater works then these.*] Greater in regard of the matter, as converting three thousand souls at a Sermon, reducing a great part of the world to the obedience of Christ, &c. But yet less then those Christ did, for the manner. For, 1. They did not them in their own name, but in his. 2. They preached not that they were Gods, as he, but they preached Christ the only Lord, and themselves the Churches servants, for Jesus sake. They were the white horses on which Christ rode abroad the world, *conquering and to conquer*, Rev. 6. 2. In memory whereof, as it may seem, the Saxon-Princes, having born a black horse till then, in their military Ensigns did, after they had received the faith, and were baptized, bear a white horse, and

Cranzius *in Saxon.*

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gave it for their Arms. And *Tertullian* could say in his time, that, *Britannorum inaccessa Romanis loca, Christo tamen subdita.*

Verse 13. *That I will do.*] An undoubted argument of Christs Divinity, that he hears and grants prayers. When the people, in *Ahabs* time, saw God answering *Elijah* by fire from heaven, they cried out, *The Lord he is God, the Lord he is God. O thou that heares Prayers*, is a description the Psalmist gives of God.

1 King. 18. 39. Psal. 65. 2.

Verse 14. *If ye shall ask any thing*, &c.] This is not a vain repetition. *Nunquam satis dicitur, quod nunquam satis discitur.* When God spake but once, *David* heard it twice: O that we would once hear and believe, what Christ for our comfort hath said over so often!

Seneca.

Verse 15. *If ye love me, keep my commandments.*] No better way to seal up love, then by being obedient. How canst thou love me, said she, *when thy heart is not with me?* *Hushai*, to shew his love to *David*, set upon that difficult and dangerous service for him, of insinuating into *Absolom* counsels, and defeating them.

Iudg. 16.

Verse 16. *And he shall give you another Comforter.*] Or, Pleader, Deprecator, Advocate. Properly it signifies such an one as we send for, when we are in any danger, to advise and counsel us. The Devil is called *the Accuser*, in full opposition to this name and title given here to the holy Spirit; whose office it is (as this Attribute here imports) to make intercession in our hearts to God for us; and upon our true Repentance to make our Apology, 1 *Cor* 7. 11. to comfort us, by discovering our graces, 1 *Cor.* 2. 12. and by pleading our evidences, *Rom.* 8. 18. which they that refuse to read over and rest upon, they help *Satan*, the Accuser, taking his part against themselves, and pleading his cause against the *Spirit* their Comforter.

παράκλητον. Κλῆτος.

D. Sibbs.

That he may abide with you for ever] The Spirit (saith one) is Christs *Vicar-General*, with whom he leaves us, and, by whom, he is with us to the end of the world.

Verse 17. *For he dwelleth with you*] Next to the love of Christ in dwelling in our nature, we may wonder at the love of the holy Ghost, that will dwell in the dark dog-hole of our defiled souls; and be there as those two golden Pipes, *Zech.* 4. through which the two Olive branches empty out of themselves the golden oyls of all precious graces; which are, therehence, called the fruits of the *Spirit*, Gal. 5. 22. yea, the *Spirit*, vers. 17. God also in giving us his Spirit, is said to give us all good things, *Mat.* 7. 11. with *Luke* 11. 13.

Verse 18. *I will not leave you comfortless.*] Orphans, or darkling. I your Lord am taken indeed from your head for a while, but you shall have the supply of my Spirit, *Phil.* 1. 19. And I, even I, will come again to you ere long; yea, I am now upon the way: I come to fetch you, I come to meet you, I come, I come.

ἐρφάνους ab ὀρφνη, tenebræ. ἔρχομαι, Dedit me in viam.

Verse 19. *But ye see me.*] The spiritual man hath *the mind of Christ*, and those things revealed unto him that natural eye never saw, carnal ear never heard, neither hath it entred into the heart of man the things which God hath prepared for them that love him; neither prepared only, but imparted to his aforehand, even in this life. For he reserves not all for the life to come, but gives a grape of *Canaan* in this wilderness, such as the world never tasted of.

1 Cor. 2. ult.

Verse 20. *That I am in my father, and you in me*] O happy union, the ground of commnnion! Interest! the ground of influence! Hence we have communication of Christs secrets, 1 *Cor.* 2. 16. the testimony of Jesus, 1 *Cor.* 1. 5. Consolation in all afflictions, 2 *Cor.* 1. 5. Sanctification of all occurrences, *Phil.* 1. 21. Participation of Christs merit and Spirit, and what not?

Verse 21. *And I will love him, and manifest*, &c.] Encrease of the saving knowledge of Christ is promised as a singular reward of our love to him, and fruit of his love to us. This is, saith *Agur*, *to ascend into Heaven*, Prov. 30. 3. 4. This is, saith our Saviour elsewhere, the great talent of all others. There is a (*Much*) in it, *Luke* 12. 48. This is, saith S. *Paul*, the Christians riches, 1 *Cor.* 1. 5. & *David* reckons of his wealth by it, *Psa.* 119. 32.

ἐμφανίσω, tacitè & clam indicabo. Eras. Imò palam & in mediâ luce. Beza.

Verse 22. *How is it that thou wilt manifest*, &c.] Many a wise Question the Disciples ask him in this Chapter; and yet our Saviour bears with their rudeness, and gently instructs them, preaching as they were able to hear, *Mark* 4. 33. So did *Paul*, 1 *Cor.* 9. 22. So must all Ministers, 2 *Tim.* 2. 25. if they mean to do good on it.

Verse 23. *Jesus answered and said unto him*] Our Saviour passing by that frivolous Question, proceedeth in his discourse. Some follies are best confuted by silence. One having

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having made a long and idle discourse before *Aristotle*, concluded it thus; I doubt I have been too tedious unto you, Sir Philosopher, with my many words. In good sooth, said *Aristotle*, you have not been tedious to me, for I gave no heed to any thing you said. Plutar. *de garrulitate.*

Verse 24. *But the Fathers*] Therefore to be obeyed, because of divine authority. Gods impress makes authentick, and binds every good heart to obedience *Veniat, veniat verbum Domini, & submittemus ei, sexcenta si nobis essent colla*, said *Baldassar*, a godly Dutch-Divine. *In epist. ad* Oecolamp.

Verse 25. *These things have I spoken unto you*] And truly I may seem to have spoken to small purpose (*verba quid incassum non proficientia perdo?*) by any thing that you have yet profited. But cast not away your confidence that hath so great recompence of reward. For the Comforter shall be your Remembrancer, and cause your Memories (as the sea doth) to cast up your dead notions, *&c.* as *vers.* 26.

Verse 26. *But the Comforter, &c.*] The Spirit teacheth only things consonant to Scripture, and is thereby discerned from a spirit of delusion: He is not *novarum revelationum architectus*, as *Papists*, *Mahometans*, *Anabaptists*, and *Libertines* would make him. The *Jews* also had many traditions and unwritten verities (as they called them) wherewith they believed their Scribes and Doctors were inspired, for the peoples better direction in observing the law. These they called *Mashlamnuthoth*, *Completiones*, *Perfectiones*, because they thought that the written law was perfected and completed by them. These were those our Saviour cried down, *Mat.* 15. 3. And the Prophet tels us, that in vain shall we look to hear the voice behind us, where our *eyes see not our teachers*, Isa. 30. 20, 21. Buxt. Tiberias.

Verse 27. *Peace I leave with you*] As a farewel or legacy; *Sacrosancta ejus pax nobis committitur, non ἐφετὴς, aut ἔρις*: Christ is the *Prince of Peace*, yea, he is our *peace*, saith the Apostle, and brings true peace, which is a piece of his Kingdom, *Rom.* 14. 17. Of him it may be more truly said, then it was of our *Henry* the Seventh, that he came in, *Ut cum pacem exulantem exul, extorremque extorris concomitatus esset, reducem quoque redux apportaret.* *Twinus Comment. de rebus Brittann.*

Not as the world, &c.] They cry peace when there is no peace, and make fair weather, when such a storm of Gods wrath is ready to burst out, as shall never be blown over. They complement, and wish peace, when war is in their hearts: as the Pope sent away *Henry* the Third Emperour in peace, but it was (saith the Historian) *Qualem scilicet pacem* Judas *simulavit, non qualem Christus reliquit: i.e.* such as *Judas*, counterfeit, not such as Jesus left his people. *Auth. Apolog. de unit. Eccles.*

Verse 28. *My Father is greater then I*] To wit, as I have voluntarily submitted my self to the office of a Mediatour. Lo, here this Sun of righteousness is gone back ten degrees in the dial below his Father. *Thou hast made him little less then the Angels*; there (as man) he is gone back ten degrees below the Angels. *I am a worm and no man*: there he is gone back then degrees below men. *A living dog is better then a dead lion*: there he is gone back ten degrees below worms. For he was not so much as a living worm, but was laid in the grave as a dead Lion, there to have been meat for worms, but that it was impossible for Gods holy one to see corruption. See how he *emptied* and humbled himself; that he might exalt and fill us with his fulness. Psal. 8. Psal. 22. Eccles. ἐκένωσεν. ἐταπείνωσεν.

Verse 29. *And now I have told you before*] Which none besides God himself could do, but by divine revelation. The knowledge of future contingents is of God only, and of such as to whom he is pleased to communicate it; as he did to the Prophets: who when they foretold things only as in their causes, they might fall out or not, as *Isa.* 38. 1. *Jonah* 3. 4 and 1 *King.* 21. 20. But when they foretold things, *ut futura in seipsis*, then they fel out infallibly. The devil also may come acquainted with such things, and be able to foretel them, if God reveal them to him, as he did *Ahabs* death: and as *Trithemius* the Abbot, and *Cusanus* the Cardinal, foretold a change of religion to fall out in the year 1517. which was the year wherein *Luther* began to stickle for Christ against the Pope. *Weems.* his exercitat. Cusanus *obiit, anno Do.* 1464. Alfred. *Chron. pag.* 472. Trithem. *scripsit an.* 1508.

Verse 30. *Hereafter I will not*, &c.] Make we the best of our Christian friends while we have them: as we would do of a borrowed book or tool, that we know not how soon they may be sent for, by the right owner. *Genius verò qui* Trithemio *hæc dictavit, albus an ater fuerit, ego non facilè dixerim.* Bucholcer.

The Prince of this world cometh] In his limbs and instruments, those breathing devils that put Christ to death. Persecutors are set awork by Satan; *The Devil shall cast some of you into prison*, Rev. 2. 10. Why? Is he become a Justice of peace, to send

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send men to prison? Yes, by his Agents. But why would Christ be so used by him and his? Hear the next words.

Verse 31. *But that the world may know*] Not you only, but all must take notice of my ready obedience to the will of mine heavenly Father, even to the suffering of death. Christs passion must shine as a perpetuall picture in our hearts: therefore it is so accurately described by all the four Evangelists; whereas his birth is recorded but by two of them only.

Chap. XV.

Verse 1. *I am the true Vine*, &c.]

Our Saviours way lying (as it is thought) by the vineyards, he takes that occasion of comparing himself to a vine, as he doth elsewhere, to many other creatures, every where obvious; that therein, as in so many optick glasses, we may see him, and be put in mind of him. *Tam Christi meminisse opus est, quam respirare*, saith a Father. A Bee can suck hony out of a flower, that a Flie cannot. Fire will be aspiring; so will true grace.

2 Pet. 2. 1. Heb. 10. 20. 2. Pet. 2. 22.

Verse 2. *Every branch in me*] That thinks himself to be in me, and is so thought to be by others, but proves not to be so. These are said to *deny the Lord that bought them*, to trample on the blood of the Covenant, wherewith they were sanctified, to wallow in the mire from which they had been washed, &c. So here, to be branches in Christ, and yet unfruitful. Not that they ever were in Christ, but seemed to be so: as a pole fixed in the earth, but not rooted: as a rotten leg cleaves to the body, but is no part of it: or, as wens and ulcers, which are taken away without loss to it.

Αἴρει, καθαίρει *Amputat. putat.*

He purgeth it] Of all possessions, saith *Cato*, none requires more pains about it, then that of vineyards. Corn comes up and grows without the husbandmans care, *Mark* 4. 27. he knows not how. But vines must be dressed, supported, sheltered, pruned every day almost: lopt they must be ever and anon, lest the juice be spent in leaves. And if it be painful to bleed, it is worse to wither. Better be pruned to grow, then cut up to burn.

Vinitoris cultellus ad sordes purgandas. Cal.

Verse 3. *Through the word, &c.*] Which is the pruning knife, to lop off our luxuriances, rotten boughs, raw grapes, to pare off our gum of pride, moss of formality, &c. The word hid in the heart keeps from sin, as an amulet, *Psal.* 119. 11. and keeps youth from uncleanes, *vers.* 9. mixt with faith, it purgeth upon corruption, *Act.* 15. 9. and will not suffer men to rest in sin.

Verse 4. *As the branch cannot bear fruit, &c.*] All our sap and safety is from Christ. The bud of a good desire, the blossom of a good resolution, and the fruit of a good action, all comes from him, *Gratia prævenit nos ut velimus, & subsequitur ne frustra velimus.* Aug.

Verse 5. *The same bringeth forth much fruit*] Christ is a generous vine, a plant of renown; and all his, are *filled with the fruits of righteousnes, Phil.* 1. 11. have hearts full of goodnes, as those *Rom.* 15. 14. and Lives full of good works, as *Tabitha*, Act. 9. 33. *In Bucholcero vivida omnia fuerunt; vivida vox, vividi oculi, vivida manus, gestus omnes vividi.* Melch. Ad. *in vita.* *Nehemiah* never rested doing good for his people; he was good all over. Like the *Ægyptian* fig-tree, that bears fruit seven times a year: or the Lemon-tree, which ever and anon sendeth forth new Lemmons, as soon as the former are fallen off. Or the plain of *Campania*, now called *Terra de lavoro*, which is extolled for the most fruitful plat of earth that is in the universe. Sol *in* Polyhist.

For without me ye can do nothing] This is point blank against the doctrine of Free-wil, *Sub laudibus naturæ latent inimici gratiæ*, saith *Augustine*. These will needs hammer out their own happines, like the Spider, climbing by a thred of her own weaving, with Motto accordingly, *Mihi soli debeo*. Whereas the Apostle demandeth, *Who made thee to differ? Grevinchovius* the *Arminian* boldly answers, *Ego meipsum discerno*, I make my self to differ. This he had learned from *Heathens* belike, *That we live, is from God*:

But

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but that we live Well, is from our ſelves, ſaith *Seneca. And this is the judgement of all men* (ſaith *Cicero*) *that proſperity is to be ſought of God, but wiſdom is to be taken up from our ſelves* S. *Auguſtine* was of another judgement, and ſaith, *Ciceronem, ut faceret homines liberos, feciſſe ſacrilegos.*

Quod vivamus deorum munus eſt; quod bene vivamus, noſtrum. Judicium hoc omnium mortalium eſt, &c. Cic. *de nat. D.* Aug *de civit. Dei, l.* 5.

Verſe 6. *Caſt them into the fire, and they are burned*] So they muſt needs be, may ſome ſay; but his meaning is, that temporaries, of all others, make the fierceſt, hotteſt fire, becauſe they are trees moſt ſeared, and fuell fully dry. *Nahum* tell us, that ſuch are but as ſtubble laid out in the Sun a drying, that it may burn the better, *Chap.* 1. 10. or like grapes, let to hang in the Sunſhine, till they be ripe for the wine-preſs of Gods wrath, *Rev.* 15. 16.

Verſe 7. *Ask what ye will, and it, &c.*] Either in money or moneys worth. *If ye ask and miſs, it is becauſe ye ask amiſs.* One was wont to ſay of *Luther*, that he could have of God what he would. And being one time very earneſt with God for the recovery of a godly uſeful man, he cryed out, *Fiat voluntas mea*, let my will be done; and then he fals off ſweetly, My will, Lord, becauſe thy will.

Vir iſte potuit quod voluit.

Mea voluntas, Domine, quia tua.

Verſe 8. *Herein, is my father glorified*, &c.] There is not (ſaith one) ſo much of the glory of God in all his works of Creation, and Providence, as in one gracious action that a Chriſtian performs; how much more in a life full of good fruits? This makes others ſay, *Surely God is in them.* God alſo accounts that he receives a new being, as it were, by thoſe inward conceptions of his glory, and by thoſe outward honours that we do to him, eſpecially, when we ſtudy Gods ends more then our own, and drown all ſelf-reſpects in his glory. Surely, they that do thus, may have what they will (ſaith one) and God even think himſelf beholden to them.

Verè magnus eſt Deus Chriſtianorum, ſaid one *Calocenius* a Heathen. *meditat. devot. cap.* 5.

Verſe 9. *Continue ye in my love*] In the love wherewith I do dearly love you. As who ſhould ſay, Suffer your ſelves to be loved by me: lo, the Lord Chriſt even makes love to the good ſoul, and wooes entertainment.

Verſe 10. *Even as I have kept my Fathers.*] Chriſts obedience muſt be our pattern of imitation. All his actions were either *Moral* or *Mediatory*. In both we are to imitate him. In the former, by doing as he did. *Mat.* 11. 29. 1 *Pet.* 2. 23. In the later, by ſimilitude, tranſlating that to our ſpiritual life, which he did as Mediatour: as to die to ſin, to riſe to righteouſneſs.

Verſe 11. *Theſe things have I ſpoken, that*, &c.] Sound joy is wrought in the heart by the hearing of the Word: *Make me to hear joy and gladneſs, that the bones which thou haſt broken* (with the ſenſe of ſin, and fear of wrath) *may rejoyce, Pſal.* 51. 8. And *God creates the fruit of the lips to be peace, Iſa.* 45.

That my joy may remain in you.] The Temporaries joy, as it is groundleſs, like weeds that grow on the top of the water, ſo is it but frothy and flaſhy, ſuch as may wet the mouth, but not warm the heart, ſmooth the brow, but not fill the breaſt; like a ſlight daſh of rain, or an handful of bruſh wood, &c. *Eccleſ.* 7. 6. The true Chriſtians joy is full and firm, ſolid and ſubſtantial, *Gaudium in re, gaudium in ſpe, gaudium de poſſeſſione, gaudium de promiſſione.* He hath ſtill enough to make him everlaſtingly merry under whatſoever miſery. He can turn into his counting-houſe, and find there ſufficient to ſuſtain him, as *David* did, 1 *Sam.* 30. 6.

Verſe 12. *This is my commandment*] Love is the *complement* of the Law, and the *ſupplement* of the Goſpel.

Verſe 13. *Greater love then this*, &c.] Of any ſuch love, but in Chriſt, we ſhall hardly read. *David* in a paſſion may wiſh, *Would God I had died for thee*: but in cold blood I doubt whether he would have done it. A certain Citizen of *Toledo*, being condemned to die, his ſon ceaſed not by prayers and tears to intreat that he might die for his Father; which accordingly he did. But this is rare, for life is ſweet, and love is cold in this caſe. Every man is his own next neighbour.

B. Vulg. l. 1.

Verſe 14. *If ye do whatſoever*, &c.] In deſire and endeavour lifting at the latch, though ye cannot open the door: and looking to both the *magnalia* and *minutula* of the Law: *Boni Catholici ſunt* (ſaith *Auguſtine*) *qui & fidem integram ſequuntur, & bonos mores.* And they are written in the book of Life, (ſaith *Bernard*) that do what they can, though they cannot do what they ſhould.

Qui quod poſſunt, faciunt, etſi quod debent, non poſſunt.

Verſe 15. *I call you not ſervants*] And yet it was the top of *Davids* titles, to be the *ſervant of the Lord*; and the height of his Ambition, to be a door-keeper in his houſe. All his ſervants are ſons, and all his ſons, heirs.

But

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But I have called you friends.] It was an high honour of old, to be the Kings friend. Such honour have all his Saints: Christ doth freely unbosom himself unto them.

Verse 16. *And ordained you, that you should go*, &c.] Not that ye should Lord it over your brethren (as the Pope ordains his Caterpillars) and get up the best of the land for your private use and pleasure. The Pope, when he maketh his Cardinals, useth these words, *Estote confratres nostri, & principes mundi.* The Archbishoprick of *Toledo* is said to be worth an hundred thousand pounds a year: a greater revenue then some Kings have.

That whatsoever ye shall ask, &c.] *Bernard* in his Meditations giveth divers rules of strictness, of purging the heart, of being faithful and fruitful, *Et cum talis fueris* (saith he) *memento mei*: Intimating, that then they might have what they would of God, for themselves or others, that were so qualified. *Medit. de not. cap. 5.*

Verse 17. *That ye love one another*] That ye hold together, because the world will hate you. A spirit of perversities made way for the ruine of *Ægypt*, Isa. 19. 14, 16, 17. *Si collidimur, frangimur*, If we clash, we break. Of the ancient Britains, *Tacitus* tels us, that nothing was so destructory to them, as their dissensions, *Dum singuli pugnant, universi vincuntur.* And of the *Thracians*, *Herodotus* saith, that if they had been all of one minde, they had been invincible. Keep therefore the *staff of binders* unbroken, *Zech.* 11. 7. 14. *Keep the unity of the Spirit in the bond of peace*, *Ephes.* 4. 3. In the cause of Religion every subdivision is a strong weapon in the hand of the enemy: as in the disagreement of *Luther* and *Zuinglius*. The Jesuites have a practice of running over to the *Lutherans*, pretending to be converts; but it is only to keep up that bitter contention that is between the *Calvinists* and *Lutherans*; the virulency whereof is much fomented by these renegado Jesuites.

Verse 18. *If the world hate you*, &c.] As it will, because it is condemned by your contrary practice, and is carried on by a contrary principle. *Moab* was *irked because of Israel*, or, *did fret and vex at them*, Numb. 22. 3, 4. Bats fly against the light. Some barbarous Nations curse the Sun, when it shines hot upon them, and shoot up their arrows against it.

Ye know that it hated me first] Shall we think to speed better then our betters? *Elias* is not better then his fathers. *Luther* was angry with those that set forth his sufferings, sith they were nothing to the sufferings of Christ. All our troubles are but as the slivers and chips of his cross.

Verse 19. *If we were of the world*, &c.] They jangle among themselves, and intertear one another as dogs fighting. For though there be not a disagreement in hell (being but the place of retribution, not of action) yet on earth there is no sound peace among the wicked. Howbeit, let *Ephraim* be against *Manasseh*, and *Manasseh* against *Ephraim*, they will be soon against *Judah*: as if a Hare run by dogs that are fighting, they will agree to pursue the Hare.

Therefore the world hates you] As inhospital salvages do those that land on their coasts; as the *Cyprians*, for an old grudge, slay all Jews they meet with, though, but cast upon their coasts by contrary winds. *Odio humani generis, & per flagitia invisi*, saith *Tacitus* of Christians. *Davids* adversaries sought not only his life, but his soul, his damnation too; as that monster of *Milain*, mentioned by *Bodinus*. Now we commit thy soul to the Devil, said the persecutors to *John Huss*. And *Hierom* of *Prague* could hardly obtain a Confessour, being it seems conscientious that way. *Tac. l. 15. Tanti non est bonum, quanti est odium Christianorum* Ter. *Bodin. de rep. l. 5. cap. 6.*

Verse 20. *Remember the word*, &c.] Else all is lost, 1 *Cor.* 15. 2. Naturally the Word runs through us, as water through a riven vessel: *Pleni rimarum sumus, huc atq; illuc diffluimus.* Our memories are as seives that retain the chaff, let go the good corn: or as nets that keep the pelf, let go the clean water: or as hourglasses, that are no sooner full, but running out again. Beseech we God to put his finger upon the hole, and to make his word an engraffed word unto us, to settle it upon our souls, *&c.* μὴ πῶς παρα. ῥυῶμεν. Heb. 2. 1.

If they have kept my saying, &c.] But they will do neither. Holy *Melanthon*, being himself newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel: But after he had been a Preacher awhile, it is said he complained, that old *Adam* was too hard for young *Melanthon*.

Verse 21. *Because they know not him*, &c.] For had they known, they would not have crucified the Lord of glory. S. *Paul* thanks his ignorance for all his cruelties to Christians. Ignorance is a breeder, and great-bellied. *Aristotle* makes it the mother of all misrule and mischief. *Arist. Ethic. l. 3.*

Verse

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Verse 22. *If I had not come*, &c] Here our Saviour shews that their ignorance was affected, as theirs is with us. *Qui ut liberius peccent, libenter ignorant*, they shut the windows lest the light should come in, *Sic fit, ubi homines majorem vitæ partem in tenebris agunt, ut novissime solem quasi supervacuum fastidiant.* This is the ignorance to which mercy is denied, *Isa.* 27. 11. *Bern.* Seneca *Epist.*

Verse 23. *He that hateth me*] 'Tis wonder how any should; yet we read of God-haters, *Rom.* 1. 30. and all sin is a kind of *God-slaughter*: the wicked wish there were no God, when *David* cries out, *vivat Deus*, &c. *Omne peccatum est Deicidium.* Psal. 18. 46.

Verse 24. *Works, which none other man did*] More stupendious, because by my own power, and all to the peoples profit. These were of use in the Churches infancy, and Papists boast of them still; but those are the Devils *lying Wonders*, 2 *Thes.* 2. 9. As for our Religion, *Pudet diabolum Lutheri doctrinam miraculis confirmare*, saith *Gretser* the Jesuit. But we answer with *Augustine*, *He that now looks for a miracle, is himself a great miracle.* Christ was the onely *Thaumaturgus*, or *Wonder worker*. This is attested by *Josephus* the Jew, and confessed by *Mahomet*. *Qui adhuc prodigia quærit magnum est ipse prodigium.*

Verse 25. *They hated me without a cause*] So they dealt by *David*, so by Christ, and so still by his members. There is but the same Pageant acted over again, as of old. *In moribus compositi, & modesti sunt*, was the worst the Persecutors could say of the *Waldenses*, those ancient Protestants: They are good in their lives, true in their speeches, hearty in their affections, *&c. Sed fides eorum est incorrigibilis & pessima*, saith the *Dominican* Inquisitor concerning the *Hussites*. So the Bishop of *Aliff* in the Trent-Council said, *That as the faith of the Catholikes was better, so the Hereticks exceeded them in good life. Hominis vita magno omnium consensu probatur*, said *Erasmus* of *Luther*: And yet a Fryer of *Antwerp* wished that *Luther* were there, that he might bite out his throat with his teeth, as the same *Erasmus* testifieth. B. *Usher.* Hist. of Coun. of Trent. 738. *Tanta est morum integritas, ut nec hostes reperiant quod calumnientur.* Eras. *de* Luth.

Verse 26. *Whom I will send unto you from*, &c.] Christ hath satisfied the wrath of the Father: and now the Father, and Christ both, as reconciled, send the Spirit, as the fruit of both their loves, and as an earnest, which is part of the whole sum.

Verse 27. *And ye also shall bear witness*] Thus word and spirit go together, according to the promise, *Isa.* 59. 21. The *Manna* of the Spirit comes down from Heaven, in the dews of the Ministery of the Gospel, *Numb.* 11. 2. 1 *Pet.* 1. 22.

Chap. XVI.

Verse 1. *That ye should not be offended.*]

As with a thing unexpected and intolerable. Darts foreseen are dintless. Crosses coming on the sudden, find weak minds secure, make them miserable, leave them desperate.

Verse 2. *Whosoever killeth you*, &c.] *Maximinian* the persecutor thought that the blood of Christians would be a well-pleasing sacrifice to his gods. *Budæus* thinks that the Apostle, 1 *Cor.* 4. 13. alludes to those *Heathenish* expiations, wherein certain condemned persons were brought forth yearly with garlands upon their heads, and offered up as sacrifices to their gods, in time of any contagious infection especially: and these they termed καθάρματα and περιψήματα. At *Colen* certain Divines preached, that the death of certain heretikes, (as they called them) should pacifie the wrath of God which then plagued *Germany* grievously with a strange kind of sweating sickness. In the sixth Council of *Toledo*, it was enacted that the King of *Spain* should suffer none to live in his dominions, that professed not the *Roman* Catholike Religion. King *Philip*, accordingly having hardly escaped shipwrack, as he returned from the Low-Countries, said, He was delivered by the singular providence of God to root out *Lutheranism*, which he presently began to do, professing that he had rather have no Subjects, then such. Another Catholike King said, That if he thought his shirt were infected with that heresie, he would tear it from his own back, and rather go woolward: nay, if any member of his body had caught the contagion, he would cut it off, that it might creep no further. *O sancta simplicitas!* said *John Huss*, when at the stake he observed a plain countrey fellow, busier then the rest, in fetching fagots. *Christianorum sanguinem Diis gratissimam, esse victimam.* Tertul. Budæus *in Pandect.* Act. & Mon. *fol.* 808. Heyl. Geog. *p.* 33. Hist. of Coun. of Trent. 417. *Si quam sui corporis partem ista contagione, &c.* Sleid. *comment. l.* 9.

Verse 3. *Because they have not known*] Through blinde zeal. The dark corners of the earth are full of cruelty, saith the *Psal.* And they shall not destroy in all mine holy

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mountain; For knowledge shall cover the earth, as the waters do the sea. See the Notes on *Chap.* 15. 21.

Psal. 74. 20. Isa. 11. 9.

Verse 4. *Ye may remember*, &c.] And act, what I have foretold and taught you. The difference between Divinity and other Sciences is, that it is not enough to know, but you must do it: as Lessons of musick must be practised, and a copy not read only, but written after.

Non est hæc umbratilis philosophia, sed quæ ad usum & praxin aptanda. Calv.

Verse 5. *None of you asketh me* &c.] This they had asked him, but not, as well apaid of his going: this he would have of them, and of us, when we part with friends that die in the Lord, say as he, *Tulisti liberos quos ipse dederas: non contristor, quod recepisti: ago gratias, quod dedisti.*

Hieron. ad Iulian.

Verse 6. *Sorrow hath filled your hearts*] So that you are, for the time, not more uncomfortable then uncounsellable. Thus also it fared with those *Israelites* in *Ægypt*: Their ears were so full of gall, that meek *Moses* even lost his sweet words upon them. Passions are headstrong, and can hear no counsel:

Exod. 6. 9.

Fertur equis auriga. nec audit currus habenas.

Verse 7. *I will send him unto you.*] This our Saviour oft repeats, that they might once take notice of it, as an inestimable favour, that God should pour forth his Spirit upon all flesh. What so precious as spirit? What so vile as flesh? It is received among the Turks that when Christ said, *That though he departed, he would send them a Comforter*, it was added in the Text, *And that shall be Mahomet*; but that the Christians in malice toward them, have razed out those words. Is not this the efficacy of error?

Ioel 2. 28.

Verse 8. *And when he is come, &c.*] This Text had been easie, had not Commentators made it so knotty.

He will reprove] Or *undeceive* the world, by refuting those odd conceits and erroneous opinions, that men had before drunk in, and were possest of. He shall clearly convince them of the hatefulness of sin, of the necessity of getting righteousness, both imputed and imparted: both that of justification inherent in Christ, imputed to us, and that of sanctification also, imparted by Christ inherent in us: This latter is here called *judgement*, as it is likewise *Mat.* 12. 20. Till *he bring forth judgement to victory*; that is, weak grace (called before *a broken reed, smoaking weeck*) to perfect conquest over corruption. Compare with this Text that of the Apostle, 1 *Cor.* 6. 11. *Such were some of you* (*scilicet, mundus immundus*) *but ye are* (in general) *washed* from your sins, of the hatefulness whereof ye are now clearly convinced: And (in particular) *ye are sanctified by the Spirit of our God, and ye are justified in the Name*, that is, by the merit of the Lord Jesus the Righteous, who is the propitiation for our sins.

ἐλέγξει. *Ita ut nihil habeat, quod prætexat.*

ἐκβάλλ. Mat. 12. 20. *Cum vi quadã, frustra obsistente Satana, &c.*

Verse 9. *Of sin, because they believe not in me*] Our Saviour instanceth in the greatest of sins, unbelief; which was the first sin, and is still the root of all the rest *Heb.* 3. 12. It is a sin against the Gospel, and rejects the remedy, that Bath of Christs blood, to the which even the Princes of *Sodom* are invited, *Isa.* 1. 10. It gives God the lye, and subjects a man to the rigor, coaction, and curse of the Law.

Verse 10. *Of righteousness, because, &c.*] What strength is there in that reason? This: Christ took upon him to be our surety, and he must acquit us of all our sins, ere he can go to his Father.

Verse 11. *Of Judgement, Because the Prince, &c.*] Satan is, by the mighty work of the holy Ghost cast out of his Trenches, Forts, Cages, Castles, Heaven of mens hearts: corruption is dejected, though not utterly ejected. *The Spirit lusteth against the flesh, &c.* So that as we cannot do what good we would, because of the flesh; so neither what evil we would, because of the Spirit.

ἐχυρώματα. 2 Cor. 10. 4. Luke 10. 18.

Verse 12. *But ye cannot bear them now*] Because your spirits are dulled with worldly sorrow. But the spirit shall be unto you a powerful *Removens, prohibens.*

Verse 13. *He will guide you into all truth*] Many are the benefits that we receive by the Spirit. *The fruit of the Spirit is in all goodness, and righteousness, and truth.* This our Saviour delivers to his disciples at several times, and by degrees, as they could bear it. Here he represents him as a guide to godliness. *Simeon* was brought into the Temple by the instinct of the Spirit. *Paul* would have gone to a certain place, but the Spirit would not suffer him. Lo, such is the working of the holy Ghost still in good mens hearts, The *steps of a good man are ordered by the Lord, and he delighteth in his way.* Kings suffer their children to ride with them, but yet set Tutors and governours to over-rule them.

Ephes 5. 9.

Psal. 37. 23.

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them. So here. And becauſe *Delicatures eſt Spiritus Dei*, Therefore we muſt obſerve and obey his motions, which are the ſound of his goings, the *foot-ſteps of his anointed*, *Pſal.* 89. 51. We ſhould lay our ſelves (as inſtruments) open to the Spirits touch, ſubmit to his diſcipline, as *Paul* did, *Gal.* 2. 20. And this requires a great deal of ſelf-denial.

Verſe 14. *He ſhall glorifie me, &c.*] And if the holy Ghoſt could not uſe any better means to glorifie Chriſt, then to take of his excellencies, and hold them out to the world, what ſhould Miniſters, the mouth of the holy Ghoſt, do rather?

Verſe 15. *All things that the Father hath, &c.*] So that if we can but marry the heir, we have all. The Father ſaith unto him, as he did to his eldeſt Son, *Luke* 15. 31. *Son, thou art ever with me, and all that I have it thine*: therefore we may go boldly to him for all things needful for life and godlineſs. When *Joſeph* ſent to *Jacob*, that *Pharoah* had put all into his hands, he was not a little comforted, that one ſo near to him in nature was ſo able to accommodate him. Let us alſo come boldly to the throne of grace, ſith our fleſh and blood hath all power to do us good. Chriſt, as Mediatour, is able to make all grace abound toward us, that we *always, having all ſufficiency in all things, may abound to every good work*, 2 *Cor.* 8. 8. Well might *Ignatius* ſay, *Ignis, crux, & diaboli tormenta in me veniant, tantummodò ut Jeſum nanciſcar.*

Verſe 16. *A little while, and ye ſhall not ſee me.*] This *little* ſeemed a long while to them, ſo that they began to doubt (though it were but the third day after his death) whether or no it were he that ſhould redeem Iſrael. *Luke* 24 21. Gods help ſeems long, becauſe we are ſhort. A ſhort walk is a long journey to feeble knees. It is but for a moment in his anger, that God hides his face from his, though it ſhould be during life; he hath an eternity of time to reveal his kindneſs in. And to ſay that God hath caſt you off, becauſe he hath hid his face from you, is (ſaith one) a fallacy fetcht out of the devils Topicks. When the Sun is eclipſed, fooliſh people think it will never recover light, but wiſe men know it will: and at ſuch a time, though the earth want the light of the Sun, yet not the influence thereof: So neither are the Saints at any time without the power, heat and vigorous influence of Gods grace, when the light and comfort of it is intercluded.

Dubitò, à duo & tito, Beccman. *Sic* Δισεις.

Iſa. 54. 7 8. Mr. *T. Goodw.* Child of light, *&c.*

Verſe 18. *We cannot tell what he ſaith*] We know here but in part: the greateſt part of our knowledge is the leaſt part of our ignorance, ſaith one. Mans heart, ſaith another may be compared to a veſſel, the means to a pipe, the Spirit of God to the wheel that beats the water into the pipe: the Miniſter is the ſervant that opens the cock. And then the reaſon why we know but in part, is, either the cock always runs not, or not always in the ſame meaſure: And ſometimes our veſſels are filled with other things, (as the Apoſtles here were with worldly grief, and the conceit of an earthly Kingdom) & ſo they run over: and uſually our veſſels run over, and loſe what we received by the means.

Auguſt.

Verſe 19. *Now Jeſus knew that they were, &c.*] He graciouſly prevents their requeſts, ſo he doth ours often; And uſually in ſcripture, the anſwer is given, the queſtion concealed. God thereby providing for mens infirmity, who are ready to ask ſuch odd queſtions, as the Diſciples here do, to the diſcovery of their own dulneſs.

Verſe 20. *Ye ſhall weep and lament*] So long as ye abide in this valley of tears, as the Septuagint render hat, *Pſal.* 84. 6. *In hoc exilio, in hoc ergaſtulo, in hac peregrinatione, in hac valle lachrymarum*, as *Bernard* hath it. My tears have been my meat, ſaith *David*, Pſal. 42. 3. alluding to the Hart, which being purſued, ſheds tears. Theſe inſtead of gems, were the ornaments of *Davids* bed, ſaith *Chryſoſtom*. The Churches eyes are as the pools of *Heſhbon*, ever glazed with tears of compunction or compaſſion. *Tertullian* ſpeaketh of himſelf, that he was born to nothing elſe but ſorrow and mourning. *Athanaſius*, by his tears, as by the bleeding of a chaſt vine, cured the leproſie of that tainted age. *Hierom* writing of his own life, ſaith, that there were furrows in his face, and iceicles from his lips with continual weeping, *&c.*

ἐν τῇς κοιλαδι τὸ κλαυθμῶνος.

Cant. 7. 5.

But the world ſhall rejoyce] The *merry Greeks* of the world laugh themſelves fat, and are ſo afraid of ſorrow, that they can never finde time to be ſerious; counting it no ſport, unleſs they may have the Devil their play-fellow; no mirth but madneſs; no veniſon ſweet, but that which is ſtolen. Theſe are forbidden to rejoyce in any thing, *Hoſ.* 10. 1. But if they do, *there is a ſnare* or cord *in the ſin of the wicked*, to ſtrangle their joy with: *but the righteous ſing and rejoyce*, Prov. 29. 6. Wo be to mirth-mongers, that ſhall fear, when they ſhould fear, *Luke* 6. 25.

Etiamſi læta tibi obvenian: omnia, non eſt tamen quod læteris. Rſbert. in Hoſ. 10. 1.

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But your ſorrow ſhall be turned into joy] God ſhall ſoon give you beauty for aſhes, the oyl of gladneſs for the ſpirit of heavineſs, *&c.* he ſhall turn all your ſighing into ſinging, all your laments into laughter, your ſackcloth into ſilks, your aſhes into oyntments, your faſts into feaſts, your wringing of hands into applauſes, *&c.*

Verſe 21. *A woman when ſhe is in travel, &c.*] The ſorrow of a Saint is oft compared to that of a travelling woman, *Iſa.* 26. 17. *Jer.* 6. 24, &c. 1. In bitterneſs and ſharpneſs: which made *Medea* ſay, that ſhe had rather a thouſand times be ſlain in battle, then once bring forth a childe. 2. In utility, it tends to a birth. 3. In hope and expectation, not only of an end, but alſo of fruit. 4. In that there is a certain ſet time for both. And *Finis edulcat media.*

Millies in bello perire malim quam ſemel parere. Keckerman.

Verſe 22. *And ye now therefore have ſorrow,*] No ſorrow like to that, when we ſee not Chriſt in his favour. He hides his love oft as *Joſeph* did, out of increaſement of love; and then we cannot ſee him for crying: as *Mary Magdalen* could not, ſhe was ſo bleared: But when he ſeemeth fartheſt from us, his heart is with us: and he muſt needs look through the chinks, as in the *Canticles* to ſee how we do, as that Martyr expreſſeth it. There is a preſence of Chriſt that is ſecret, when he ſeems to draw us one way, and to drive us another. *Cant.* 5. 6.

Saunders in a Letter to his wife and friends.

Verſe 23. *And in that day ye ſhall,* &c.] *q. d.* Ye ſhall be ſo exact and ſo expert, that you ſhall not need to ask ſuch childiſh queſtions, as hitherto ye have done. This is like that of the Prophet, *They ſhall not each man teach his neighbour, ſaying, Know the Lord, for they ſhall all know me, from the leaſt to the greateſt. They ſhall be all taught of God. Cathedram in cœlo habet qui corda docet,* ſaith *Auguſtine.* And *Quando Chriſtus docet, quàm citò diſcitur quo docetur?* So S. *Ambroſe, Neſcit tarda molimina ſpiritus ſancti gratia.* When the ſpirit undertakes to teach a man, he ſhall not be long a learning. Now all Gods people have *the Unction that teacheth them all things*: And as in pipes, though of different ſounds, yet there is the ſame breath in them: ſo is there the ſame ſpirit in Chriſtians of all ſizes.

Jer. 31. 34.

1 Joh. 2.

Verſe 24 *Hitherto ye have asked nothing*] To what ye ſhould have asked, and might have obtained. Prayer, as thoſe arrows of deliverance, ſhould be multiplied; the oftner we come to God, the better welcome: neither can we anger him worſe, then to be ſoon ſaid or ſated. It was more troubleſome to *Severus* the Emperor to be asked nothing, then to give much. When any of his Courtiers had not made bold with him, he would call him, and ſay, *Quid eſt cur nihil petis? &c.* what meaneſt thou to ask me nothing? So Chriſt here.

2 King. 13. 19.

Moleſtius erat ei nihil peti, quam dare.

Ask, that your joy may be full] Pray that ye may joy: Draw water with joy out of this well of ſalvation. *David* was excellent at this: His heart was oft more out of tune then his harp; He prays, and then cries, *Return to thy reſt, O my ſoul,* &c. In many of his Pſalms, the beginnings are full of trouble; but by that time he hath prayed a while, the ends are full of joy and aſſurance, ſo that one would imagine, ſaith *Peter Moulin*, that thoſe Pſalms had been compoſed by two men of a contrary humour. *Hudſon* the Martyr, deſerted at the ſtake, went from under the chain; and having prayed earneſtly, was comforted immediately, and ſuffered valiantly.

As Pſal. 6. & 22. & 51. *Moulin. de l'amour divin.*

Verſe 25. *Theſe things have I ſpoken, &c.*] He ſpake plain enough, but they were ſo ſlow of heart, and dull of hearing, that they thought he ſpake to them in riddles and parables. So though the Prophet dealt with the people as with little ones newly weaned, mincing and maſticating their meat for them, laying before them *precept upon precept, line upon line, &c.* yet was he to them (through their ſingular ſtupidity) as one that liſped half words, or ſpake in a ſtrange tongue.

Legum obſcuritates non aſſignemus culpæ ſcribentium, ſed inſcitiæ non aſſequentiũ. Sex. Cecil. *apud* Gell.

Iſa. 28. 10, 11, 12.

Verſe 26. *At that day ye ſhall ask, &c.*] Chriſt had promiſed them further light, but yet expects they ſhould pray for it. Prayer is a putting the promiſes in ſuit; we muſt pray them over, ere we get the performance, *Ezek.* 36. 37. Chriſt himſelf was to ask of his Father the world for his inheritance, &c. *Pſal.* 2.

Ac ſi bleſis eſſet labiis.

Verſe 27. *For the Father himſelf loveth you*] We ſay, Majeſty and love cannot dwell together: becauſe love is the abaſing of the ſoul to all ſervices. But it is otherwiſe in God; Majeſty and love meet in his heart; ſo that of his own free accord, he will give us any thing we ask, and as it were prevent a Mediatour, crowning his own graces in us.

Non benè conveniunt, nec in una ſede morantur Majeſtas & amor.——

Verſe 28. *Again I leave the world, &c.*] So *Plotinus* the Philoſopher, when he died, ſaid,

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ſaid, τὸ ἐμοὶ θεὸν ἀναγὼ ὅτι τὸ πρωτόγονον θεῖον: Nay, *Iulian* the Apoſtate (if *Marcellinus* may be credited) went out of the world with theſe words in his mouth, *Vitam repoſcenti naturæ, tanquam debitor bonæ fidei, redditurus exulto.* *Sponte ejus, non rogante me. Ut apud* Hom. σπεύδουσι ἀπὸ αὐτὴν ὀφεῖλει, *Syneſ. epiſt 9. Am. Marcell. lib. 25.*

Verſe 29. *His diſciples ſaid unto him*] How apt are we to over-ween our little-nothing of knowledge or holineſs? to ſwell with big conceits of our own ſufficiency? and, when we ſee never ſo little, to ſay preſently, with her in the Poet, *Conſilii ſatis eſt in me mihi?* to think we underſtand (as S. *Paul* hath it) *all myſteries, and all knowledge?* How truly may it now be ſaid of many, as *Quintilian* ſaith of ſome in his time, that they might have proved excellent ſcholars, if they had not been ſo perſwaded of themſelves already? Conceitedneſs cuts off all hope of proficiency. *Arachne ap. Ovid.* 1 Cor. 13. 1. ἡ ὄψις ὃς τῆς προσοπῆς ἐγκοπή.

Verſe 30. *Now we are ſure, &c.*] What? not till now? *Nicodemus* was afore you then, *Ioh.* 3.2. But better late then never: *Nunquam ſerò, ſi ſerìò.*

Verſe 31. *Do ye now believe?*] I now, ere trouble comes, you are jolly fellows. But it is eaſie to ſwim in a warm bath: and every bird can ſing in a ſun-ſhine day. We ſhall ſee ſhortly what you can do. *If ye faint in the day of adverſity, your ſtrength is ſmall.* Hard weather tryes what health: hot ſervice, what courage. Prov. 24. 10.

Verſe 32. *Behold the hour cometh, &c.*] So bladder-like is the ſoul, that filled with earthly vanities, though but wind, it grows great and ſwels in pride: but if prickt with the leaſt pin of piercing grief, it ſhriveleth to nothing.

Verſe 33. *Theſe things have I ſpoken,*] This Sermon of our Saviour then would be read in time of trouble. It hath *virtutem pacativam*, if mixt with faith.

That in me ye might have peace] Though ſurcharged with outward troubles. *Joſiah* died in peace, according to the promiſe, though ſlain in war. True grace, like true gold, comforts the heart: Alchymy gold doth not.

In the world ye ſhall have tribulation] There is no avoiding of it: 'tis not a paradiſe, but a purgatory to the Saints. It may be compared to the ſtraits of *Magellan*, which is ſaid to be a place of that nature, that which way ſoever a man bend his courſe, he ſhall be ſure to have the winde againſt him. *Heyl Geog. pag* 802.

I have overcome the world] Therefore we are *more then conquerors*, becauſe ſure to overcome afore-hand. We are *triumphers*, 2 *Cor.* 2. 14 We need do no more then, as thoſe in *Joſhuah*, but ſet our feet on the necks of our enemies, already ſubdued unto us by our Jeſus. Rom. 8. 37.

CHAP. XVII.

Verſe 1. *And lift up his eyes to Heaven.*]

THis and the like outward geſtures in prayer, as they iſſue from the fervency of the good heart, ſo they reflect upon the ſoul, whoſe inviſible affections by theſe viſible actions, in the Saints, are the more inflamed. Howbeit hypocrites, though they have their hands elbow-deep in the earth, will ſeem to pierce Heaven with their eyes lift up in prayer, *Videntur torvo aſpectu cœlum ad ſe attrahere*, ſaith *Calvin* ſomewhere: they ſo fix their eyes in publike prayer, as if they would leave them on the roof of the Church; when as all is but hiſtrionical, theatrical, counterfeit. The eagle, when ſhe ſoareth higheſt, hath ever an eye to the prey below: ſo hath the hypocrite to profit, credit, *&c.* πρὸς τὸ θεαθῆναι, to be ſeen of men, *Matth.* 6.

The hour is come] *q. d.* I ask not before the time is come, I ripe and ready for thy kingdom. Some would be in Heaven, ere they have done their work upon earth. But what ſaid that Ancient? *Domine, ſi tibi ſim neceſſarius, non recuſo vivere*: Lord if thou haſt any further ſervice for me to do, I am willing to live longer. When we come to Heaven, the reward will be ſo large, that we ſhall repent us (if it were poſſible there to repent for any thing) that we have done no more work. It is not lawful, (ſaith one) to wiſh for death ſimply, neither to be ſet free from the troubles, fears, and cares of ſin, nor that we would not conflict, nor wreſtle any longer (for this were to ſerve our ſelves, and ſeek our own eaſe and ends) but in hatred to ſin, as it is ſin, *&c.* *Capel of Tempt. par.* 3.

Verſe 2. *That he ſhould give eternal life*] And what more free then gift? Note this

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this against our Merit-mongers, who not only cry with *Novatus*, *Non habeo, Domine, quod mihi ignoscas*; I have done nothing that thou shouldest forgive me: but with *Vega*, *Vitam aternam gratis non accipiam.* I will not have heaven for nothing. How much
Act. & Mon. better S. *Augustine*, *Homo agnoscat*, saith he, *ut Deus ignoscat.* And *William Wickam*, founder of *New-Colledge*, who though he did many good works, yet he professed that he trusted to Jesus Christ alone for salvation.

Verse 3. *That they may know thee*] To know God in the face of Christ, is Heaven
Bucholcer. afore-hand: *Qui non habet Christum in horoscopo, non habet Deum in medio Cœli. By his knowledge shall my righteous servant Justifie many*, saith God concerning Christ, *Isa.* 53. 11. that is, by faith; which infolds assent of the judgement, consent of the will, and affiance or assurance of the heart. Papists place faith in the will only, and exclude knowledge. Nay, *Bellarmine* affirmeth that faith may be better defined by ignorance (that mother of devotion) then by knowledge. They dig out mens eyes (as they dealt by *Sampson*) and then make sport with them: they confine faith to the will, that they
Heyl. Geog. 288 may do what they will with the understanding and the heart; as the Friars send men on pilgrimage, that they may lie with their wives the while.

Verse 4. *That thou gavest me to do.*] Our Saviour counts his work a gift: So should we take it for a favor, that he imploys us, that we may have any office about him, that we may magnifie him with our bodies, *whether by life or death*, Phil. 1. 19. As an heretike I am
Act. & Mon. condemned (said Mr. *Bradford*) and shall be burned, whereof I ask God heartily mercy, that I do no more rejoyce then I do, having so great cause as to be an instrument, wherein it may please my dear Lord God and Saviour to suffer. And the greatest pro-
Ibid. 1565. motion (said *Latymer*) that God giveth in this world, is, to be such *Philippians* to whom it is given, not only to believe, but also to suffer. *Ignatius* professed he had rather be a Martyr then a Monarch. *John Noyes* took up a fagot at the fire, and kissed
Ibid. 1831. it, saying, Blessed be the time that ever I was born to come to this. The Apostles rejoyced that they were graced so, as to be disgraced for Christ, *Acts* 5. 41.

Verse 5. *With the glory which I had*, &c.] Our Saviour then is no upstart God, and of a later standing, as the *Arians* & *Mahometans* would make of him. *Mahomet* speaks very honourably of Christ, except only in two things. First, he denied that he was crucified, but that some other was crucified for him. Secondly, he took up the opinion of the *Arians*, to deny his Divinity. *Arius* at *Constantinople*, sitting upon the close stool, purged out his guts. *Mahometism* is now there in that place, as it were the excrements of *Arius*.

Verse 6. *I have manifested thy name*] The Jews seek to detract from the glory of our Saviours miracles, by giving out, that he did them by I know not what superstitious
Bern. or Magical use of the name *Jehovah*. But that name of God that he is here said to manifest, is that *nomen Majestativum*, that holy and reverend name of God, set down *Exod.* 34. 6. 7. A name that would fill our hearts with heaven, and answer all our doubts, had we but skill to spell out all the letters in it.

Verse 7. *Now they have known*, &c.] That the Gospel is a plot of Gods own contriving, and no device of man, as that *Evangelium regni* was, set out by the Family of Love: and those Fanaticks mentioned by *Irenæus*, that were besotted with an opinion of themselves, that they accounted their own writings to be Gospels. In the year 1226. cer-
Bee-hive of *Rome*. p. 30. tain Monks at *Paris* set out a Gospel full of all filthiness and blasphemy, naming it *Evangelium æternum*. And in the book called *Conformitates S. Francisci*, made in the year 1389. it is written, that the same book is better then the Gospel, and S. *Francis*
Caranz. *sum. Concil. sess.* 13. set in *Lucifers* chair above Angels. The Council of *Constance* comes in with a *non obstante* against Christs institution, withholding the Cup from the Laity. And when the Pope sets forth any Buls, commonly he concludes thus; *Non obstantibus constitutionibus & ordinationibus Apostolicis, cæterisq; contrariis quibuscunq;*. And the Popes interpretation of Scripture, be it what it will, seem it never so contrary to the Scripture, is, *Ipsissimum Dei verbum*, the very word of God, saith *Hosius*.

Verse 8. *For I have given unto them*] A sweet and precious gift. It was the Jews
πρῶτον, *Primarium quiddã & res magni momenti.* primary priviledge, that unto them were committed the oracles of God. There is a (chiefly) set upon it, *Rom.* 3. 2. See my *True Treasure*.

Verse 9. *I pray for them.*] Christ hath left us this prayer here recorded, as a pattern of that intercession he uncessantly maketh for us at the right hand of his heavenly Fa-
1 King. 2. ther. *Joab* was heard for *Absolom*: shall not Christ for us? *Solomon* denied his mothers

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thers requeſt: God will not deny Chriſts. The Prodigal came without a mediatour to his Father, and was embraced: Much more ſhall we, preſented by Chriſt.

Verſe 10. *And I am glorified in them*, It will be a ſingular prop to our prayers, if we ſo carry our ſelves, that Chriſt in his daily interceſſion may give this teſtimony of us to the Father. He undertakes for us, as it were, and gives his Word, that we being mindful of our reconciliation by him, ſhall ſhun ſin by his grace, and not provoke him as before. This ſhould cauſe us to live ſo, as Chriſt may have credit by us, and we may have courage to come to God by Chriſt.

Verſe 11. *Keep through thine own Name*] The *Name of the Lord is a ſtrong tower*, Prov. 18. 10. *A munition of rocks*, Iſa. 33. 18. Hither the Saints run for the ſecuring of their comforts, and ſafeguarding of their perſons, as Conies do to their burroughs, all creatures to their refuges, as the *Shechemites* fled to their Tower, when their City was beaten down to the ground, *Judg.* 9. The lame and blinde, the moſt ſhiftleſs Creatures, when they had gotten the ſtrong hold of *Sion* over their heads, thought then they might ſecurely ſcorn *David* and his hoſt, and yet their hold failed them. So doth not God, thoſe that flee to his Name. Pray, to be kept by it. 2 Sam. 5. 6, 7.

Verſe 12. *But the ſon of perdition*] This exception ſhews that *Judas* was never of Chriſts body: for can he be a Saviour of a ſon of perdition? But why is he then excepted? Firſt, by reaſon of his office he ſeemed to be of his body. Secondly, our Saviour ſpeaketh here in particular of the twelve; and to be an Apoſtle, was in it ſelf but an outward calling.

Verſe 13. *And theſe things I ſpeak in the world*] Not for his own or his Fathers ſake, but for the comfort of his Diſciples; to cure them of their anxiety and anguiſh, when they heard him praying and providing ſuch things for them. For this alſo it was, that he prayed thus in their preſence, (when at other times he went apart) for their conſolation doubtleſs and inſtruction. Mr. *Bradford* Martyr, when he ſhifted himſelf in a clean ſhirt, made for his burning, he made ſuch a prayer of the Wedding-garment, that ſome of thoſe that were preſent, were in ſuch great admiration that their eyes were as truly occupied in looking on him, as their ears gave place to hear his prayer. *Act. and Mon. fol.* 1548.

Verſe 14. *I have given them thy Word*, &c.] I have put my word into their mouth, therefore the world hateth them: Perſecution being the black Angel (as *Calvin* ſaid) that dogs the Goſpel. When our Saviour preached at *Nazareth*, ſo long as he was opening his Text, they admired him; but when he came to apply it cloſe to their conſciences, they pulled him out of the Pulpit, and would have broken his neck down the hill. Luke 4. The book that the Angel gave *John* to eat, *was ſweet in his mouth, but bitter in his belly*; to note, that the knowledge of divine truths is pleaſant, but the publiſhing of them, whereby the fruit thereof might come to the reſt of the members (like the concoction and diſtribution of meat digeſted in the ſtomack) is full of trouble. Revel. 10. 9. *Brightman. Pareus.*

Verſe 15. *That thou take them out of the world.*] Many godly men, weary of the worlds ill uſages, are found oft ſitting under *Elias* his Juniper, and wiſhing to die: for what are they better then their Fathers? *Oh that I might have my requeſt* ſaith *Job*, *and that God would grant me the thing that I long for*: And what was that, trow you? *Even that it would pleaſe God to deſtroy me: that he would let looſe his hand, and cut me off.* Job 6. 8, 9. But was that well pray'd, *Job*? Or was that wiſely done, *Jonas*? to fret one while at Gods goodneſs to the Ninevites? to faint another while at the loſs of the gourd? and both times to wiſh to die, ſaying, *It is better for me to die then to live*? Were it not better to *ſerve out your time*, with *David*? to finiſh your courſe, with *Paul*? to wait till your change ſhall come, well aſſured that that *wicked one ſhall not touch you*, as S. *John* hath it, that is, *tactu qualitativo* (as *Caietan* ſenſeth it) with a deadly touch? Jon 4. 3, 8. Act. 13. 2 Tim. 4. Iob 14. 1 Ioh. 5. 18.

Verſe 16 *They are not of the world*, &c.] Here indeed they have their *commoration*, but their *converſation* is in heaven: they are cloathed with the Sun of righteouſneſs, and have the Moon (all earthly things) under their feet. Pearls, though they grow in the ſea, yet they have affinity with the heaven, the beauty and brightneſs whereof they reſemble: ſo here. It is *Chryſoſtoms* compariſon. πολίτευμα. Phil. 2. 21. Revel. 12. 1.

Verſe 17. *Sanctifie them by thy truth.*] Affect their hearts therewith, that they may the better affect others: ſpeaking *à corde ad cor*, which is the life of preaching. *Quod inſſit & geſſit* ſaith *Bernard*, of one, ἡ ἕδρᾳξις, ἡ ἁδρότης, ſaith *Baſil*, of another. A Miniſter had need to pray, as *Eliſha* did, for a doubled and trebled ſpirit, that he may Bern. *epiſt.* 42. Baſil *in* Pſ. 63.

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out of the good treaſure of his heart bring forth good things, new and old, for the peoples uſe.

Verſe 18 *Even ſo have I ſent them*, &c.] Therefore they have need that there be put upon them of my ſpirit, that they may be fit for the work. This boon none are to expect, but they that are ſent of Chriſt, and ſuch are ſure to be gifted.

Verſe 19. *And for their ſakes do I ſanctifie*] As both Prieſt, Altar and Sacrifice: and this Chriſt did from the womb to the tomb; at his death eſpecially when this Paſchal lamb was roſted in the fire of his Fathers wrath, that his people might be made partakers of his holineſs, *Heb* 10. 10. Here alſo it is worth the noting, that theſe Petitions in our Saviours prayer, do ſo ſweetly depend one upon another, that if you take away one, you deface the other. *Phavorinus* in *Gellius*, comparing between the ſtile of *Lyſias* and *Plato*, obſerves this difference; *Quod ſi ex Platonis oratione aliquid demas minuſq; de elegantia tantum detraxeris; ſi ex Lyſia, de ſententia.*

Verſe 20. *Neither pray I for theſe alone*] Lo here a ſure and ſweet haven for all believers to have recourſe to, where they may ſit and ſing away care of miſcarrying; for here Chriſt doth as much as if he ſhould ſolemnly ſwear to ſecure and ſet them ſafe from danger, ſith the Father denies him nothing

Joh. 11. 42.

Verſe 21. *That they all may be one*] Though not by the ſame kind of union whereby the Father and the Son are one yet by an union every way as real and indiſſoluble; ſuch, as whereby the world may be convinced that Chriſt is the very *Meſſiah*, and the faithful, the true Church. So it was acknowledged in the Primitive times, *Act.* 4. 32. But what a ſad thing was it, that a Heathen ſhould ſoon after have cauſe to ſay, *Nulla infeſtæ hominibus beſtiæ, ut ſunt inviſi ſibi pleriq; Chriſtiani*; No beaſts are ſo miſchievous to men, as Chriſtians are one to another They had not ſo learned Chriſt. Love and humility are his cognizances. Why then ſhould the *Turk* have occaſion to ſay, that he ſhould ſooner ſee his fingers all of a length, then Chriſtian Princes all of a mind? Why ſhould the *Jew* ſtumble at our diſſentions, which is one of the main ſcandals they take from Proteſtants?

Am. Marcellinus, *l.* 2. *c* 2. *Triſtiſſima illa perſecutio ſub Diocletiano, poſtſquam orta eſt à pertinantia ſuperbia & ritus ſacerdotum, Euseb.*

Verſe 22. *And the glory which thou*, &c] That is, the *grace*, which is glory begun, as glory is grace perfected: we are here *transformed into the ſame image from glory to glory*; *and ſet together in heavenly places in Chriſt Jeſus. Such honour have all his Saints.* Such things are found in them as do accompany or comprehend ſalvation.

2 Cor. 3. ult. Epheſ. 2. 6. Heb. 6. 9.

Verſe 23. *I in them, and thou in me*] Chriſt was the only fit Mediatour: as being God for the buſineſs with God; and man for the buſineſs with man. He is the bridge that joyneth Heaven and Earth together, ſaith *Gregory*. He is that ladder of aſcenſion to God: faith firſt lays hold upon Chriſt as man, and by it, as by a mean, makes way to God; and in it embraceth the Godhead, which is of it ſelf fire conſuming. We may ſafely ſail through Chriſts blood into the boſom of the Father.

ἐχόμενα, τὰ τ' ὄντα καὶ ἐχόμενα Scholiaſt.

Verſe 24. *Father I will*, &c] Every word is full of life and joy. I would not (ſaith One) for all the world that one verſe had been left out of the Bible. And again the ſame Author elſewhere ſaith, There is more worth in thoſe four Chapters, *John* 14, 15, 16, 17. then in all the books in the world beſides.

Mr. Baxter his Saints Everl Reſt, *page* 14. *Ibid.* 708.

Verſe 24. *Be with me, where I am.*] It is part of Chriſts joy, that we ſhall be where he is. He will not therefore be long without us. *David* is ſent by God to *Hebron* to be crowned: he will not up alone, but takes with him all his men, with all their houſholds. They ſhall take ſuch part as himſelf, notwithſtanding their late mutiny at *Ziglag*. So dealeth the Lord Chriſt with all his; and this ſhould digeſt all their ſorrows. Chriſt will not be happy alone: as a tender Father, he can enjoy nothing, if his Children may not have part with him.

Verſe 25. *O righteous Father.*] Gods righteouſneſs is either, 1. Of equity to puniſh offences. Or, 2. Of fidelity, to make good his Promiſes. In which reſpect it is no arrogancy nor preſumption (ſaid Maſter *Glover* Martyr) to burthen God, as it were, with his Promiſes; and of duty to claim his aid, help and aſſiſtance.

Act. & Mon. *fol.* 1553.

Verſe 26. *That the love, &c.*] *Claritas in intellectu parit ardorem in affectu. Ignoti nulla cupido.*

CHAP.

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CHAP. XVIII.

Verſe 1. *Over the brook Cedron.*]

This was the Town-ditch, 2 *Chron.* 30. 14. and had its name from its darkneſs or muddineſs: for it received the baggage, as a common ſink. Not far from hence was the valley of *Hinnom*, wherein there was kept a continual fire for the burning of dead carcaſes and other garbage, as *Kimchi* notes upon *Pſal.* 27. Hence Hell is called, *Gehenna.*

Verſe 2. *And Judas alſo which betrayed him.*] No ſuch danger to Chriſts Church by any as by Apoſtates and falſe brethren *Gal* 2. 4. *Julian* of a forward Profeſſor became a furious perſecutor, & drew more from the faith by fraud and craft, then all the Heathen Emperors before him had done, by their force and cruelty. He perſecuted by his perſwaſions, as *Nazianzen* witneſſeth, and called back the Biſhops that were baniſhed by *Conſtantine*, that, by their mutual wranglings amongſt themſelves, they might imbroyl and overthrow the Church. About the year of grace, 1240. One *Robert* a *Bulgarian* fell off from the *Waldenſes*, and turning to be a *Dominican*, he proved to be a ſore enemy to the Church of Chriſt, in *Flanders* eſpecially. Biſhop *Bonner* was at firſt advanced by *Cromwell*, and ſeemed much to diſlike *Stephen Gardiner* for his Popery. His words to *Grafton* at *Paris* when he was newly made biſhop of *London*, were theſe, Before God, the greateſt fault that I ever found in *Stokeſly* (who was his Predeceſſor) was for vexing and troubling of poor men for their Religion, as *Lobly* the *Bookbinder*, and others, for having the Scripture in Engliſh: And (God willing) he did not ſo much hinder it, but I will as much further it, &c. *Baldwin* the renegado, and *Boſſecus* (that was hired by the Papiſts to write *Calvins* life) were deſperate enemies to the truth they had formerly profeſſed. *Harding*, that had conference with *Jewell*, was once a zealous Proteſtant, and Chaplain to Lady *Jane Gray*, *Champian* of S. *Johns* Colledge in *Oxford*, Proctor of the Univerſity, 1568. diſſembled the Proteſtant Religion, which he afterwards oppoſed to his utmoſt. So did *Parſons*, who was of *Baliol* Colledge, til he was for his diſhoneſty expelled with diſgrace; and fled to the Papiſts. Chriſts greateſt enemies are uſually thoſe of his own houſe. He was of the ſociety of Jeſus, that betrayed him.

Eo tantum fine ut ipſi obmutuerint inter ſe contentionem bello inteſtino oppugnarent eccleſiã. Zozom. la Rev. *de vit.* Pontif. *p.* 176.

A&. & Mon. *fol.* 1087.

Camd. Eliz. *fol.* 215.

Verſe 3. Judas *having then received a band.*] Theſe are the enemies beſt arguments, and thoſe they fly to when all is done. So the Jeſuites, thoſe ſworn ſword-men of Satan, give out that their weapons are only *preces & lachrymæ*, prayers and tears; and that it is unlawful for them to uſe any other, even then when they are about their moſt bloody deſigns. A late King of *France* (after his revolt to Popery) being perſwaded by a great Duke about him not to re-admit the Jeſuites, which had been juſtly baniſhed the Realm, he anſwered ſuddenly, *Give me then ſecurity for my life.* He therefore admitted them, even into his boſom, giving them his houſe for a Colledge; and in a publike ſpeech ſaying, That they were *Timothies* in the houſe, *Chryſoſtoms* in the Chair, *Auguſtines* in the Schools, &c. But what came of it? One of the Popes ſlaughter-ſlaves, by the inſtigation of the Jeſuites, ſtabbed him to the heart: Theſe *Timothies* proved *Judaſſes*; theſe *Chryſoſtoms*, *Catalines*: theſe *Auguſtines*, *Aſſaſſines.*

Camd. Eliz. *Epiſt. to Read.*

Vita David Paret, *operib. præfix.*

Cometh thither with lanterns, &c.] Hypocrites may be compared (ſaith one) to thoſe ſouldiers in the Goſpel, which came to ſeek Chriſt with lights and lanterns, as if they meant not to miſs of him; yea they brought clubs and ſtaves, as if they would fight for him: Yet, when he ſaith, Here I am, take you up my Croſs, they ſtumble at the Croſs, and fall backwards.

Eſſaies divine and moral.

Verſe 4. *Went forth and ſaid unto them*] Met his enemy in the face, after he had prayed; whereas till then, he feared. See the power of prayer. So *Eſther*, when ſhe had faſted and prayed, found her heart fortified againſt the fear of man: and putting her life in her hand, went boldly to the King. So *Hudſon* the Martyr, of whom afore.

Verſe 5. *Jeſus of Nazareth. Jeſus ſaith, I am he*] They called him Jeſus of Nazareth

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zareth by way of reproach. He takes it upon him, and wears it for a crown: And ſhould not we do likewiſe?

And Judas alſo, &c.] With what face could the Traitor ſtand there? But being full of the devil he was paſt grace, & could bluſh no more then a ſack-but. *Effrænis & effrons.*

Verſe 6. *Aſſoon then as he had ſaid*, &c.] Here our Saviour let out a little beam of the Majeſty of his Deity, and five hundred men fell before him. *Quid autem judicaturus faciet, qui judicandus hoc fecit?* ſaith *Auguſtine.* Pſal. 1. 7. *The wicked ſhall not ſtand in Judgement*, ſaith *David.* Chriſt ſhall *ſmite the earth with the rod of his mouth*, ſaith *Iſaias*; Iſa. 11. 4. and with *the breath of his lips ſhall he ſlay the wicked.* Godly men (who have but a drop of Chriſts Ocean, a ſpark of his flame) have a daunting preſence. When *Valens* the perſecuting Emperor came to S. *Baſil*, while he was in holy exerciſes, it ſtruck ſuch a terrour into him, that he reeled, and had fallen, had he not been upheld by thoſe that were with him. And another time, when he ſhould have ſubſcribed an order for S. *Baſils* baniſhment, ſuch a ſudden trembling took his right hand, that he could write never Tripart. *hiſtor.* a good letter, whereupon he tore the order for anger, and there was an end of the buſineſs. When an Officer was ſent to apprehend a godly Deacon at *Miltenberg* (a Town in the territory of *Ments*) the Deacon embracing him, ſaid, *Salve, frater, frater enimverò meus es, en adſum, transfode me, ſuffoca me*, Here I am brother, ſtab me, hang me, do what you will with me. The Officer, as if changed from heaven, anſwered, Sir, you ſhall receive no hurt from me. And when the Boars ran in to kill the Deacon, he delivered him, and ſet him ſafe out of danger. *Judas* dealt not ſo by Jeſus, but as he fell with the reſt, ſo roſe with the reſt, who deſperately went on with their deviliſh deſign, nothing daunted by their late diſaſter.

Domine, à me quidem nihil mali expectes. *Scultet. Annal.* page 174.

Verſe 7. *Then asked he them again.*] Though ſtruck to the earth, they deſiſt not: So the *Sodomites*, ſmitten with blindneſs grope for the door. *Pharoah* in that palpable darkneſs, rageth againſt God, and menaceth *Moſes. Monoceros interimi poteſt, capi non poteſt*: Stubborn men will ſooner break then bend. Man, ſaith *Polybius*, is held the wiſeſt, but to me he ſeemeth the moſt fooliſh of all creatures: for they where they have miſcarried once, will not eaſily be driven thither again, *Solus homo ab ævo ad ævum peccat fere in iiſdem*: Only man will not be warned, though he have ſoundly ſmarted. We load an Aſs (ſaith *Bernard*) and he cares not, becauſe he is an Aſs, and born to bear burdens: But if you would drive him into a ditch, or thruſt him into the fire, he ſhuns it as well as he can, becauſe he loves life, and fears death. Yet ſilly man fears not his eternal bane.

Solinus.

Cavet quantum poteſt, quia vitam amat, & mortem timet.

Verſe. 8. *Let theſe go their way*] This he ſeems to indent with the Jews ere he yielded himſelf their priſoner. As a good Shepherd, he interpoſeth between the Wolf and the Flock: as an heavenly Eagle, he hath ever an eye to his neſt, when he flyeth higheſt from it.

Verſe 9. *That the ſaying might be fulfilled, &c.*] Chriſt ſpake it of their ſouls, it is here applied to their bodies. God hath a fatherly care of both, and will not lay more upon the outward man, then the inward ſhall be enabled to undergo. Hence Iſa. 48. 10. that of the Prophet, *Behold, I have tried thee, but not as ſilver.* Why ſo? Becauſe Gods weak children having far more droſs in them, then good oar, would never be able to abide a ſtrict trial.

Verſe 10. *The ſervants name was* Malchus] A buſie fellow belike in ſurprizing our L. Brock. Saviour. But it was a ſad *Omen* (ſaith a noble and renowned Writer) that *Peters* ſword ſhould cut off the ear of *Malchus*, which ſignifies a King or kingly authority. How the Pope hath lifted up himſelf, ὑπὲρ πᾶν σέβασμα, above all that is called *Auguſtus*, or, *Emperor*, is better known, then that it need be here related. And if Biſhops forbear (ſaith he) to touch the Scepter (which they ſtrive to ſway) it is but as once *Mercury* ſpared *Jupiters* thunderbolts, which he durſt not ſteal, leſt they ſhould roar too loud, or at leaſt burn his fingers.

Verſe 11. *Put up thy ſword.*] Our Saviour checks him for his inordinate zeal; wherein to be over-carried, is eaſie and ordinary. The memorable ſtory of *William Gardiner* Martyr in *Portugal*, who in the very preſence of the King and his Nobles could not forbear, but fell upon the Cardinal, as he was acting a Maſs. See *Act. and Monum. fol.* 1242. So *William Flower*, upon an *Eaſter-day* at *Weſtminſter*, ſeeing a Prieſt miniſtring the Sacrament of the Altar to the people, ſtruck and wounded him upon the head,

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head, and also upon his arm and hand with a wood-knife: In the which so doing, as indeed he did not well, nor Evangelically: so being afterwards examined by Bishop *Bonner*, he did no less confess his not-wel-doing in the same, submitting therefore himself willingly to punishment, when it should come. Howbeit touching his belief in the Sacrament and Popish ministration, he neither did, nor would submit himself: But when he was tempted to turn, and also threatned, he answered, Do what ye will, I am at a point: for the heavens shall as soon fall, as I will forsake mine opinion, &c. At his execution, first his hand being held up against the stake, was stricken off: At the which, some that were present affirmed, that he shrunk not, but once a little stirred his shoulders. *Act. and Mon. fol.* 1430.

Verse 12. *Took Iesus, and bound him.*] This was done τὸν λόγον ἡσυχάζοντα, as *Irenæus* hath it, whiles the Deity rested: for he could as easily have delivered himself as he did his Disciples, but this Sacrifice was to be bound with cords to the Altar: he was pinnioned and manacled, as a malefactor. So was not *Abner*: *His hands were not bound, nor his feet put into the fetters*, 2 Sam. 3. 34. But Christ was bound for our transgressions, he was *bruised for our iniquities*. *Paul* by his priviledge was freed from whipping; but we by Christs bondage, from those chains of darkness, 2 *Pet.* 2. 4. from those *scourges and scorpions in hell*. σειραῖς ζόφου ταρταρώσας.

Verse 13. *And led him away to* Annas *first.*] Who would not go to bed (late though it were) till he had seen Christ brought bound before him, and then cried out, likely, as *Hannibal* did, when he saw a pit full of mans blood, *O formosum spectaculum!* So *Stephen Gardiner* would not sit down to dinner, till the news came of the good Bishops burnt at *Oxford*. Then he came out rejoycing, and saying to the Duke of *Norfolk*, Now let us go to dinner: but it wat the last that ever he eat for it. *Shall they escape by iniquitie?* No: *In anger cast them down ô God, Psal.* 56. 7. Act. & Mon. *fol.* 1622.

Verse 14. *Now* Caiaphas *was he, &c.*] So *Balaam*, the devils Spelman, spake excellently of the Star of *Iacob*, See the Notes on *Chap.* 11. 51, 52.

Verse 15. *That Disciple was known to the high Priests*] Perhaps for that he and his father *Zebedee* were wont to serve the fat Priests with the best and daintiest fish: (for this other Disciple was *Iohn*, who had first fled with the rest, and now came sculking in, to see what would become of his Master.) Of the Ass-fish, *Aristole* affirmeth, that he of all other creatures, hath his heart in his belly: Such a thing was this Priest. *De nat. animal.*

Verse 16. *But* Peter *stood at the door*] Better he had kept him further off. He that will not fall into the ditch, must not walk too near the brim. *Peter* might better have bestowed himself somewhere else. *Longè utilius fuisset, gemere, & precari in obscuro aliquo angulo*, saith *Musculus*. It had been better for him to have been praying in a corner, then thus to put himself upon a danger, unless he had known himself the stronger. *Luther* comforteth the men of *Miltenberg* by an Epistle; and because they were forbidden to meet and talk together, about matters of Religion, upon pain of death he adviseth those of them that were strong in the spirit, to do their duty, notwithstanding the danger. But for the weaker sort, he exhorteth them to rejoyce secretly in the Lord, and to pray to him for further strength, that they may be able to make a bold and wise profession of his truth. *Qui infirmiores sunt, tacitè in Domino gaudeant, Deumq; rogent, ut se quoq; animet ad publicam veritatis professionem.*

Verse 17. *He saith, I am not.*] False dissimulation is true denial. A silly wench is too hard for this stout stickler, who was alway, *Melius animatus quam armatus*, as one observeth of him: *Sic Elias fulminator ad Iesubelis minas trepidat, factus seipso imbecillior. Thou also standest by faith: be not high-minded, but fear.* Rom. 11.

Verse 18. *And warmed himself.*] But whiles he warmed without, he cooled within. Evil company is a great quench-coal, an ill air for zeal to breath in, it casts a damp. For the *abundance of iniquity, the love of many waxeth cold*. *Peters* evil example was a *compulsion* to other good people, *Gal.* 2. 14. What marvel then if the swearing, cursing souldiers compelled him to do the like? They were the trunks, through which the devil delivered himself, jeering at, and railing upon Christ, no doubt, &c. Mat. 24.

Verse 19. *Asked Iesus of his Disciples*] Questioned him in the spiritual Court first, as an heretick; as afterwards in the temporal Court, for a seditious person. So the Papists condemned married Priests for *Nicolaitans*, in the Synod of *Millain*, *Anno* 1067. *Virgilius* a *Germane* Bishop, and a great Mathematician, they condemned for an heretick, for affirming that there were *Antipodes*. *Paulus* 2. Pope, pronounced them Alfred. *Chron.* Aventin. *Annal. l.* 3. *Cade* of the Church.

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Iac. Rev. *de vit. Pontif.* p. 139. them hereticks that did but name the name *Academy*, either in jest or in earnest. *Innocent.* 2. condemned *Arnoldus Brixius* of heresie, for saying that the Clergy should have their temporalties taken away, and be tied to their spirituals only.

Act. & Mon. *fol.* 1550. *Bonner* objected to *Philpot* the Martyr, that he found written in his book, *In me* Joanne Philpot- *ubi abundavit peccatum, superabundavit & gratia.*

Ibid. 1637. And when the Bishop of *Worcester* exhorted *Philpot* before he began to speak, to pray to God for grace: Nay, my Lord of *Worcester*, said *Bonner*, you do not well to exhort him to make any prayer; for this is the thing these hereticks have a singular pride in, that they can often make their vain prayers, in the which they glory much: For in this point they are like to certain arrant hereticks, of whom *Pliny* makes mention, that they sing *Antelucanos hymnos, &c.*

Plin *Epist.* Was not this well aimed? Those he spoke of were the Primitive Christians, whom *Pliny* excuseth to *Trajan* the Persecutor. But it is easie for malice to make heresie what it pleaseth, when it is armed with power, and can make havock at pleasure.

Veritas abscondi erubescit. Verse 20. *I spake openly to the world.*] Truth is bold and barefaced: when heresie hides it self, and loaths the light. What said *John Frith* Martyr, to the Archbishops men, that would have let him go and shift for himself? If you should both leave me here, and go to *Croydon*, declaring to the Bishops, that you had lost *Frith*, I would

Act. & Mon. *fol.* 1927. surely follow as fast after as I might, and bring them news that I had found and brought *Frith* again. Do ye think that I am afraid to declare my opinion to the Bishops of *England* in a manifest truth?

Verse 21. *Why askest thou me?*] We are to be ready always to give an answer to *those that ask us a reason of our hope.* so they do it to learn of us, and not to ensnare us.

Act. & Mon. *fol.* 1575. Thus I kept the band-dogs at staves end (said *Nicolas Shetterden*, Martyr) not as thinking to escape them, but that I would see the Foxes leap above ground for my blood, if they can reach it (so it be the will of God) yet we shall then gape and leap for it. Mr. *Hawks*, Martyr, asked a Parson that examined him, what kin he was to the weather-cock of *Pauls*?

Ibid. 1445. And told one *Miles Huggard* a Hosier in Pudding-lane, who began to question him, that he could better skill to eat a pudding, and make an hose, then in Scripture either to answer or oppose

Verse 22. *One of the Officers.*] Because our Saviour gave not the high Priest his usuall titles, but dealt freely with him, this Officer, to curry favour, *Veluti pontificii honoris vindex*, beats our Saviour with his hand, or stick, and is the better thought of. Like

Dispioso sclopeto à Vicarii famulo, sed frustrà impetitur, Sculter. Master, like man. So the Bishop of *Geneva's* servant discharged his Pistol at *Farellus* (that faithful man of God) when he was convented before his Lord; but by Gods good providence, missed him. Great mens vices go as seldom unattended, as their persons: they shall be sure of such about them, as will lick up their spettle, and load the

Ne leonum laudibus murem obruas. Mouse with the Lions praises.

Verse 23. *If I have spoken evil.*] Christ bears with the Officers insolency, but forbears not to clear his own innocency. We must, when aspersed, labour as the eclipsed Moon, by keeping our motion, to wade out of the shaddow, and recover our former splendor.

Verse 24. *Bound to Caiphas the high-Priest*] Who should have done our Saviour better justice, then to have suffered him bound and uncondemned, to be injuriously beaten before his face. But the times were then lawless & licentious for the sins of the people. *Tales sunt principum mores, quales subditorum humores, ut malo nodo non desit malus cuneus.*

Verse 25. *He denied it, and said, I am not.*] Take heed by this example, *Patres nos instruunt tum docentes, tum labentes*, saith *Augustin.* Seest thou such as *Peter* to make

Act. & Mon. *fol.* 1904. shipwrack? Look well to thy tackling. They that will not profess Christ (unless they repent with *Peter*, which *Stephen Gardiner* said at his death, that he could not) shall be sorted with such in participation of plagues, as through excess of pain, and defect of patience, *gnaw their own tongues*, Rev. 16. 10.

Verse 26. *Whose ear* Peter *cut off.*] A great mercy it was, that *Peter* had not been then hewed in an hundred pieces, by the ruffianly souldiers. But God had designed him to a further service. *My times are in thy hand*, saith *David.* They were deceived, that swore to kill *Paul* by such an hour, *Act.* 23. 12.

Verse 27. Peter *then denied again.*] He that is fallen down one round of hells ladder, knows not where he shall stop or stay, till he come to the bottom. Sin is of an encroaching nature, modest, and maidenly at first; but yield to it once, and there is no ho with it.

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The cock crew.] And withall Christ looked back upon him, as a piece of his suffering, with ὑπὸ τύχον Πέτρε, what thou my friend, *Peter? Scipio* had rather *Annibal* should eat his heart with salt, then *Lælius* give him a cross word.

Verse 28. *Lest they should be defiled.*] Putid hypocrisie! they stand upon legal defilements, and care not to defile their consciences with innocent blood. What is this, but to *strain at a gnat, and swallow a Camel?* So *Saul* seemed to make an hainous matter of eating the flesh with the blood, 1 *Sam.* 14. 33. when it was nothing with him to spill the blood of innocent *Jonathan*. Nay, he was so scrupulous, that he would not so much as name a *guilty man*, or *sinner* but in casting of lots, instead of saying, *shew the nocent or guilty*, he said *shew the innocent or upright person*, as *Tremellius* reads it; yet at the same time (as is well observed) he made no conscience of bloody oaths. So *Doeg* was detained before the Lord, either because it was the Sabbath, or his vow was not finished, &c. But when he went thence, he became deaths-man to the Lords Priests. τὸν ἀιδ ςιεντα πεφαμμενον.

Verse 29. Pilate *then went out unto them.*] It was much he would gratifie them so far in their *stand further off, for I am holier then thou*; that ye would yield to their superstition, which he could not but contemn. But the very *Turk*, so the Christians pay him his yearly tribute (which is one fourth part of their encrease, and a Sultan for every poll) permitteth them the liberty of their religion. Breer. *Enquir.* p. 68.

Verse 30. *If he were not a malefactour*] Why? What evil had he done them? Might he not have said to them as *Themistocles* to his *Athenians*? Are ye weary of receiving so many benefits by one man?

Verse 31. *It is not lawful for us.*], That is, upon this or any such like day, upon an holy-day, or holy-day-Eve. Or otherwise they had power, or at least took it at their pleasure; as when they stoned *Stephen Acts* 7. and would have killed *Paul*, *Acts* 24. But note, that they would seem to do all according to Law by any means; so would their successors, the Catholikes. Which, if it be so (saith Mr. *Fox*) how did they then to *Ann Askew*, whom they first condemned to death, and then set her on the rack? By what Law did they call up Master *Hooper*, and imprison him for the Queens debt (when the Queen in very deed did ow him fourscore pound) and kept him a year and an half in prison, and gave him never a penny? By what Law did Bishop *Bonner* condemn and burn *Richard Makins*, a lad of fifteen years, when the first Jury had quit him, and at the stake he revoked all heresie, and praised the said *Bonner* to be a good man: and also having him in prison, would not suffer his father and mother to come to him, to comfort their own child? What Law had they to put Mr. *Rogers* our Protomartyr in prison, when he did neither preach nor read lecture, after the time of the Queens inhibition? And when they had kept him in his own house half a year, being not deprived of any living, yet would not let him have one half penny of his own means to relieve him, his wife and eleven children? By what Law was *Thomas Tompkins* hand burned, and after his body consumed to ashes? What good Law or honesty was there to burn the three poor women at *Garnesie*, with the infant-child falling out of the mothers womb, when as they all before recanted their words & opinions, & were never abjured before. So, what right or order of Law did *Stephen Gardiner* follow in troubling and imprisoning Judge *Hales*, when he had done nothing neither against Gods Law or mans, proceeding in order of Law against certain presumptuous persons, which, both before the Law, and against the Law then in force, took upon them to say their Mass? Act. & Mon. fol. 1392.

Verse 32. *Signifying what death he should die*] This shews that the Jews had power to put to death, but by a providence he was brought to *Pilate*, that according to the manner of the *Romans* he might be crucified: that kind of death being not, otherwise, in use among the Jews. Hence our Lord is said to have been crucified at *Rome*, Rev. 11. 8.

Verse 33. *Entred into the judgement-hall again.*] For without, among the people, there was nothing but clamour, and confusion: much like to that *regnum Cyclopum, ubi* ἀρὴς ἀρὴν ἀρὸς ἀκεῖ. *Pilate* therefore retires himself into the Palace, that he might more sedately set himself to sift the business.

Verse 34. *Sayest thou this of thy self,*] As who should say; If thou dost this of thy self, what reason is it that thou shouldst be both Judge and witness? if others have done it, why are not mine accusers brought face to face? If to be accused be enough to make a man guilty, none shall be innocent. Judges are to proceed *secundum allegata & probata.*

Verse

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Verſe 35. *Am I a Jew?*] This he asketh in ſcorn of that Nation; hateful among the Heathens for their difference from them in Religion. *Caius* the Emperor caſt them out with their Oratour *Philo*, who came to make Apology for them againſt *Apion* of *Alexandria*, their adverſary and accuſer. *Strabo* of meer ſpite, ſaith, that *Judea* is a dry and barren Countrey, when the Scripture calleth it a *Land flowing with milk and honey*, plenty and dainty; and *Tacitus* cannot but grant as much. *Florus* calleth the Temple at *Jeruſalem*, *impiæ gentis arcanum*, a Sanctuary for rogues, as the Papiſts ſay of *Geneva*. *Seneca* jeers them for caſting away the ſeventh part of their time upon a weekly Sabbath. *Juvenal* plays upon their circumciſion. *Plutarch* tels a long Story of their Feaſt of Tabernacles, which ſaith he, they keep in honour of *Bacchus*. *Tacitus* ſaith, they were called *Aſinarii*, becauſe they worſhipped the golden head of an Aſs, *&c.* No wonder though profane *Pilate* diſdain to be held a Jew, when they were thus traduced.

Stab. Geog. *Heyl. Geog.* *Aug de civ. Dei* *Lib. συμπω. cap. 5.* *Tacit. Annal. l. 21.*

Verſe 36. *My Kingdom is not of this world.*] Chriſt could not be received as a God into the *Pantheon* at *Rome*, for that he wanted worſhippers, preached poverty, and choſe mean men for his Diſciples. *Domitian* the Emperor, after he had baniſhed *John* into *Pathmos*, and *Domicillia Flavia* his own ſiſters daughter, with many more, into *Pontus*, and put divers to death for that they were Chriſtians, he commanded all ſuch Jews as he could finde, to be put to death that were of the ſtock of *David*. Amongſt whom, meeting with ſome Chriſtians alſo, that were allied to Chriſt, and underſtanding that they were poor harmleſs people, he diſmiſſed them, and by Proclamation forbad any more to be martyred.

Euſeb. l. 3. 20.

Verſe 37. *That I ſhould bear witneſs of the truth.*] Our Saviour ſpeaketh religiouſly to a profane perſon: So doth *Iacob* to *Eſau*. Each Countrey-man is known by his language. God will turn to *all his people a pure lip*, Zeph. 3. 9 They are none of his, that can ſhift their ſails to the ſitting of every winde, tune their fiddles to other mens baſe, and, as the Planet *Mercury*, be good in conjunction with good, and bad with bad.

Gen. 33. 5.

Verſe 38. *What is truth?*] In a ſcornful profane manner. As indeed profane ſpirits cannot hear ſavoury words, but they turn them off with a ſcorn. What is truth? *Faſtidientis atque irridentis vox, non interrogantis*, ſaith *Beza*. Some think it is *vox admirantis*: As if *Pilate* wondered at Chriſt, that when his life was in queſtion, he ſhould talk of truth, *q. d.* Your life is in danger, and talk you of truth? Polititians think Religion niceneſs. However it was, or with what minde ſoever, out he goes, and ſtaies not an anſwer: As *Saul* bade the Prieſt bring to him the Ark, but, ere that could be done, draws forth his Army, 1 *Sam.* 14.

Verſe 39. *But ye have a cuſtome*] An ungain, ungodly cuſtome it was, *Prov.* 17. 15. What ever were the ground of it. Some think it was in memory of *Jonathan*, reſcued from his father by the people. Others, that the Feaſt might be celebrated with the greater joy and gladneſs. Others, more probably, in remembrance of their deliverance from the *Ægyptian* bondage. But why ſhould any *Barabbas* ſcape by it? *A bloody man ſhall flee to the pit, and no man may ſtay him.*

In iſta conſuetudine turpe & craſſum fuit vitium. Calv. Godw. *Antiq. Heb. p.* 139. *Prov.* 28. 97.

Verſe 40. *Now Barabbas was a robber*] And a murtherer too, *Act.* 3. 14. yet preferred before Chriſt, who was alſo crucified in the midſt of two thieves, as the worſt of the three. Thus he was *peccatorum maximus*, both by *imputation*, for he bore our ſins, which were all *made to meet upon him*, Iſa. 53. 6. and by *reputation*, for he was *numbred with the tranſgreſſors*, ver. 12. and made *his grave with the wicked*, verſ. 9.

Chap. XIX.

Verſe 1. *Took Jeſus and ſcourged him.*]

SO God ſcourgeth every ſon whom he receiveth, *Heb.* 12. 6. One ſon he had that was *ſine corruptione & flagitio*, but none that was *ſine correptione & flagello*. In him therefore that rule held not, *Flagitium & flagellum, ſicut acus & filum*, Puniſhment follows ſin, as the thred follows the needle.

Ακωθὴ videtur ortum à voce ἀκὴ, cuſpis, acies, mucro. Paſor.

Verſe 2. *And the ſouldiers platted a crown of thorns*] Prickly and ſharp as the point of a ſword (ſo the word ſignifieth) And our Saviour being of the fineſt conſtitution, muſt

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must needs be extreme ſenſible. The ſouldiers did this (it's thought) by the command of *Pilate*, to give content to the Iews, and to move them thereby (if it might be) either to contemn him, or commiſerate him. But nothing would do but his death; theſe blood-hounds would not otherways be ſatisfied. *Godfrey* of *Bullen*, firſt King of *Hieruſalem*, refuſed to be crowned with a crown of gold, ſaying that it became not a Chriſtian there to wear a crown of gold, where Chriſt, for our ſalvation had ſometime worn a crown of thorns. Some report, that he would not be otherwiſe crowned, then with a crown of thorns, as he kneeled at our Saviours ſepulchre: To teſtifie (perhaps) that he did dedicate his head and life to Chriſt crucified, and deſpiſed not for his ſake a crown of thorns here, ſo he might wear a crown of glory with him in Heaven. *Canutus*, for like purpoſe, ſet his Crown upon the Crucifix. It is not fit, ſith the head was crowned with thorns, that the members ſhould be crowned with roſe buds, ſaith *Zanchius*.

Turk hiſt. f. 24.

Tradunt Coronã ſpineam ei eſſe impoſitam flexis genibus ad ſepulchrum Dominicum procumbenti, &c. Buchol. cer. ἐν τῷ ἁγίῳ τάφῳ.

Verſe 3. *And ſaid, Hail, King of the Iews*] They ſcoff at him, as a ridiculous and ſtage-play-King, whom therefore they clothed with purple, which was a colour affected by the Emperors and Nobility of *Rome*: as Herod, for like cauſe clothed him in white, a colour much worn by the Nobility of the Jews, *Jam.* 2. 2.

And they ſmote him with their hands.] So do hypocrites ſtill by their unchriſtian practice, when they bend the knee to Chriſt with ludibrious devotion. They have the voice of *Iacob*, but the hands of *Eſau*. Their words are Gods, theirs deeds the devils, as *John Capocius* told Pope *Innocent* the Third, preaching peace, and ſowing diſcord.

Verba tua Dei plane ſunt, facta vero diaboli videantur.

Verſe 4. *That ye may know that I find no fault*] But why did he not then deliver him out of their hands? Puſillanimity and popularity would not ſuffer him: but howſoever he ſhall give teſtimony to his innocency. So when Doctor *Weſton* was gone from Mr. *Bradford* Martyr, (with whom he had had conference) the Keeper told *Bradford* that the Doctor ſpake openly that he ſaw no cauſe why they ſhould burn him. This *Weſton* being Prolocutor in the Divinity Schools at *Oxford*, when *Cranmer* was brought forth to diſpute, thus began the diſputation, *Conveniſtis hodiè, fratres, profligaturi deteſtandam illam hæreſin de veritate corporis Chriſti in Sacramento, &c.* At which, divers learned men burſt out into a great laughter, as though even in the entrance of the diſputation he had bewrayed himſelf and his Religion. God will have ſuch words fall ſometimes from the mouths of perſecutors, either wittingly, or by miſtake, as ſhall one day riſe up in judgement, and out of their own mouths condemn them.

Act. & Mon. fol. 1469.

Ibid. 1300.

Verſe 5. Pilate *ſaith, Behold the man.*] *Q. d.* If ye be men, take pity upon a man ſo miſerably miſuſed: and if ye be good men, let him go that is innocent. But theſe monſters, like thoſe beaſts at *Epheſus*, had put off man-hood: And for good men amongſt them, it fared with *Pilate*, pleading for Chriſt, as it did with him at *Nola* in the ſtory, who, when he was commanded by the *Romane Cenſor* to go and call the good men of the City to appear before him, went to the Church-yards, and there called at the graves of the dead, *O ye good men of* Nola, *come away, for the Romane Cenſor cals for your appearance*: for he knew not where to call for a good man alive.

Anto. *di Guevara in Retor. de les princip.* l. 1. c. 1.

Verſe 6. *Crucifie him, crucifie him*] So afterwards the primitive perſecutors cryed out, *Ad beſtias, ad beſtias, Chriſtianos ad leones*, imputing the cauſe of all publike calamities to them, as *Tertullian* teſtifieth. So they cryed out at *Geneva* againſt *Farellus*, when the Biſhop firſt convented him, *In Rhodanum, in Rhodanum*, as the Papiſts ſtill cry out againſt the Profeſſours of the truth, *ad ignem, ad ignem*, to the fire with them, to the fire with them. Indeed in the form and ſtile of their own ſentence condemnatory, they pretend a petition to the ſecular power, *In viſceribus Ieſu Chriſti ut rigor juris mitigetur, atque ut parcatur vitæ*: So they will ſeem outwardly to be lambs, but inwardly they are ravening wolves: witneſs that Chancellor of *Saliſbury* D. *Ieffery*, who was not only contented to give ſentence againſt certain Martyrs, but alſo hunted after the High Sheriff, not ſuffering him to ſpare them, though he would. So *Harpsfield* Archdeacon of *Canterbury*, being at *London*, when Queen *Mary* lay a dying, made all Poſthaſte home, to diſpatch thoſe ſix, whom he had then in his cruel cuſtody: and thoſe were the laſt that ſuffered for Religion in Queen *Maries* raign.

Tertul. *Apol. cap.* 40. *Tollantur ſacrilegi, tollantur.*

Act. & Mon. *fol.* 1804. *Ibid.* 1862.

I finde no fault in him] No wonder! For he was (as *Peter* ſaith) *A lamb without blemiſh* (of original ſin) and *without ſpot* (of actual ſin.) Neither was it without a ſweet providence of God that he ſhould be ſo often abſolved from the deſert of death, that thereby we might eſcape the manifold deaths that we had ſo well deſerved.

1 *Pet.* 1, 18.

Verſe

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Verse 7. *The Iews answered him*, &c.] When they saw that the treason they laid to his charge would not do the deed, they accuse him of blasphemy another while, that by some means or other they might take away his life. Thou, and such as thou (said *Bonner* to *Thomas Brown*, Martyr, report I seek your blood: To whom he answered, Yea my Lord, indeed ye be a blood-sucker; and I would had as much blood as is water in the sea, for you to suck. Another unknown good woman, told this Bishop in a letter, That he had such store of Christs Lambs already in his Butchers stall, that he was not able to drink all their blood, lest he should break his belly, and therefore he let them lie still, and die for hunger. My Lord (said M. *Saunders* to *Bonner*) you seek my blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and become a better man.

Act & Mon. *fol* 1685

Ibid. 1672.

Ibid. 1358.

Verse 8. *He was the more afraid*,] Christs innocence did before triumph in *Pilates* conscience. But now, that he hears that he made himself the Son of God, he was in a mighty maze, *He was afraid*, saith the text, of lifting up his hand against God. The greatest men, if not utterly debauched and satanized, cannot but quake at the apprehension of God, and as the worms, when it thunders wriggle into the corners of the earth. *Caligula* (that dared his *Jove* to a duel with that *Hemistich.* in *Homer*, ὴ ἐμὲ πάϊε, ἢ ἐγὼ σέ, *Either kill me, or I will kill thee*) when it thundered, covered his eyes with his cap, running under the bed or any bench-hole.

Sueton. *in* Calig.

Verse 9. *Whence art thou?*] He questioneth not Christ of his countrey, but of his condition, *q. d.* Art thou a man, or a God? Such a dunghill Deity he meant, as the Heathens worshipped: And therefore our Saviour would not once answer him. Especially since if he should have asserted his Deity, *Pilate* likely would have acquitted and dismissed him; whereas Christ knew that he was now, and here to be condemned. There are that think that *Pilates* wives dream was from the Devil, who sought thereby to have hindered the work of our redemption, which could not be wrought but by the death of Christ.

Verse 10. *Speakest thou not unto me*] No, and yet S. *Paul* saith, he *witnessed a good confession before Pontius Pilate*, because he had said sufficient before, and was now ready to seal up the truth with his blood. But to be delivered he would not once open his mouth to *Pilate*. So M. *Saunders* had so wholly devoted himself to the defence of Christs cause, that he forbad his wife to sue for his delivery: and when other of his friends had by suit almost obtained it, he discouraged them, so that they did not follow their sute. I pray you let me make labour for you, said one *Creswell* to Master *Bradford*. You may do what you will, said *Bradford*. But tell me what sute I shall make for you, quoth *Creswel*. Forsooth said the other, that you will do, do it not at my request; for I desire nothing at your hands. If the Queen will give me life, I will thank her; if she will banish me, I will thank her: if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her. Life in Gods displeasure is worse then death: and death in his true fear, is true life.

1 Tim. 6. 13.

Act. & Mon. *fol.* 1359.

Ibid. 1467.

I have power to crucifie thee] To crucifie an innocent man? Who gave him that power? But profane persons bear themselves over-bold upon their power, as if they were little Gods within themselves. So *Cæsar* told *Metellus* he could as easily destroy him as bid it be done. So *Caligula* speaking to the Consuls, I laugh, said he, to think that I can kill you with a nod of my head, and that this fair throat of my wives shall be presently cut if I but speak the word.

Rideo quod uno nutu meo jugulare vos possim, & uxori tam bona cervix, si mihi ac jussero, demetur.

Verse 11. *Except it were given thee from above.*] Therefore be good in thine office, lest thou give a dear account to him that is higher then the highest, as *Solomon* hath it: who therefore cals the judgement seat, *the holy place*, *Eccles.* 8. 10. *Pilate* was afterwards kickt off the bench by *Caius*, for his perverting of justice, and, for grief and shame became his own death-man.

Verse 12. *But the Jews cried out saying*, &c.] They return again to their former accusation, and enforce it. One way or other they are bent to have his blood. In K. *Edward* the Sixths daies, when the Duke of *Sommerset* was cleared of the treason laid to his charge, yet he must suffer (so his potent enemies would have it) for I know not what slight suspitions of felony. At which time also, Sr *Thomas Arundel* was, among others, with some difficulty condemned. Unhappy man (saith the Historian) who found the doing of any thing, or of nothing, dangerous alike.

Sir *Joh. Heyw.* life of *Edw.* 6. *p.* 143.

Verse

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Verſe 13. *When* Pilate *therefore heard that ſaying*] That ſaying, and the baſe fear of being ſhent by *Cæſar* makes him warp and go againſt his conſcience. But ſhould not Judges be men of courage? Should not the ſtandard be of ſteel? the chief poſts in the houſe be heart of Oak? *Solomons* tribunal was underpropt with Lions, to ſhew what metal a Magiſtrate ſhould be made of. It is a Mercy to have judges, *Modò audeant quæ ſentiunt*, ſaith the Oratour, ſo they dare do their conſciences. Cic. *pro* Milo.

Verſe 14. *Behold your King.*] *Q. d.* A likely matter that this poor man ſhould affect the Kingdom; and not rather that he is like to loſe his life, by forged cavillation. Chriſt himſelf was miſreported and falſely accuſed (ſaith father *Latymer*) both as touching his words and meaning alſo, &c. *Core* and his complices object to the meekeſt of men with one breath, pride, ambition uſurpation of authority, *Invenies apud Tacitum frequentatas accuſationes majeſtatis: unicum crimen eorum qui crimine vacabant.* Act. & Mon. fol. 1590. Lipſ. *in Tacit.*

Verſe 15. *We have no King but* Cæſar.] Why but, *Is there no King in Sion? is her Counſellor periſhed?* ſaith the Prophet, *Mica.* 4. 9. Did not theſe men look for a *Meſſiah*? Or if not, will they reject the Lord from being their King? Oh how blind is malice, how deſperately ſet upon its ends and enterprizes! But in Chriſts kingdom this is wonderful, ſaith *Zanchius*, that this King willeth and cauſeth that the Kingdoms of the world be ſubject to his Kingdom: and again he willeth and cauſeth that his Kingdom be alſo ſubject to the kingdoms of the world. *In regno Chriſti hoc mirabile eſt, quod iſte rex vult & efficit, &c.* Zanch. Miſcel.

Verſe 16. *Then delivered he him, &c.*] Overcome by their importunity, and over-awed by the fear of *Cæſar* to condemn the innocent. It was *Cato's* complaint, that private mens thieves are laid by the heels, and in cold irons; but theſe publike thieves that wrong and rob the Common-wealth ſit in ſcarlet, with gold chains about their necks. Siniſterity is an enemy to ſincerity. All ſelf-reſpects and corrupt ends muſt be laid aſide by men in authority and juſtice, as *Moſes* ſpeaks, that is, pure juſtice without mud muſt run down, *Deut.* 16. 20. *Dureſcite, dureſcite*, ſaid the Smith to the Duke, that durſt not do juſtice. *Privatorum fures in nervo & compedibus vitam agunt: publici in auro & purpura viſuntur.* Cato *ap.* Gell. 11. c. 18.

Verſe 17. *And he, bearing his croſs, &c.*] This was the *Roman* faſhion (as *Plutarch* relates it) that every condemned perſon ſhould bear that Croſs, that anon ſhould bear him. Hence grew that expreſſion of our Saviour, *He that will be my Diſciple, muſt take up his Croſs*, and *ſo fill up that which is behind*, Col. 1. 24. τὸ σῶμα τῆς κολαζομένων ἕκας & ἐκφέρει ὁ ἑαυτὸν σταυρόν. Plut.

Into a place called the place of a ſkull.] Where his tender heart was pierced with grief, no doubt, at the ſad ſight of ſuch a ſlaughter of men made by ſin: like as it could not but be a ſore cut and corroſive to *Mauritius*, to ſee his wife and children ſlain before him, when himſelf was alſo to be next ſtewed in his own broth. St. *John* is exact in ſetting down our Saviours ſufferings, and this for one.

Verſe 18. *Where they crucified him,*] An ignominious, accurſed, and dolorous death: for he was nailed to the tree in the hands and feet, which are the moſt ſenſible parts, as fulleſt of ſinews; and therefore (in ſo fine a body, as his eſpecially) of moſt exquiſite ſenſe. Look wiſhly upon ſin in this glaſs, and love it if thou canſt. For our ſins were the nails, and our ſelves the Traitors, that faſtened him to the tree. *Pilate* and his ſouldiers, *Judas* and the Iews were all ſet awork by us. Learn to lay the blame on thy ſelf, and ſay, It was my gluttony that reached a cup of gall and vineger to his mouth; mine incontinency that provided ſtripes or his back; mine arrogancy that platted a crown of thorns upon his head; mine inconſtancy that put a reed into his hand; my treachery that nailed his hands and feet; my vanity that grieved his ſoul to the death; my ſelf-love that thruſt a ſpear into his ſide, &c. *Adſum ego qui feci.* Virgil.

Verſe 19. *Jeſus of* Nazareth, *&c.*] To perſwade the people to bow ſuperſtitiouſly at the Name of Ieſus. Papiſts commonly (but ridiculouſly) teach in their Pulpits, that Chriſt himſelf on the Croſs bowed his head on the right ſide, to reverence his own name, which was written over it; as Sir *Edwin Sands* relates from his own experience. Europ. Spec.

Verſe 20. *In Hebrew Greek and Latine.*] In Hebrew, for the Iews who gloried in the Law: in Greek, for the Grecians who gloried in wiſdom: in Latine, for the Romans who moſt gloried in Dominion and power. As if *Pilate* ſhould have ſaid, this is the King of all Religion, having reference to the Hebrews; of all wiſdom, to the Greeks: of all power, to the Romans. The holy Ghoſt would alſo hereby commend unto us the dignity and ſtudy of theſe three languages, to be retained for ever in the Church of Chriſt.

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Verse 21. *Write not of the King of the Iews.*] They would needs be mending *Magnificat*, as they say; and this, of pure spite, that the disgrace might rest only upon Christ, and not at all reflect upon their Nation. Whereas in truth, nothing so enobleth, as any the least relation to Christ. *Bethlehem*, where he was born, is, though the least, yet therefore, *not the least among the Cities of Iudah.* Among those that were marked, *Revel.* 7. *Iudah* is reckoned first, of all the Tribes by *Leah's* side, because our Lord sprang out of *Iudah*: and *Nepthali* is named first among those that came by *Rachels* side, because at *Capernaum* (in that Tribe) Christ dwelt: which therefore also is said to be lifted up to heaven, *Mat.* 11. *Ut utrobique supereminеat Christi prærogativa.*

Mat. 2. Mic. 5.

Verse 22. *What I have written, I have written*] *i. e.* I am unchangeably resolved it shall stand. So God saith, *I am that I am*; that is, I am *yesterday, and to day, and the same for ever.* Learn we may of *Pilate* to be constant to a good cause. *Marcellus* the Pope would not change his name, according to the custom, to shew his immutability, that he was no changeling

Non retractat homo profanus quod vere licet sine mente & consilio de Christo scripsit. Cal.

Verse 23. *Took his garments.*] Christ, as *Elias*, being now to ascend into heaven, did willingly let go his garments: and the rather, that he might cloath us with his righteousness. Let us *suffer with ov the spoyling of our goods*, as knowing *in our selves* (not only by books or relation of others) *that we have in heaven a better and more enduring substance.* But what a wise fool was Sir *Thomas Moor*, who being brought to the Tower, a malefactour; and one of the Officers demanding his upper garment for a fee, meaning his gown, he said he should have it; and took him his cap, saying, it was the uppermost garment that he had? So, when he was to be beheaded, he said to the hangman, I pray you let me lay my beard over the block, lest you should cut it. He thought it no glory, unless he might die with a mock in his mouth. These be the worlds wizzards.

Heb. 10. 32.

Act. & Mon. fol. 970.

Inexpiabilis discordiæ macula martyrii sanguine ablui & passione purgari non potest. Cypr. *de unit. eccles.* *Chrysost. Hom.* 11. *ad Ephes.* Oecol. *ad fratres in Suevia.*

Now the Coat was without seam.] *Christi tunica est unica*: They that rent it by schisms, are worse then the rude souldiers. *There can be no greater sin committed*, saith *Cyprian, then to break the unity of the Church*: *Yea, though one should suffer martyrdom, yet cannot he expiate thereby his sin of discord.* This, saith *Chrysostom*, is a bold, but a true speech of *Cyprian.* And like to this, is that of *Oecolompadius* to the *Lutherans* in *Swethland*; Our error may be pardoned, so that Christ by faith be apprehended, *Discordiam, neque si sanguinem fundamus, expiabimus*, but the blot of our discord we cannot wash off with our heart-blood.

Verse 24. *That the Scripture might be fulfilled.*] So exactly is the old Testament fulfilled in the New: The testimonies whereof are cited not only by way of accommodation, but because they are the proper meaning of the places. The souldiers could not cast the dice upon our Saviours garments, but it was foretold. This shews that our Redemption by Christ, is no imposture, but a plot of Gods own contriving. Let this settle us against all doubtings.

Act. 18. 18. Rom. 16. 3. 2 Tim. 4. 19 Act. 16. 13.

Verse 25. *Now there stood by the Cross, &c.*] The men were fled, the women stood to it. Souls have no Sexes. *Manoah's* wife was the more manly of the two. *Priscilla* is sometimes set before *Aquila.* When S. *Paul* came first to *Philippi*, he had none that would hear him, but a few women.

Act. & Mon.

Verse 26. *When Iesus therefore saw his mother.*] In the midst of his miseries he thinks of his mother, and takes care for her wel-doing after his decease. Doctor *Tailor* the Martyr, among other things he said to his son at his death, laid this charge upon him: When thy mother is waxed old, forsake her not, but provide for her to thy power, and that she lack nothing: for so will God bless thee, and give thee long life upon earth and prosperity. The *Athenians* punished such with death, as nourished not their aged Parents. And S. *Paul* saith, that to requite parents is good and acceptable before God, 1 *Tim.* 5. 4.

καλὸν, *sc. coram hominibus.* Scult.

Verse 27. *The Disciple took her, &c.*] A precious *depositum*; the house was the better she abode in: yet dare we not deifie her, as the Papists: as neither will we vilifie her, as the Author of the *Female Glory* basely slanders some of us, that we rudely call her *Mall, Gods maid. Os durum!* Our Parents, saith the Heathen, are our Houshold Gods. Honour them we must both in word and deed. That our Saviour here cals her *Woman*, and not *Mother*, was either because he would not add to her grief, who was now

Θεοὶ ἑφέστιοι. *Hierocles.* Luke 2. 35.

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peirced

pierced to the ſoul with that ſword *Simeon* ſpake of; or, leſt he ſhould create her further trouble, if ſhe had been known to be his mother; or, for that, being now in his laſt work, and ready way to heaven, he knew none after the fleſh. *Thomas Wats*, Martyr, ſpake thus at his death to his wife and ſix children. Wife; and my good children; I muſt now depart from you: therefore henceforth, know I you no more, *&c.* But whereas Chriſt commends the care of his mother to his beloved Diſciple, with, *Behold thy mother*, the *Samians* uſed the like ſpeech, when to the richer of the Citizens, the mothers of thoſe who died in the wars, were given to be maintained by them.

2 Cor. 5. Act. & Mon. fol. 1450.

Σὶ τὸν τὴν δίδωμι τὸν μητέρα.

Verſe 28. *That the Scripture might be fulfilled.*] it is a high point of heavenly wiſdom to do our ordinary buſineſs in obedience to Gods command, and with an aim at his glory; to go about our earthly affairs with heavenly mindes, and in ſerving men to ſerve God to taſt God in the creature, and whether we eat or drink, or what ever elſe we do to ſet up God. Every action is a ſtep, either to heaven or hell. The poor ſervant in being faithful to his Maſter, *ſerves the Lord Chriſt*, *Col.* 4. who was more careful here of fulfilling the Scripture, and working out our ſalvation, then of ſatisfying his own moſt vehement thirſt.

1 Cor. 10. 31.

Verſe 29. *Now there was ſet a veſſel full of vinegar.*] Cold comfort: they uſed to give others wine to comfort them: according to *Prov.* 31. 6. and mingled myrrhe with the wine, that might attenuate their blood, and ſo help to diſpatch them: as alſo to cauſe a giddineſs in them, that they might be the leſs ſenſible of their pain. But they dealt much worſe with our Saviour, mingling for him, in mockery, vinegar and gall, to add to his other miſery. This he drank that we might drink of the heavenly *Nepenthes*, that torrent of pleaſure, *Pſal.* 16.

Granum thuris in calice vini.

They might go no further on the preparation day, then three *parſæ*, *i.e.* twelve miles, leſt coming home too late, they might not have leiſure to prepare. *Buxt. Synagog. Iudaica.*

Verſe 30. *It is finiſhed.*] Chriſt would not off the Croſs till all were done, that was here to be done: that which remained being rather a play then a work to him. The conſideration whereof ſhould caſt us into a real extaſie of joy and admiration nothing like that counterfeit extaſie, whereinto *Rondeletius* ſaw a Prieſt at *Rome* to fain himſelf to fall whenever he heard thoſe words of Chriſt, *Conſummatum eſt*, it is finiſhed. But the Phyſitian, obſerving this Counterfeit careful in his fall to lay his head in a ſoft place, he ſuſpected the diſſimulation: and by the threats of a cudgel quickly recovered him.

In Meth. curandi, cap. de catal. p. 98.

Verſe 31. *Becauſe it was the Preparation.*] Their preparation to the Sabbath began at three of the clock in the afternoon. The beſt and wealthieſt of them, even thoſe that had many ſervants, did with their own hands further the preparation: ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire *&c.* Our Anceſtors alſo were wont to give over work on the Saturday, when it rang to even ſong. And uſually as men meaſure to God in preparation, he remeaſureth to them in bleſſing. K. *Edgar* ordained, that Sunday ſhould be ſolemnized in this Land from Saturday nine of the clock, till Munday morning. The Iews before their preparation had their fore-preparation: And before their Sabbath, their fore-ſabbath, their *ſabbatulum ante ſabbatum*. Thoſe of *Tiberias* began the Sabbath ſooner then others: thoſe at *Tſepphore* continued it longer, adding *De profano ad ſacrum*. We are now ſo far from this that we trench upon the holy time & ſay, *When will the Sabbath be over?* yea in too many places Gods ſacred Sabbath is made the voider and dunghill for all refuſe-buſineſſes: As by others, it is made as *Bacchus* his Orgies, with Ales, May-games, *&c.* So that it ſhould be named according to theſe mens obſerving of it, *Damoniacus potius quam Dominicus*, as *Alſted* hath it.

Act. & Mon. παρασκευὴ Mat. 27. 62. προσάββατον. Mark 15. 42. *Ante ſabbathū Vetus eccleſia vigiliam vocabat.* Buxtorf. Alſted. Encycloped.

Verſe 32. *Brake the legs of the firſt.*] The good thief alſo had his legs broke, and his life taken away: though by his repentance he made his croſs a *Iacobs* ladder, whereby Angels deſcended to fetch up his ſoul.

Verſe 33. *And ſaw that he was dead already.*] He took his own time to die: and therefore, *ver.* 31. it is ſaid. *That he bowed his head, and gave up the Ghoſt*; whereas other men bow not the head, till they have given up the ghoſt. He alſo cried with a loud voice and died, which ſhews that he wanted not ſtrength of nature, to have lived longer, if he had liſted.

Verſe 34. *But one of the ſouldiers with a ſpear.*] What an odd conceit is that of the Papiſts, that from the Greek word, λόγχη, have made this ſoldiers name *Longinus*? and to make up the tale, they tell the people, that whereas before he had been blind, by

Notetur turpis Pontificiorum lapſus in Longino, & inſcitia Græcæ linguæ. Carew.

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the anointing of his eyes with the watery blood that came out of Chriſts ſide, he received his ſight, became a Chriſtian, a Martyr, a canonized Saint, and that his reliques were afterwards worſhipped. The lance and nails that tormented Chriſt were graced with an holy day by Pope Innocent the ſixth, and this Elogy, *Ave ferrum triumphale, Intrans pectus tu vitale Cœli pandis oſtia*, &c.

In Deorum numerum relatus ut de Franciſ. Bembus. Hiſt. Ven.

There came out blood and water.] The *pericardium* being pierced, which nature hath filled with water to cool the heat of the heart. Hereto S. *John* alludes, when he ſaith, that *Chriſt came by water and blood*, to teach us, that he juſtifieth none by his merit, but when he ſanctifieth by his Spirit. *Poſſumus etiam hinc aſſeverare ex latere Chriſti fluxiſſe noſtra ſacramenta*, ſaith *Calvin*, We may ſafely ſay that our Sacraments iſſued out of Chriſts ſide.

1 John 5. 6.

Verſe 35. *And he that ſaw it, &c.*] Nothing ſo ſure as ſight. One eye-witneſs is more then ten ear-witneſſes. It is probable that the Apoſtles that were ſo converſant with our Saviour, had their Day-books, wherein they recorded his daily Oracles, and other occurrences, and out of which they compiled the Goſpels.

Plus valet oculatus teſtis unus quam auriti decem. Ex quibus poſtica Hiſtoria Evangelica eſt contexta. Scult. *Annal. ep dicat.*

His record is true] The Goſpel is called the *Teſtimony*, Iſa. 8. 20. becauſe it beareth witneſs to it ſelf. The Law is called light (*Lex, Lux*) becauſe by it ſelf it is ſeen to be of God, as the Sun is ſeen by its own light.

Verſe 36. *Not a bone of him was broken.*] So he appeared to be the true Paſchal Lamb, that was roaſted whole in the fire of his Fathers wrath, to deliver us from the wrath to come. The ſouldiers could not break his legs, becauſe God had otherwiſe ordered it. *Voluntas Dei, neceſſitas rei.*

Verſe 37. *They ſhall look upon him*] This is not a threat, but a promiſe, *Zech* 12. 10. fulfilled *Act.* 2. 37. when *Peters* hearers felt the nails, wherewith they had crucified Chriſt, ſticking faſt in their own hearts, and piercing them with horror.

κατάνυξις.

Verſe 38. *A Diſciple of Jeſus, but ſecretly for fear.*] A Diſciple he was, though a daſtard. Infirmities, if diſclaimed, diſcard us not. *Uzziah* ceaſed not to be a King, when he began to be a leper. *Jehoſhuah* the high-Prieſt, though ill-clothed, yet ſtood before the Angel; Chriſt did not abhor his preſence, nor reject his ſervice. The Church calleth her ſelf *black*, *Cant.* 1. 5. but Chriſt cals her *fair*, *&c.* In Peace-offerings they might offer leavened bread, to ſhew that God will bear with his peoples infirmities.

Zech. 3. 2.

Verſe 39. *And there came alſo* Nicodemus.] Another night-bird; a chieftain in the Eccleſiaſtical State, as *Joſeph* of *Arimathea* (or *Ramath*, *Samuels* country) was in the *Civil*. The faith of theſe two now breaks out, though it had long lain hid, as the Sun under a cloud, as ſeed under a clod: now they manifeſt their love to Chriſt, ſo cruelly handled; as the true mother did hers to her child, when it was to be cut in two.

Verſe 40. *With the ſpices, as the manner of the Jews*] To teſtifie their hope of a reſurrection. In an Apiſh imitation of whom, the Gentiles alſo, though they had no ſuch hope, kept a great ſtir, and made much ado about the decent burial of their dead. *Habent & veſpæ favos, & ſimiæ imitantur homines*, ſaith *Cyprian*.

ἵνα μὴ συκοφαντῶσιν οἱ ἀναστάσεως ἀντίδικοι. *Theod.*

Verſe 41. *A new ſepulchre.*] Fit for him that was the *firſt-born from the dead, the firſt-fruits of them that ſleep.* Beſides elſe it might have been ſaid, that ſome other had riſen, and not he, (ſaith *Theodoret*) as *Mahomet* ſaith, that Chriſt was not crucified, but another for him.

Verſe 42. *Becauſe of the Jews.*] That they might not do ſervile work on the Sabbath, though it were to inter Chriſts body. See *Luke* 23. 56.

Chap. XX.

Verſe 1. *The firſt day of the Week.*]

NOw the Chriſtian Sabbath in honour of Chriſts reſurrection, and therefore called *The Lords day*, *Rev.* 1. 10. as the holy Supper is called *The Lords Supper*, 1 *Cor.* 10. as the Saints are called κυριακὴ Kirk, Church. The title of the 24 *Pſalm* is, *A Pſalm of David.* To this the Greek addeth, *Of the firſt day of the week*, meaning that this Pſalm was wont to be ſung in the Temple every firſt day of the week, which now is the Chriſti-

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ans Sabbaah; and of Christ, his Church and Kingdom, and the entertaining of his Gospel doth this Psalm intreat. Let every one of us keep Sabbath, saith *Ignatius*, in a spiritual maner, rejoycing in the meditation of the law, not in the rest of the body. And in those Primitive times when the Question was asked, *Servasti Dominicum?* Hast thou kept the Lords day? the answer was returned, *Christianus sum, intermittere non possum*: I am a Christian, and may not do otherwise. The Jews gave that honour to their Sabbath, that they named from it all the other days of the week, as the first, second, third day, &c, of the Sabbath, which we from the Heathens (a worse pattern) name Munday, Tuesday, Wednesday, &c. *Ex instituto Mercurii Trismegisti.*

ἐκεῖνος δὲ ἑβδόμην ἡμέραν σαββάτου τουτέστιν παρασκευὴν &c. Ignat. ep 3. ad Magnes

See *Verstegan. Alii numerant, Feria prima, secunda, &c. tia, &c.*

Verse 2. *Then she runneth.*] *Amor addidit alas*, Love is impatient of delaies. Christ cometh leaping over the *Mountains of Bether*, all manner lets and impediments. And the Church, as impatient as he, bids him *Make haste my beloved, and be like to a Ro*, or to a fawn of the Harts, which when it fleeth, looketh behinde it, saith the Chaldee Paraphrast there. She affects not only an union, but an unity with him.

Cant. 2. 17. Cant. 8. 4.

Verse 3. *Peter therefore went forth.*] He despaired not, though he had grievously fallen. The Saints cannot fall so far, but that Gods supporting hand is ever under them They may be dowzed over head and ears in the waters of iniquity, yea, sink twice to the bottom, yet shall rise again and recover; for the Lord puts under his hand; yea, as he that stumbleth, and yet falleth not, gets ground by his stumbling: So it is here.

Verse 4. *So they ran both together.*] But the swifter of foot they were, the slower in faith: for he *that believeth maketh not haste*, Isa. 28. 6. They believed not fully the resurrection: when they heard the news of it, and from the Angels too, they stirred not, but rejected it as a fable. Now that they hear (though but by a woman onely) that the Lords body was removed to another sepulchre (though that were but a rash report, and nothing so) they run amain. Oh the dulness that is found in the best!

Verse 5. *Yet went he not in.*] He durst not: so some fearful are afraid of every step, saying, as *Cæsar* at *Rubicon*, yet we may go back: and as the King of *Navar* told *Beza*, That he would launch no further into the sea, then he might be sure to return safe to the haven.

Pelago se non ita commissurus esset quin quando liberet, pedem referre posset.

Verse 6. *Following him and went in.*] *John* came first, *Peter* entred first: *Soft and fair goes far*: Soft fire makes sweet malt: Leap Christians are not much to be liked; such as quickly step out of profaness into profession. Hot at hand seldom holds out. The stony ground immediately received the seed with joy, and started up suddenly: but the good ground brings forth fruit *with patience* or *tarriance*. Walk deliberately, & ponder the paths of thy feet, as *Solomon* bids. A Christians progress is as the Sun, which shines more and more to the perfect day: and as the Trumpet in Mount *Sion*, *Exod.* 20. which sounded louder and louder, till it was heard all the country over.

εὐθέως. ἐν ὑπομονῇ. Mat. 13. Prov. 4. 26. Prov. 4. 18.

Verse 7. *And the napkin that was about his head*] These grave-cloaths were evidences of our Saviours resurrection, and are therefore mentioned by the Evangelist. But what shift made *Paleottus* Archbishop of *Bonony* for matter, who wrote a great book of the shadow of Christs dead body in the sindon or linnen-cloth, wherein it was wrapped? This book was also commented upon by the Professor of Divinity there. Had not these men little to do? Did they not, as one saith,

Magno conatu magnas nugas agere?
Tenet insanabile multo——Scribendi Cacoethes.

Verse 8. *And he saw and believed.*] *i. e.* He believed his own eyes, that the Lords body was not in the Sepulchre; but, as *Mary Magdalen* had told them, so they misbelieved, that it was taken away to some other place, further from *Calvary*, for honors sake, that he might not lie buried with the wicked. Hence it is that in the next verse it is added, that *as yet they knew not the Scripture.*

Verse 9. *For as yet they knew not the Scripture.*] Which yet was clear enough in this point, *Psal.* 16. 10. & 110. 1. *Isa.* 53. 10, 11. The Resurrection of our Saviour was not obscurely shadowed out in *Adam* waking out of sleep, *Isaac* received after a sort from the dead, *Joseph* drawn out of prison to be Lord of *Egypt*, *Sampson* bearing away the gates of *Gaza*, *David* advanced to the Kingdom, when there was but a step betwixt him and death, *Jonah* preserved in the Whales belly, *&c.*

Verse 10. *Went again to their own home.*] Waiting till God should further enlighten both organ and object, as *Mary* also did, *Luke* 2.

Verse

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Verse 11. *Mary stood at the Sepulchre, weeping.*] Some think it was because she conceived that the Jews had gotten away our Saviours dead body to dishonour it: as the Popish persecutors digged up *Bucers*, and many other good mens bones to burn them. She wept, where she had no such cause; so do too many, women especially, who should do well to keep their tears for better uses, and not wash foul rooms with sweet waters. Needless tears must be unwept again.

Verse 12. *And seeth two Angels.*] Sent for her sake, and the rest, to certifie them of the resurrection. It is their office (and they are glad of it) to comfort and counsel the Saints still, as it were by speaking and doing after a spiritual manner, though we see them not, as she here did. The Philosopher told his friends when they came into his little and low cottage, *The Gods are here with me*: sure it is that God and his Angels are ever with his people, when they are weeping especially.

ἐντεῦθεν γὰρ ἄνθρωποι θεοί.

Verse 13. *Woman, why weepest thou?*] Angels pity humane frailty, still, and secretly suggest comfort. But *Mary* had no such cause to cry, if she had known all, but to rejoyce rather: so hath a Christian, in what condition soever, all things reckoned. Had *Elizabeth* known she should have been Queen, she would not have wisht her self a milk-maid. Saints are *heirs of the kingdom*, saith *James*, heads destinated to the diadem, saith *Tertullian*; what mean they then to be at any time in their dumps?

Iam. 2.

Verse 14. *She turned her self back.*] As not able to abide the brightness of those glorious Angels any longer. To the Gardiner therefore she addresseth her self for further direction. See what a happiness it is to be taught by the ministry of men, like our selves, and to have Angels about us, but invisible.

Verse 15. *Woman, why weepest thou? whom seekest thou?*] Where the Angels left, the Lord begins. God hath for our sakes taken the preaching of the Gospel from the Angels, and given it to Ministers, who have thenceforth also changed names: for Ministers are called *Angels*, Rev. 2. 1. and Angels, *Ministers*, Heb. 1 14.

Verse 16. *Jesus saith unto her*, Mary.] Christ is neerest to such, as with *Mary* cannot see him for their tears, if with her, in humility they seek after him. He cals her but by her name, and she acknowledgeth him. The ear, we say, is first up in a morning: and nothing so soon awakes us, as to be called by our names. How easily can Christ call up our drousie hearts, when he pleaseth: and (when we are even turned away from him, as *Mary* here was) make us reciprocate and cry *Rabboni? Mary!* saith Christ; *Master!* saith *Mary*; and presently she claspes about his feet, having her heart as neer to his heart, as her hands were to his feet. What a meeting of love (saith a Divine hereupon) will there be between the new glorified Saint, and the glorious Redeemer?

Verse 17. *Touch me not, &c.*] She had caught him by the feet (as the *Shunamite* did *Elisha*, as the *Shulamite* did her Spouse) and there she would have held him longer, out of inconsiderate zeal: but that he takes her off this corporal conceit, that she may learn to live by faith, and not by sense: to be drawn after him to heaven, whither he was now ascending, and to go tell his brethren what she had seen and heard.

Mat. 28. 2. Cant. 3. 4.

Ne morare, sed ad perturbatos discipulos accurre & quod vidisti renuncia, Pet. Martyr

Verse 18. Mary Magdalen *came and told*] She had told them and troubled them before with a conceit that they had (but to what end, or whether, she knew not) removed the Lords body: fitly therefore is she sent to assure them of the resurrection. And though loth to depart, yet she bridles her affections, though never so impetuous, and brings them to be wholly at Christs beck and check.

Verse 19. *When the doors, &c. for fear of the Jews*] The sheep had been scattered, but now were by the great Shepherd recollected (according to the promise, *Zech.* 13. 7. *I will turn my hand upon the little ones*) yet sensible of their late fright, they shew some trepidation. Afterwards, when the Spirit came down upon them, they not only set open the doors, but preached Christ boldly in the Temple, without dread of danger. So did *Basil*: when the Emperor threatned him with bonds, banishment, *&c.* he wisht him to affright babies with such bugbears, his life might be taken away, but not his faith: his head, but not his crown. So *Luther*, at first so fearful and faint-hearted, that in the year 1518. he wrote thus to Pope *Leo* the tenth: I lay my self prostrate at your Holiness feet, together with all that I am, and have: quicken me, kill me, call me, recall me, approve me, reprove me, I shall acknowledge your voice to be the very voice of Christ, ruling and speaking in you, *&c.* Yet afterwards he took more courage, witness among many

Puerilla terriculamenta proponenda. Vivifica, occide voca, revoca, approba, reproba, vocem tuam vocem Christi in te præsidentis & loquentis agnoscam.

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many other things, that brave answer of his to one that told him, that both the Pope & the Emperor had threatned his ruine, *Contemptus est à me Romanus & favor & furor*. And when *Spalatinus* had sent unto him, to enquire whether he would go to *Worms*, & appear in the Gospels cause, if *Cæsar* summoned him? Go, said he, I am resolved to go, though I were sure to encounter so many devils there as are tiles upon the houses. *Omnia de me præsumas præter fugam & palinodiam. Fugere nolo, multò minus recantare.* Luth. *Epist.*

Verse 20. *He shewed unto them his hands*, &c.] For their further confirmation: so he doth unto us every time we come to his table. But oh, how should our hearts long to look for ever upon the humane nature of Christ, clothed with an exuberancy of glory, at the right hand of his heavenly Father? And to consider that every vein in that blessed body bled, to bring us to heaven? *Augustin* was wont to wish that he might have the happiness to see these three things, *Romam in flore, Paulum in ore, & Christum in corpore*, But I should take venerable *Bedes* part rather, and say with him; *Anima mea desiderat Christum regem meum videre in decore suo*: Let me see my King Christ in his heavenly beauty.

Verse 21. *Then said Jesus to them again, Peace*] The common salutation amongst the Jews (the Turks at this day salute in like sort, *Salaum aleek*; the reply is, *Aleek salaum*, that is, Peace be unto you) This our Saviour purposely redoubleth, to perswade them of pardon for their late shameful defection from him, and their backwardness to believe his resurrection. Sin is soon committed, but not so easily remitted: or, if in heaven, yet not in our own consciences, till which there is little comfort. Christ, to confirm them, is pleased again to imploy them, and to count them faithful, putting them again into the ministery. A calling not more honourable then comfortable: the very trust that God commits to a man therein, seals up love and favour to him. *Blunts* voyage into *Levant*. 1 Tim. 1. 13.

Verse 22. *He breatheth on them, and saith, &c.*] Otherwise, who had been sufficient for these things? The Ministry is a burden to be trembled at by the Angels themselves, saith *Chrysostom*. Father *Latimer* when at the coming in of the six Articles, he, to keep a good conscience, resigned up his Bishoprick, putting off his rochet, he suddenly gave a skip in the floor for joy, feeling his shoulders so light, and being discharged, as he said, of such an heavy burden. Now the Spirit where he is bestowed by Christ, heaves at one end (as S. *Pauls* word imports) and takes off the brunt of the business from us. He oyls our wheels, and makes us drive merrily. He helps our infirmities, edgeth our spirits, steeleth our faces, filleth us with matter, furnisheth us with words, doth all our work for us. When I first came into this City (said *Calvin* upon his death-bed, in his speech to his fellow Ministers) I found all out of frame, & met with many malicious Opposites. But our Lord Christ so settled and strengthened me, who by nature (to speak truth) am easily daunted, *ut nullis illorum conatibus cesserim*, that I stoutly withstood them. *Onus ipsis* [illegible] *Angelis* [illegible] *metuendum*. Act. [illegible] *Est magnum, ut ait* Calenus Melch. Ad. *in vita* Calv.

Verse 23. *Whosoevers sins ye remit, &c.*] Remission of sin is the chief benefit of the Gospel: And for the Creed (which is the sum of the Gospel) all the former Articles are perfected in that of *Remission of sins*: and all the following Articles are effects of it. Now none can remit sins, but God; to speak properly: Papists tell us of one that could remove mountains: but to remit sins is peculiar to God alone. Man may remit the trespass, but God only the transgression. Howbeit Ministers may, and in some cases must *declare unto man his righteousness*; pronounce in Christs name, the truly penitent, righteous in Gods sight, by Christs righteousness freely imputed, and given unto them. They must also retain, by the same authority, and binde upon impenitent sinners (so continuing) their sins to destruction, *Having in a readiness to revenge all disobedience*. This we may do, as Ministers, and more we claim not. Rhem. *Test.* Iob 33. 23. 2 Cor. 10. 6.

Verse 24. *But* Thomas *one of the twelve.*] A man cannot be wilfully absent from the publike Assemblies but once, without great danger and damage. *Thomas* was absent perhaps about some weighty cause. It may be he lurkt and lay close for fear of the Jews: or it may be he was providing, and setling his own private affairs, now his Master was slain: but what ever the cause was, the effect was grievous; he was wofully hardened.

Verse 25. *I will not believe*,] Ah wilful *Thomas* (quoth Mr. *Bradford* Martyr) *I will not*, saith he: so adding to his incredulity, obstinacy. But yet Christ appeared unto him, and would not lose him, &c. Sermon of repent. 56.

Verse 26. *The doors being shut.*] Although it be said, that when Christ came to his Disciples,

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Act. & Mon. fol. 1536.

Diſciples, the doors were ſhut, yet have I as much to prove that the doors opened at his coming, as ye to prove that he came through the door, ſaid *Robert Smith*, Martyr, to the Doctour that diſputed with him.

Verſe 27. *Then ſaith he to* Thomas] Who was not excommunicated by the reſt, but gently born with, till Chriſt ſhould cure him. Neither did he forſake their meetings, though he believed not their relation. It is good to ſtand in Chriſts way, to be found at the foddering place, *Cant.* 1. 8. But ſome, like ſpiritual vagabonds, as *Cain*, excommunicate themſelves from Gods preſence, in the uſe of the means: we may write, *Lord have mercy upon ſuch*, as utterly deplored.

ἡ πίστις ἰδιοποιεῖται τὸ Θεῖον. *Chryſoſt.*

Verſe 28. *My Lord, and my God.*] This is true faith indeed, that individuates God, and appropriates him to it ſelf. Were it not for this poſſeſſive (*Mine*) the devil might ſay the Creed to as good purpoſe as we. He believes there is a God and a Chriſt: but that which torments him, is, he can ſay (*My*) to never an Article of the faith.

Verſe 29. *Bleſſed are they that have not ſeen.*] We ſee Chriſt in the fleſh by the eyes of the Apoſtles; like as the *Iſraelites* ſaw *Canaan* by the eyes of the Spies: and this is ſufficient unto faith, as the Evangeliſt ſheweth in the next verſes.

Verſe 30. *And many other ſigns, &c.*] If *Cicero* could ſay of *Socrates* (whoſe words *Plato* had recorded) and could requeſt the like of his Readers, concerning *Lucius Craſſus*, that they would imagine much more good of them, then they found written; how much more might S. *John* do the ſame concerning Chriſt?

De orat. l. 3.

Verſe 31. *Theſe things are written.*] He ſpeaks this of the writ of the other three Evangeliſts alſo. *Matthew* wrote his Goſpel eight years after Chriſt. *Mark* ten, *Luke* fifteen, and *John* fourty two, in the days of *Trajan*. He died in the 101. year of his own age.

Chap. XXI.

Verſe 1. *After theſe things Jeſus ſhewed himſelf.*]

SOme have been of opinion that this Chapter was not written by *John* (becauſe he concluded his hiſtory in the end of the laſt chapter) but added by ſome other, as the laſt chapter of *Deuteronomy* was to *Moſes* his writings. Theſe ſhould have obſerved, that in the former chapter thoſe arguments only are ſet down by the Evangeliſt, that fell out at *Jeruſalem* for the manifeſtation of Chriſts reſurrection: as in this chapter, thoſe, whereby he approved the truth of his reſurrection in *Galilee* alſo, according to his promiſe, *Mat.* 26. 32. that they might believe and remember that Jeſus Chriſt of the ſeed of *David* was verily raiſed from the dead according to the Goſpel: this being a doctrine of greateſt conſequence and comfort, 1 Cor. 15. 5 &c. *Peter* thought himſelf ſufficiently aſſured of it, and therefore ſaid, I go a fiſhing; but he was deceived, and needed further confirmation.

2 Tim. 2. 8.

Verſe 2. *There were met together Simon,* &c.] When good and Godly men meet, when chaſt and honeſt people aſſemble together, it is not to be called to a *faction*, but a *Court* rather, ſaith *Tertullian*. Thoſe are a faction, that conſpire againſt good men: The ſociety of ſuch is like the ſlime and filth that is congealed, where many toads and other vermine joyn together. God dwels in the Aſſembly of Saints: ſhall we, like Stoicks ſtie up our ſelves, and not daily run into their company? He that comes, when ointments and ſweet ſpices are ſtirring, doth carry away ſome of the ſweet ſavour, though he think not of it: ſo here, See *Prov.* 13. 10.

Cum boni, cum probi coeunt, cũ pii, cum caſti congregantur, non eſt factio dicenda ſed curia, & è contrario illis nomen factionis accommodandum, &c. Tert. *Apol. adver. gent. c. 39.*

Verſe 3. *I go a fiſhing,* &c.] Being not yet employed in the publike Miniſtery, he would not be idle, and that he might not be chargeable to the Church. This life is in *Iſaiah* called, *The life of our hands*, becauſe it to be maintained by the labour of our hands. We are to *earn* ere we *eat*, 2 *Theſ.* 3.

Res age tutus eris. Ovid.

And that night they caught nothing.] Labour we never ſo hard, unleſs God bleſs it, and ſtop that hole in the bottom of the bag, *Hag.* 1. 1. thoſe ſecret iſſues and drains of expence, at which mens eſtates run out, we ſhall be forced to ſay with *Severus* the Emperor, *Omnia fui, & nihil profuit.*

Spartian.

Verſe

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Verſe 4. *But When the morning*] Mourning laſteth but till morning. *Flebile principium melior fortuna ſequetur*, ſaid Q. *Elizabeth*, when ſhe was to be ſent to the Tower. Pſal. 30. 5. *Ovid.*

Verſe 5. *Children, have ye any meat?*] This he ſaith as ſeeming to be ſome houſkeeper, who paſſing by fiſhermen, cals to them, as willing to buy their fiſh for the uſe of his family. *Galeacius Caracciolus*, that noble Marqueſs of *Vico* (that left all for Chriſt, preferring the bleſſing of God before the worlds warm Sun) would go into the market at *Geneva* and cater for his houſhold; grieving for nothing more, then that he had not wherewithall to keep a better houſe, for the relief of the poor: And in that reſpect only, he wiſhed himſelf as great a man at *Geneva*, as he was in *Italy*. His life by *Crafhaw.*

Verſe 6. *Caſt the net on the right ſide, &c.*] This counſel he gives as a ſtranger, who haply might ſee a confluence of fiſh there, being on the ſhore, which they in the ſhip ſaw not. They obey him therefore, as content to loſe one labour more, if it muſt be ſo: they knew not what another draught might produce. It is good to be doing in Gods way: ſooner or later ſucceſs will enſue. Binde not the Lord to a day, wake not my Beloved, till he pleaſe: he will pay us for all our pains and patience. Conſider but our 1. diſtance, 2. dependance, and we will wait.

Verſe 7. *Therefore that Diſciple, &c.*] Now they ſee the cauſe why, till then, they caught nothing, was, that they might the better know him to be the Lord. God will one day let us ſee, that he in *very faithfulneſs afflicts us*: and that however it ſeem ſo for a ſeaſon, it is not in vain to have ſought his face. *John* knew not our Saviour by ſight here, but by the multitude of fiſhes that came to hand by his direction. The *Rochellers* might eaſily ſee as much, when they were miraculouſly relieved by that ſhoal of ſhel-fiſh caſt upon their ſhore in a ſtrait ſiege, whereby their City was miraculouſly preſerved. Acts & Mon.

Verſe 8. *And the other Diſciples came, &c.*] They came all to Chriſt, but *Peter* ſooner: he caſt away all care of his fiſh, having the Lord to go to. It is beſt to be firſt & forwardeſt in a good matter; not only to make a ſhift to get to heaven, but to have an *abundant entrance* thereinto, to come bravely into the haven, by *adding one grace to another*, as *Peter* hath it. It is a low and unworthy ſtrain in ſome (ſaith *One*) to labour after no more grace then will keep life and ſoul together, that is, ſoul and hell aſunder. But that man for heaven, and heaven for him, that ſets up for his mark, *The reſurrection of the dead*, Phil. 3. 11. that is, by a metonymie of the ſubject for the adjunct, that perfection of holineſs that accompanieth the ſtate of the reſurrection. *Paul* was *Inſatiabilis Dei cultor*, ſaith *Chryſoſtom.* 2 Pet. 1. 2, 11.

Verſe 9 *And fiſh laid thereon, and bread.*] A feaſt of Chriſts own providing; to aſſure them that they ſhould never want neceſſaries: ſuperfluities they may want without prejudice. Nature is content with a little, Grace with leſs. *Luther* dined oft with an herring, *Junius* with an egg; as knowing, that they were not to live to eat, but eat to live. Ill doth it become a ſervant of the Higheſt, to be a ſlave to his palate. *Epicurus dum palato quid ſit optimum judicat, cœli palatium non ſuſpexit*, ſaith *Ennius.*

Verſe 10. *Which ye have now caught.*] He ſaith not, which I have cauſed you to catch. God is pleaſed to ſay, for our encouragement, that we do ſuch and ſuch good works, when it is he that doth all our works, in us and for us. *Certum eſt nos facere quod facimus, ſed ille facit ut faciamus*, The bowls of the Candleſtick had no oyl, but that which dropped from the olive branches. *Aug.*

Verſe 11. *Yet was not the net broke.*] When God will bleſs a man, all ſecond cauſes ſhall co-operate and contribute their help. As when he will croſs us, the ſtrongeſt ſinew in the arms of fleſh ſhall crack, our likelieſt projects miſcarry: he will curſe our bleſſings, blaſt our proceedings, as King *John* confeſſed, *Ever ſince I was aſſoyled, and ſubject to the ſea of Rome, I never proſpered.* *Otto*, one of the Popes *Muſcipulatores*, Mice-catchers, as the ſtory calls them, ſent hither by *Gregory* the Ninth, after three years raking together of money by moſt deteſtable arts, at laſt departing hence, he left not ſo much money in the Kingdom, as he either carried with him, or ſent to *Rome* before him. Such notable fiſhers are *Peters* pretended ſucceſſours: all is fiſh with them, that comes to net. *Poſtquam Deo reconciliatus me ac mea regna (prob dolor) Rom. ſubjeci eccleſiæ, nulla mihi proſpera, ſed omnia contraria advenerunt.* Joh. Rex.

Verſe 12. *None of the Diſciples durſt ask him.*] They were aſhamed to move further Queſtion in that that was to them all ſo evident. Neither yet may we imagine that they ſate ſilent all dinner while in their Maſters preſence, as Monks and Turks uſe to do; but *Turcæ perpetuum ſilentium terrent, ut muti.* Cuſp. *de Cæſario. p.* 475.

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that although they were abaſhed to ask him who he was, yet they both asked and anſwered many other more profitable Queſtions. Our Saviour never came to any mans table, but he beſprinkled the diſhes with the ſalt of ſavoury diſcourſe; So ſhould we, but ſo (alas) we do not. *Plato* and *Xenophon* thought it fit and profitable, that mens ſpeeches at meals, ſhould be written. And if Chriſtians ſhould ſo do, what kind of books would they be?

Verſe 13. *Taketh bread and giveth them.*] As his manner was before his death, and with his uſual form of *Grace before meat* by the which thoſe two, that had his company to *Emaus*, knew him. Thoſe that receive not the *creatures with thanksgiving*, are worſe then Heathens. The Greek word for a *dinner* comes of another word that ſignifieth *prayers*, which they uſually premiſed to their repaſts. *Heſiod* gives this precept, Eat not of a diſh that hath not firſt been offered in ſacrifice. An elegant and pious precept, ſaith *Melanchthon*, drawn no doubt from the holy Patriarchs. The people would not taſte of their good chear, till *Samuel* had bleſſed it. And *Moſes* bade them *Eat and drink before the Lord.* Mine oxen and fatlings are prepared, ſaith that King, *Mat.* 22. 4. It is in the orginal, *are ſacrificed.* So was *Nebuchadnezzars* good chear, which therefore *Daniel* would not taſte of.

Luke 24. 35. 1 Tim. 4. 4. Αριστον ἀπὸ τῶν ἀρῶν à precibus quas præmittebant. Μηδ ἀπὸ χυ. τροπόδων ἀνεπιῤῥήκτων ἀνόλουλα ἔδεται 1 Sam. 9. 13 τεθυμένα.

Verſe 14. *This is now the third time, &c.*] *Adam* died, and we hear no more of him: not ſo the ſecond *Adam*. *If a man die, ſhall he live again?* Job 14. 14. Not till the general reſurrection ſurely. Many devices there are in the minds of ſome, that there ſhall be a firſt reſurrection of the Martyrs only, and that they ſhall raign on earth a thouſand years *Alſted* ſaith, this thouſand years ſhall begin in the year 1694. But theſe, ſaith a Divine, are but the miſtakes of ſome high expreſſions in Scripture; which deſcribe the judgements poured out upon Gods enemies in making a way to the Jews converſion by the pattern of the laſt judgement.

Iohnſt *de nat.* Conſtant. *Cotton* upon the 7. vials.

Verſe 15. *Loveſt thou me more then theſe?*] As thou haſt not ſpared to profeſs and promiſe (for when the reſt ſaid nothing, *Peter* ſaid he would lay down his life for him) and as thou now pretendeſt, by caſting thy ſelf into the ſea, to come firſt to me.

Thou knoweſt that I love thee.] Being asked of the meaſure, he only anſwereth of the truth, *q. d.* for the quantity I can ſay little, but for the truth I dare affirm. The upright are perfect in Gods account. And *Peter* had now turned his crowing into crying.

Feed my Lambs.] Theſe were his firſt care. The Syriack addeth, לי *li, mihi*, feed *them for me.* And *Druſius* reckons this amongſt the Eaſtern Apothegms, *Quicquid agas, propter Deum agas.* Whatſoever thou doſt, do it for Gods ſake. *Propter te Domine, propter te*, was a godly mans Motto, it ſhould be every Miniſters eſpecially.

Verſe 16 *Feed my ſheep*] That is, *Supremum in Eccleſia Dominium tibi aſſere.* Lord it over the Church, ſaith *Baronius. Regio more impera*, Raign as a King, ſaith *Bellarmine.* Chriſt on the contrary ſaith, *The Kings of nations exerciſe dominion over them, but ye ſhall not do ſo.* And *Peter* himſelf ſaith to his fellow Elders, *Feed the flock of God, not as lording it over Gods heritage, &c.* Indeed ποιμαίνω here uſed, ſometimes ſignifies to govern (uſually to feed) but βόσκω, the other word twice uſed here in this text, always ſignifies to feed. But they catch at government, let go feeding It is as rare a thing to hear a biſhop preach amongſt them, ſaid D^r *Baſſinet*, as to ſee an Aſs flee. *Fiſco potius apud multos conſulitur quam Chriſto: attonſioni potius gregis quam attentioni.*

1 Pet. 5. 2, 3. *Epiſc.* Winton.

Verſe 17. *Jeſus ſaith unto him the third time.*] To confirm him doubtleſs againſt the conſciouſneſs of his three-fold denial, and to re-authorize him in his Apoſtleſhip.

Loveſt thou me?] A Miniſter had need have his heart inflamed with a moſt ardent affection to Chriſt: for elſe he will never ſuffer that hardſhip devour thoſe difficulties, and get over all thoſe impediments that he is ſure to be encombred with. The Miniſtery, believe it, is not an idle-mans occupation: he muſt preach the word, be inſtant in ſeaſon, out of ſeaſon, &c. Cry *in the throat, (Clamare ut Stentora vincat) lift up his voice like a trumpet*, ſpeak till he ſpet forth his lungs, and yet to no more purpoſe many times, then *Beda* did when he preached to an heap of ſtones. Now this he will never do, *unleſs the love of Chriſt conſtrain him*, 2 *Cor.* 5. 14. with 1 *Cor.* 16. 22.

Pſal. 58. 1.

Peter *was grieved.*] Either in remembrance of his former falſe play: or elſe, as thinking our Saviour ſomewhat diſtruſted his fidelity; or elſe ſurely, he was as much to blame to be grieved, as *David* was to be angry, when God had made a breach upon *Uzzah.*

2 Sam. 6. 8.

Feed my ſheep] My ſheep with golden fleeces, with precious ſouls: every ſoul being more

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more worth then a world, as our Saviour reckons it, who only went to the price of it Can that be wholsome meat then that is sawced with the blood of souls? Will it not be bitterness in the end? Mat. 16. 16.

Verse 18. *Another shall gird thee*] That is, cord thee, manacle and pinion thee, carry thee prisoner whether thou wouldst not. *Peter* would, and he would not suffer. Every new man is two men, hath two contrary principles in him, flesh and spirit. *The spirit is willing, the flesh weak* and wayward. This made the Martyrs many of them, chide themselves, and crave prayers of others. B. *Ridly* said to the Smith, as he was knocking in the staple, Good fellow, knock it in hard, for the flesh will have its course. So, *Rawlins White*, Martyr, going to the stake, and meeting with his wife and children, the sudden sight of them so pierced his heart, that the very tears trickled down his cheeks. But he soon after, as though he had misliked this infirmity of his flesh, began to be as it were angry with himself, insomuch that in striking his breast with his hand, he used these words, Ah flesh staiest thou me so? Wouldst thou fain prevail? Well, I tell thee, do what thou canst, thou shalt not, by Gods grace, have the victory. So *Latimer* in a letter to B. *Ridley*, Pray for me, I say: pray for me I say; for I am sometimes so fearful that I would creep into a Mouse-hole; sometimes God doth visit me again with his comforts: so he cometh and goeth, to teach me to feel and know mine infirmity. Act. & Mon. fol. 1605. ibid. 1413. ibid 1563.

Verse 19 *By what death he should glorifie God.*] Martyrdom is the lowest subjection that can be to God but the highest honour. *Verè magnus est Deus Christianorum*, The God of the Christians is a great God indeed, said one *Calocerius* a Heathen, beholding the patient sufferings of the Primitive Martyrs. *Justin Martyr* confesseth of himself, that seeing the piety of Christians in their lives, and their patience in death, he gathered that that was the truth that they so constantly professed and sealed up with their blood. And of one *Adrianus* it is reported, that seeing the Martyrs suffer such grievous things, he asked the cause? One of them named that text, *Eye hath not seen, nor ear heard, &c.* The naming of which words, and seeing of such sufferings, so converted him, that afterwards he became a Martyr. To account Christ precious as a tree of life, though we be fastened to him as to a stake to be burned at, this is the greatest honour we can do him upon earth. This is to magnifie Christ, as *Paul* did, *Phil.* 1. 20. to follow Christ close at heels, as *Peter* did here, who also had the manner of his death foretold him, 2 *Pet.* 1. 14. As had likewise Bishop *Hooper*, when he had given him for his Arms, a Lamb in a fiery bush, and the Sun-beams from heaven descending down upon the Lamb, rightly purporting by what death he should glorifie God. Act. & Mon. fol. 366.

Verse 20. *Then* Peter *turning about.*] *Peter*, though restored and resettled in his Apostleship, is not without his infirmities. They that are cured of a phrensie, are not without their mad tricks sometimes No pomgranate so sound, but hath one rotten kernel in it. No book so well printed, but hath some *Errata's*. *David* saw so many in himself, that he cries out *Who can understand the errors of his life, ah purge me, &c.* they that dream of perfections here, suffer a merry madness. *Quisq; aliquid fatuitatis habet adjunctum.* Melanct. Psal. 19.

Verse 21. *And what shall this man do?*] When *Peter* considered that *John* was dearly beloved, and yet not alike forewarned of suffering death, as himself was, he began to doubt whether Christ spake this of love to him or not. Nothing is more ordinary with us, then to question Gods affection, when we are in affliction: to conceive hard things of God, and heavy things of our selves, as if no children, because chastized. Whereas we should learn to look through the anger of Gods corrections, to the sweetness of his loving countenance, as by a rain-bow we see the beautiful Image of the Suns light in the midst of a dark and watersh cloud. See my *Love-Tokens*, *Doct.* 2. *Use* 1.

Verse 22 *If I will that he tarry.*] *Si eum volo manere.* This the vulgar corruptly reads, *Sic eum volo manere. Ambrose, Austin, Bede, Lyra, Rupert, &c.* retain this reading *Trapezuntius* defends it, *Bessarion* opposeth it, the Greek text refutes it. Yet is the vulgar translation so extolled and idolized by the Papists, that if the Originals differ from it any where, they must be corrected by it, and not it by the Originals. *Sed Hebræi bibunt fontes, Græci rivos, Latini paludes*, saith *Reuchlin.*

Verse 23. *Among the brethren.*] So are all Christians. *Sanctior est copula cordis quam corporis.*

That that Disciple should not die.] Some to this day deny that he is dead. *Beza* tels us

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us of a certain Impoſtor in his remembrance, that gave out at *Paris* that he was *John* the Evangeliſt: and was afterward burnt at *Tholouſe*. Some have fabled, that after he had commanded his grave to be made, and had laid himſelf down in it, the next day it was found empty, & he rapt up alive into paradiſe, whence he ſhall come together with *Enoch* and *Elias* at the laſt day to confound Antichriſt, *O quantum eſt in rebus inane!* It is not for us to *follow cunningly deviſed fables*, 2 *Pet.* 1.16. but to attend to that ſure word of truth, as unto a light ſhining, &c. *v.* 19. accounting every particle of it precious, ſith the change of one letter may breed ſo much error, and cauſe ſo much contention.

Muſcul. *in loc.*

Verſe 24. *This is the Diſciple.*] Not the *Doctor*, the *Maſter*, as *Magiſtri noſtri Pariſienſes*. So the *Sorboniſts* will needs be ſtiled. The School-men have their *Doctor Angelicus*, *Doctor Seraphicus*, *Doctor reſolutiſſimus*: So *Bacon* the *Carmelite* was called, becauſe he would endure no gueſſing or maybe's. The *Italian* Friers, as they encreaſe in their ſuppoſed holineſs, ſo they proceed in their titles, from *Padre Benedicto*, to *Padre Angelo*, then *Archangelo*, *Cherubino*, and laſtly, *Cerephino*, which is the top of perfection. Our *Evangeliſt* delights not in any of theſe ſwelling titles. He doth not ſo much as name himſelf in all this work of his, takes no other ſtile then the beloved Diſciple, makes no more of himſelf then a witneſs to the truth, a recorder of what he had heard and ſeen. The proud perſon ſpeaks *great ſwelling words of vanity*; he loves uppermoſt rooms, and to be called *Rabbi Rabbi*, to be cried up and pointed at for a nonſuch. I hear, ſaith *Tertullian* (ſpeaking of the Pope, who then began to peep out) that there is a Decree publiſhed in peremptory terms. *Pontifex ſcilicet Maximus, Epiſcopus, epiſcoporum, &c.* ever hated the pride of that *Roman* Church, ſaith *Baſil.* Ambition, like the Crocodile groweth while it liveth; like the Ivy, which riſing at the feet, will over-peer the higheſt wall: Or, like the Mary-gold (a flower of no good ſmell) which opens and ſhuts with the Sun. Humility, on the contrary, is like the Lilly, ſaith *Bernard*, or Violet, which grows low to the ground, hangs the head downward, and hides it ſelf with its own leaves. It prefers the *Euge* of conſcience, before the *Hic eſt* of the world: and were it not that its fragrant ſmell betrays it to the obſervation of others, would chuſe to live and die in its well contenting ſecrecy.

Præf. in 1. *ſent.*

Sands his Survey, &c.

2 Per. 2 18. Mat. 23. 6.

Odi faſtum illius eccleſiæ. Hunc ὀρθὸν λογὸν appellare ſolitus eſt.

Verſe 25. *I ſuppoſe that even the world it ſelf, &c.*] *Nec Chriſtus, nec cœlum patitur hyperbolen*, ſaith one. In ſpeaking of Chriſt or his Kingdom, a man can hardly hyperbolize. Much had Saint *John* ſaid of our Saviour, yet nothing to what he might have ſaid. All that ever he did was divine, and deſerved to be chronicled. That commendation that *Paterculus* falſely gives to *Scipio*, that he never in all his life did, ſpoke, or thought any thing, but what was praiſe-worthy, is true only of Chriſt. That which the Eccleſiaſtical Hiſtory relates of *Brennus*, that he was never ſeen or heard by any to ſwear, lie, or be raſhly angry to ſpeak or do any thing that beſeemed not Gods ſervant, is a praiſe proper to Chriſt, even as he was man. But, conſider him as God, and then that of *Gratian* the Emperour is true in his Epiſtle to S. *Ambroſe*, We ſpeak of God, not ſo much as we ought, but ſo much as we can. *Nemo ſapientiam Dei immenſam in omnem eternitatem exhauriet.* He is indeed like the pool *Polycritus* writes of, which in compaſs, at the firſt, ſcarce ſeemed to exceed the bredth of a ſhield; but if any went in it to waſh, it extended it ſelf more and more. *Tantum recedit, quantum capitur*, ſaith *Nazianzen.* When therefore the Apoſtle ſaith, *That the world it ſelf could not contain the books that ſhould be written, Hoc non vult*, ſaith *Auguſtine, de mole librorum, nec de locali capacitate, ſed quod Spiritus ſanctus noſtri habuerit rationem, & ea ſelegerit conſcribenda, quæ in hac infirmitate credentes capere poſſint.*

Nihil in vita niſi laudandum aut fecit, aut dixit aut ſenſit, Velleius. Sozom. *l.* 6. *c.* 28.

Loquimur de Deo, non quantum debemus, ſed quantum poſſumus

Citat. *ab Ariſt. de mirabil. auſc.*

A

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FINIS

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A COMMENTARY OR EXPOSITION Upon the ACTS of the Apostles.

CHAP. I.

Verse 1. *Of all that Jesus began*, &c.]

IF *Hen. Stephanus* could say of *Laertius*, that he wrote the lives of the Philosophers *aureo libello illo* in that golden book of his: And (as another hath it) *opere utilissimo, & auro contrà non charo*: How much better may the same be said of the Holy Evangelists setting forth the Oracles and Miracles of Christ and his Apostles? If *Julius Scaliger* thought twelves verses in *Lucan* better then the whole *German* Empire, what high thoughts ought we to have of these divine Records? In the Monastery at *Ratisbon* is a new Testament written all in letters of gold, saith *Melanchon*, who saw it. Gold was not good enough for such a purpose. *Vos. de Hist. Grec l. 2. c. 13.* *Ioh. Manl. loc. com.*

Verse 2. *Had given commandments*] As the Churches Lawgiver, *Isa.* 33. 22. 1 *Cor.* 11. 23.

Verse 3. *Speaking of the things*] Those that are leaving the world, should leave wholesome counsel to those that survive them.

Verse 4 *Wait for the promise*] And put it in suit by their daily prayers, *Luke* 11. 13.

Verse 5. *Shall be baptized*] See *Mat.* 3. 11.

Verse 6. *Restore again*] They dreamt of a distribution of honours and offices here on earth, as in the days of *David* and *Solomon*.

Verse 7. *It is not for you*] This key God carries under his own Girdle.

Verse 8. *After that the holy Ghost is come upon you*] *Montanus* the *Heresiarch* wickedly

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Beza *in loc.* edly affirmed, that, next unto the Apoſtles, this Scripture was fulfilled upon him and his curtezan *Philumena*. Prodigious blaſphemy! And *ejuſdem farinæ* a loaf of the ſame leaven it is, that the Turks believe, that when Chriſt ſaid, that *although he departed, he would ſend the Comforter*, it was added in the text, *And that ſhall be Mahomet*: but that the Chriſtians in malice toward them, have razed it out.

Abbots *his* Geog. 149.

Verſe 9. *And a cloud*] Look not therefore for revelations from heaven (ſaith an Interpreter) but ſearch the Scriptures, for thoſe are they that teſtifie of Chriſt.

Aret.

Verſe 10. *Looked ſtedfaſtly*] Or intently; wiſhtly, as taken with that ſweet ſight. See the Note on *Mat.* 28. 7.

ἀτενίζοντες.

Verſe 11. *Shall ſo come*] *De tempore nec gry*, not a word of the time when, in anſwer to that over-curious queſtion Verſe 6. *Solomons* temple was finiſhed in the year of the world 3000. whether Chriſts ſhall be conſummated in 3000. more, I have not to ſay.

Verſe 12. *From the mount*] Neer unto which he had been apprehended, *viz.* at *Bethany*, and from whence he had thus triumphantly aſcended up on high, leading captivity captive, &c. *Eph.* 4. 8. and making an open ſhew of his conquered enemies, as a publike ſpectacle of ſcorn and deriſion. *Col.* 2. 15. In which reſpect, how well might this Mount *Olivet* have received that name of *Nicatorium*, which *Alexander* the Great gave to a certain Mountain not far from *Arbela*. as a conſtant trophy of that famous victory, that he there gat over *Darius*, with whom he fought for the Empire of the world.

παραδείγματι.

Νικητήριον ὄρος. *Strabo.*

Verſe 13. *They went into an upper room*] As moſt remote from company, and ſo fitteſt for Gods ſervice. In *Madrid* it is a cuſtome, that except ſome compoſition be made, all the upper rooms of their dwellings belong to the king. Let the ſpirits of our minds be reſerved for God.

ὦον *ſuperior pars domus Spartanorum lingua*, Euſtath. *Heyl. Geog.* p 59.

Verſe 14. *With the women*.] Who might make maſculine prayers, having eyes *like the pools in* Heſhbon, *Cant.* 7 4.

Zeph 4. 23.

Verſe 15. *The number of names*] *Nominum, id eſt, hominum*, or of the cheiftains that were fit to act in the election.

Verſe 16. *Brethren*] Not underlings, as Popiſh Biſhops, who muſt ſay *Placet* to that which in the Popes name is propoſed to them.

Verſe 18. *And all his bowels guſht out*] Becauſe he had no bowels of compaſſion toward his Maſter, he burſt in the midſt with a huge crack, (as the word ſignifieth) by a ſingular judgement of God. So *Foxford*, Chancellour to the Biſhop of *London*, a cruel perſecutor in *Henry* the Eighths time, died ſuddenly in his Chair; his belly being burſt, and his guts falling out before him. So *Arius* voiding out his bowels, ſent his ſoul as an harbinger to the devil to provide room for his body. *Papias* (that ancient Millenary, ſcholar to Saint *John*) tels us, that *Judas* having hanged himſelf, the rope broke, and he lived ſome time after, and was cruſht to death by the fall of a cart that was to paſs by him: But this is a meer fiction of his, and it gives us cauſe to credit *Euſebius*, who ſaith that this *Papias*, though much reverenced for opinion of his holineſs and learning, yet was *homo ingenii pertenuis*, a ſlender-witted man.

ἐλάκησε.

Act. & Mon. *fol.* 962.

In Traditionibus quas vocant Apoſtolicis.

Euſeb. *Hiſt.*

Verſe 19. *In their proper tongue.*] i. e. In the Seriack tongue: for the Jews in the Babyloniſh captivity, loſt their language.

Verſe 20. *In the book of Pſalms*] That common Magazine of wholeſome leſſons, as *Baſil* hath it.

κοινὸν ταμεῖον ὠφελίμων διδαγμάτων.

Verſe 21. *Wherefore of theſe*] To make up the breach again: like as the crowned Saints fill up the room in heaven of the Apoſtate Angels.

Verſe 22. *Muſt one be ordained*] To anſwer the ancient Types.

Verſe 23. Joſeph *called* Barſabas] The Centuriſts think that this *Joſeph Barſabas* was the ſame with that *Joſes* called *Barnabas* afterwards by the Apoſtles, *Acts* 4. 36. This *Joſeph* ſeeing it was Gods mind not to make choice of him now to ſucceed *Judas* in the Apoſtleſhip, was content with a lower condition: therefore afterwards God called him to that height and honourable office of an Apoſtle.

Verſe 24. *Which knoweſt the hearts*] *Thales Mileſius, qui ſapientiſſimus inter ſeptem fuiſſe creditur, interrogatus num lateret Deos injuſte agens? reſpondit, Ne cogitans quidem.* *Thales* being asked whether evil deeds are hidden from God? anſwered; No, nor evil thoughts neither.

Verſe 25. *Go to his own place*] A place of his own providing: and that he had purchaſed

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chaſed with, that wages of wickedneſs, *verſ.* 18. *Bellarmine* tels us of a deſperate advocate in the court of Rome, who being exhorted on his death-bed to make his peace with God, made this ſpeech to him: Lord, I have a word to ſay to thee, nor for my ſelf, but for my wife and children: *Ego enim propero ad inferos, neque eſt ut aliquid pro me agas:* For I am haſting to hell, neither is there any thing that I would beg of thee in my own behalf. And this he ſpake, ſaith *Bellarmine* (who was by the while, as boldly and without fear, as if he had been but to take his journey onely to ſome neer neighbouring Village. Bellarm. *de arte moriendi*, *l.* 2. *cap.* 10.

Verſe 26. *They gave forth their lot*] Either into the boſom, *Prov.* 16. 23. or lap, or pot, or ſome other veſſel in uſe for that purpoſe.

Chap. II.

Verſe 1. *And when the day of Pentecoſt.*]

THis feaſt was inſtituted in remembrance of the Law delivered to *Moſes* in the Mount, fifty days after their departure out of *Ægypt*. Anſwerably whereunto the holy Ghoſt (and Gods love thereby *Rom.* 5. 5.) is ſent out and ſhed abroad the fiftieth day after that Chriſt our paſſeover was ſacrificed for us. 1 Cor. 5. 7.

Verſe 2. *As of a ruſhing mighty wind*] *Neſcit tarda molimina gratia Spiritus ſancti*, ſaith *Ambroſe*. The Spirit of God is a ſpirit of power. 2 *Tim.* 1. 7.

Verſe 3. *Cloven tongues*] Teaching them both ὀρθοτομεῖν to divide the word aright, and alſo ὀρθοποδεῖν, as ſome will have it; their tongues being cloven, as their feet were intoes, teaching them too to foot it aright. *Diodorus Siculus* tels us of a certain Iland beyond *Arabia*, the Inhabitants whereof have cloven tongues ſo that therewith they can alter their ſpeech at their pleaſure, imitate the tunes of divers birds, and (which is more ſtrange) they can perfectly ſpeak to two perſons and to two purpoſes at once; to one with one part of their tongue, and to another with the other part; *Sed fides ſit penes Authorem*; believe it, who will. Diod. *Sic. Antiq. l.* 3.

Verſe 4. *As the Spirit gave them utterance*] ἀποφθέγγεσθαι to utter divine Apothegms, grave and gracious ſentences, or rather oracles; thoſe *Magnalia Dei*, verſ. 11. *Mirabilia legu*, Pſal. 119. 18. (See 2 *Pet.* 1. 21.) *cedro digna & Cerite cerâ.* Horat.

And they were all filled With the holy Ghoſt] And ſo gifted for their offices and employments in the Church. The Heathens tell us that *Heſiod* being filled with a ſudden inſpiration by the *Muſes*, became of a ſordid neat heard a moſt skilful Poet. And *Tully* ſaith, No man ever grew famous *ſine aliquo afflatu divino*, without ſome inbreathing from one high.

Verſe 5. *And there Were dwelling, &c.*] Even in *Jeruſalem* (for their ancient Idolatries, and latter unthankfulneſs) there be not to be found at this time an hundred houſholds of the Jews. Breerwoods enquiries.

Verſe 6. *Were confounded*] Or troubled, tranſported, amazed and amuſed, as ver. 7. συνεχύθη. Martial.

Verſe 7. *Galileans*] —— *craſſoque ſub aere nati.*

Verſe 8. *Every man in our own tongue*] *Cleopatra* was ſo skilful in the Eaſtern tongues that ſhe could readily anſwer the Ethiopian, Hebrew, Arabian, Syrian, Median, Parthian, Embaſſadors that came unto her; turning and tuning her tongue with eaſe (as an inſtrument of many ſtrings, ſaith *Plutarch*) to what dialect ſoever ſhe liſted. ὥσπερ ὄργανον πολύχορδον.

Verſe 9. *Parthians and Medes, &c.*] Thoſe ſtrangers of the diſperſion. 1 *Pet.* 1. 1.

Verſe 10 *Proſelytes*] *Jethro* was the firſt Proſelyte to the Jewiſh Church, that we read of in Scripture.

Verſe 12. *The wonderful works*] The Magnifical Majeſtical things of God: they praiſed him according to his excellent greatneſs. Pſal. 150. 2.

What meaneth this?] Gr. *What will this be*, or *come too?* And here began their converſion. Let none *deſpiſe the day of ſmall things*: God put little thoughts into *Ahaſhuereſh* his head, but for great purpoſes. The word fals oft upon men ears *as the ſound of many waters* at firſt, working wonder onely. Next, *as the voice of thunder*, working fear alſo, as it did on theſe here, *verſ.* 37. Laſtly, as *the harmony of harpers*, filling the heart πῦ ἂν θέλοι τοῦτο εἶναι. Zach. 4. Eſth. 6.

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heart with peace and joy through believing, as One obſerveth from *Revelations* 14.

Verſe 13. *Others mocking, ſaid, Theſe men, &c.*] χλευάζοντες *contumeliouſly cavilling*, as thoſe Epicures at *Athens* did, *Acts* 17. 32. And that Mocker, Doctor *Morgan*, who being ſet to examine Mr. *Philpot* Martyr, asked him, How know you that you have the ſpirit of God? *Philpot* anſwered; By the Faith of Chriſt which is in me. Ah, by Faith, do you ſo, (quoth *Morgan*)? I ween it be the ſpirit of the Buttery, which your fellows have had, that have been burned before you, who were drunk before they went to their death, and I ween went drunk unto it. *Philpot* replyed: It appeareth by your communication, that you are better acquainted with the ſpirit the of Buttery, then with the ſpirit of God. Thou haſt the ſpirit of Illuſion, and Sophiſtry, which is not able to countervail the ſpirit of truth. And God, I tell thee, ſhall rain fire and brimſtone upon ſuch ſcorners of his Word, and blaſphemers of his people as thou art, &c.

Act. & Mon. vol. 1653.

Verſe 14. *But* Peter *ſtanding up*] Buckling cloſe to them, and not ſuffering them to carry it away ſo: *Conſtantem & præſentem Petri animum declarat.* Beza.

ſta Petrus conſiſtens.

Verſe 15. *Seeing it is but the third hour*] This was then an argument more then probable. Now men are grown ſuch husbands, as that by that time they will return their ſtocks, and have their brains crowing before day.

Mr. Harris.

Verſe 16. *But this is that*] Thus the old Teſtament is fulfilled in the New.

Verſe 17. *In the laſt days*] God keeps his beſt till laſt. Not ſo the Devil.

I will pour out of my ſpirit upon all fleſh] The beſt thing upon the baſeſt. Oh wonderful goodneſs!

Verſe 18. *And on mine handmaids*] Souls have no Sexes. *Gal.* 3. 28.

Verſe 19. *Wonders in heaven*] See *Joel.* 3. 15. *Mat.* 24. 29. *Mar.* 13. 24. *Luke* 21. 25.

Verſe 20. *The Sun ſhall be turned*] He ſeems to ſet forth the great troubles of the world under the Goſpel.

Verſe 21. *Shall be ſaved.*] Therefore to be able to pray is better then to be able to propheſie. *Mat.* 7. 22.

Verſe 22. *A man*] From *Adam*, but not by *Adam*.

Verſe 23. *And by wicked hands, &c.*] *Facinus vincire civem Romanum*, ſaith the Oratour. It was much (may we ſay) for the Son of God to be bound, more to be beaten, moſt of all to be ſlain. *Quid dicam in crucem tolli? &c.*

Cicero in Ver.

Verſe 24. *It was not poſſible*] For he was Life eſſential, and therefore ſwallowed up *Death in victory.* 1 *Cor.* 15. 54.

Him being delivered by the determinate counſel of God] *Quod dum devitatur impletur*, ſaith *Gregory*. The wickeds intenſed rage carries on Gods decree againſt their wils; For whiles they ſit backward to his command, they row forward to his decree; *dum ſua cuique Deus fit dira libido.*

Verſe 25. *Be moved*] Toſſed as a ſhip by tempeſt.

Verſe 26. *My tongue*] Heb. *My glory.* With the tongue bleſs we God. *Jam.* 3. 9. which is the beſt way of ennobling it.

Verſe 27. *My ſoul in hell*] That is, My body in the grave. So *Rev.* 20. 13. Death and Hell. *i. e.* the grave, are caſt into the burning lake. To the three degrees of our Saviours humiliation, are anſwerable the three degrees of his exaltation; To his Death, his Reſurrection: to his Burial, his Aſcenſion: to his abode a while in the grave, his ſitting at the right hand of his heavenly Father.

Verſe 28. *Thou haſt made known*] *i. e.* Thou giveſt me experience, or thou haſt made me partaker of.

Verſe 29. *His ſepulchre is with us*] Repaired, likely, when the City was rebuilt. See *Mat.* 23. 29.

Verſe 30. *Out of the fruit of his loyns*] That is out of the Virgin *Mary*: the ſon of whoſe *ſecundines* Chriſt was, being hewen without hands out of that Mountain. *Dan.* 2. 45.

Mat. 16. 1.

Verſe 31. *Neither his fleſh*] It was a pious error in thoſe good women that embalmed his body to preſerve it from corruption.

Verſe 32. *Hath God raiſed up*] *Adam* died, and we hear no more of him; but the ſecond *Adam* roſe, and reigneth for ever.

Verſe 33. *Exalted*] See the note in *verſ.* 27.

Verſe 34. *Is not aſcended*] *viz.* Bodily, and to ſit at Gods right hand as King of the Church: thats Chriſts Royalty.

Verſe

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Verse 35. *Thy footstool*] They that will not bend shall break: Christ will fetch in his Rebels, and set his feet of fine brass on the necks of them. *Rev.* 1. 15.

Verse 36. *Lord and Christ*; *Messiah* the Prince. *Dan.* 9. 25.

Verse 37. *They were pricked*] Punctually pricked and pierced. They felt the Nails wherewith they had crucified Christ, sticking fast in their own hearts, as so many sharp daggers, or stings of Scorpions. 2 *Cor.* 12. 7. Sin is set forth by a word that signifieth the head of a bearded arrow sticking in the flesh. After that *Socrates* was put to death at *Athens*, *Aristophanes* rehearsed a Tragedy of his concerning *Palamedes*, who had been executed by the *Grecians* long before, at the siege of *Troy*. In this Tragedy were these Verses,

Ye have slain, ye have slain of Greeks the very best,
(Ay me) that never any did resist.

The people at the hearing of these lines were so moved that they presently fell upon the authors of *Socrates* his death, and drew them forth to punishment. Oh that we could be as nimble to apprehend, and be avenged upon our sins, the cause of Christs death, &c.

κατεύγησαν. σκόλοψ. Ἐκτάνετε ἐκτάνετε ἄριστον τῶν Ἑλλήνων, Τὸν οὐδὲν ἦρ᾽ ἀνδρὸς βλαπτα.

Verse 38. Peter *said unto them, Repent*] Belike then they had not yet repented, for all they were pricked at heart. Nay, *Peter* prescribes it for a remedy; which taxeth their folly that take the disease for the remedy and are over forward to minister comfort or ere men have sorrowed after God, and to a transmentation. The *English* are not sick soon enough (saith One) and they are well again too soon. Tis true of their minds, as well as of their bodies: *Curret ergo pœnitentia tua, ne præcurrat sententia*: and let our fasts be according to an old Canon, which defines their continuance *usque dum stellæ in cœlo appareant*, till stars be seen in the sky. It is not for men to scarse up their wounds, till they are throughly searched: nor to get out of the furnace of Mortification, till their hearts melt, as *Josiahs* did, and fall asunder in their bosomes, like drops of water. *Pœnitency and pain* are words of one derivation, and very near of kin. Never was any wound cured without sensible pain: never any sin healed without soaking sorrow. Let none dream of a delicacy in the ways of God: nor hope for sound comfort, till they have throughly repented. The Hebrews, as they express *sin* and *punishment* by the same word, so do they *Repentance* and *Comfort*.

μεταροήσατε. יהם

Verse 39. *Even as many*] The Devil sweeps all (of maturity) that are not called, as out of the Covenant.

Verse 40. *With many words did he testifie*] In Gods name, for his sake, and by his authority, as *Paul* charged *Timothy* 2 *Tim.* 2. 14. and as *Bradford* bespake his friend; I beseech you, I pray you, I desire you, I crave at your hands with all my very heart. I ask of you with hand, pen, tongue, and mind: in Christ, through Christ, for Christ: for his name, blood, mercy, power, and truths sake, that you admit no doubting of Gods final mercies toward you, howsoever you feel your self, &c.

διεμαρτύρετο. Acts & Mon. fol. 1490.

Verse 41. *Were baptized*] They gave up their names to Christ, and took his mark upon them.

Verse 42. *Doctrine and fellowship*] So the *Philippians*, *Chap.* 1. 5. See the Note.

Verse 43. *Fear came upon*] The enemies were over-awed, and durst not mute, or attempt against the Church.

Verse 44. *Were together*] There is a special tye to constancy in the communion of Saints, and community of supplies.

And had all things common] This was voluntary, not necessary. *Non fuit præceptum, sed susceptum*, saith *Piscator*.

Verse 45. *And sold*] So *Tyrus* when once converted, *Isa.* 23. 17, 18.

Verse 46. *Breaking bread*] Friendly feeding together, and (after their love-feasts) celebrating the Lords Supper every Lords-day at least: Whence it was anciently called *Panis Hebdomadarius*. That of *George Tankerfield*, a Martyr in Queen *Maries* days, was singular and extraordinary. For when the hour drew on that he should suffer, he called for a pint of Malmsie and a loaf, that he might eat and drink that in remembrance of Christs Death and Passion, because he could not have it ministred unto him by others, in such manner as Christ commanded. And then he kneeled down, making his confession to the Lord, with all which were in the chamber with him. And after that he had prayed to the Lord, and had read the Institution of the holy Supper by the Lord Jesus, out of the Evangelists, and out of Saint *Paul* he said; O Lord, thou knowest, I do not this

Mos erat convesci & convivari & celebrare cœnam Dom. Tertul.

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this to derogate authority from any man, or in contempt of those which are thy Ministers; but onely because I cannot have it ministred according to thy Word. And when he had so spoken, he received it with thanksgiving, &c.

Verse 47. *Such as should be saved*] Heirs of the Kingdom, *Iam.* 2. Head destinated to the Diadem, saith *Tertullian.*

Chap. III.

Verse 1. *At the hour of prayer.*]

THe Jews had their *stata precibus tempora*, set hours of prayer: See *Psal.* 55. 17. *Dan* 6. 10. *Act.* 10. 3. 30.

Verse 2. *To ask alms*] This ought not to have been suffered: *Deut.* 15. There might not be a begger in Israel. But all was out of order, at it useth to be among a people nigh to destruction.

Verse 3. *Asked an Alms*] The Dutch beggers ask not, but look pitifully.

Verse 4. *Look on us*] Together with this word there went forth a power; as *Luke* 5. 17.

Verse 5. *Expecting*] God was better to him then his expectation. God presseth kindness upon his suitors, and heapeth it upon them, as *Naaman* upon *Gehezi*, 2 *King.* 5.

Verse 6. *Silver and gold have I none*] The new elected Pope in his solemn Lateran Procession, must take Copper out of his Chamberlains lap, and scatter it among the people, saying, *Gold and silver have I none.* When as *Petrarch* writeth that when Pope *John* 22. dyed, his heirs found in his treasury 250. tuns of Gold. And when Pope *Boniface* the eighth was taken, and plundred by *Philip* the Fair, King of *France*, there was more store of Treasure carried out of his palace, then all the Kings of the earth could shew again, saith the Historian. Every Pope hath the sign of the Cross on his Pantofle shining gloriously with Pearls and precious stones *ut plenis faucibus crucem Christi derideat*, saith mine Author in derision of Christs cross.

D. Halls *Epist.* Petrarch. Heidelfield.

Verse 7. *His feet and anclebones*] *The Lord raiseth them that are crooked*, but (as a further favour, and far better then that former) *he loveth the righteous*, *Psal.* 146. 8. as he did this Cripple, whom he healed on the inside also.

Verse 8. *Into the Temple*] There to hang up his crutches, as it were.

Walking and leaping] Weak Christians are commonly most affectionate: as this cripple when first cured leaped for joy.

Verse 9. *Praising God*] Not the Apostles. We may pay the Messenger, but return thanks chiefly to the Sender.

Verse 10. *And they knew*] There could be therefore no collusion.

Verse 11 *Held* Peter *and* John] Fearing perhaps lest if he should lose them, he should lose his limbs again. So that demoniack, *Mark.* 5. 18.

Verse 12. *Why look ye*] We are ready to pay our rent to a wrong Landlord.

Verse 13. *Denyed him*] Crying out, We have no King but *Cæsar*, *Joh.* 19.

Verse 14 *But ye denied*] This he again beats upon, and drives home to the head.

Verse 15. *And killed*] Wherein they were but our work-men, *Zech.* 12. 10.

Verse 16. *And his Name*] That is Christ himself, as Gods name is oft put for Gods self.

Verse 17. *I wot that through ignorance*] *Peter* excuseth not their fact, but thus far forth mitigateth it, that it was not the sin against the holy Ghost, which can never be forgiven. This must be carefully cautioned, and the weak informed that they despair not. This irremissible sin, is wilful blaspheming of God, and the work of his Spirit, out of revenge, *Heb.* 10. 29. A will to crucifie Christ again.

Verse 18. *By the mouth of all his Prophets*] All the Prophets spake but with one mouth: such a sweet concent, and happy harmony there is in all their writings, as if done by one onely.

Verse 19. *Repent and be converted*] The first word comprehendeth Contrition and Confession. The second, Faith and Reformation. The first, Repentance *for* sin: The second,

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second, Repentance *from* sin. *Da pœnitentiam, & postea indulgentiam*, said dying *Fulgentius*.

Verse 20. *Preached unto you*] Or handed to you, or put into your hands. προχειρισμένον.

Verse 21. *Whom the Heavens must receive until, &c.*] Note this against the Ubiquitaries: whose error was first broached by *Gerson*, about the time of the Council of *Constance*. Afterwards, defended at *Paris* by *Jacobus Faber Stapulensis*, *An. Dom.* 1524. who was therefore banished the next yeer out of *France*. But *Luther* brought it into *Germany*, *Brentius* tickled for it, and *Smidelinus* obtruded it upon many even against their wills; and was therefore called the Apostle of the Ubiquity. The Author of the Practice of Piety thus distinguisheth. *Secundum esse naturale Christus non est ubique, secundum esse personale Christus est ubique*, even the body of Christ. It was objected as an Heresie against *Thomas Man*, Martyr, that he had affirmed, That the Father of Heaven was the Altar, and the second Person the Sacrament: and that upon the Ascension day, the Sacrament ascended upon the Altar, and there abideth still. But what an audacious heretick is he that writes of the *Mortality of the soul*, to interpret this place thus, *The Heavens must contain him*, that is, he *must be in the Sun*: for he holds that there is no heaven, till the Resurrection? *Scultet. Annal.* *Pract. of Piety p. 15.* *Act. and Mon. fol. 746.*

Until the times of restitution] This *Plato* hammered at in his great Revolution; when, after many thousands of yeers all things shall be again *statu quo prius*, as they were at first.

Verse 22. *Like unto me*] 1. A man, as I am. 2. A Prophet, and more then a Prophet, the Arch-prophet, to whom *Moses* must vail bonnet

Verse 23. *Shall be destroyed*] As it justly befell the refractory Jews; wrath came upon them to the utmost. 1 *Thes.* 2. 16.

Verse 24. *All the Prophets*] The Prophet *Isaiah* especially, who speaks more like an Evangelist then a Prophet, and is therefore called the *Evangelical Prophet*. *Hierom.*

Verse 25. *Ye are the children*] Here he comforts them, being now cast down.

Verse 26. *To bless you*] *Ephes.* 1. 3.

Chap. IV.

Verse. 1. *The Captain of the Temple*]

The Jews had a band of Garrison-Souldiers deputed for the service and safety of the Temple. *Mat.* 27. 65. These Forces had many officers. *Luke* 22. 4. and one Chieftain, here called their Captain: As in their wars with the Romans afterwards, *Eleazar* the son of *Ananias* the High-Priest was in this office; a bold and proud youth, as *Josephus* describeth him. στρατηγὸς.

Verse 2. *Being grieved*] Being sick of the Devils disease, as *Moab* was, *Num.* 22. 3, 4. *fretting and vexing* at Gods *Israel*, and eating up their own hearts, because they could not tear out theirs.

Verse 3. *Put them in hold*] In the Sergeants-ward, not in the gaol or dungeon. τήρησιν. God doth by degrees inure his to suffer hardship *Pauciores* (saith *Cajeto* in an Epistle to the brethren of *Basilea*) *vobiscum perimuntur, quod ità Domino visum est, ut stabiliantur seu lenibus pluviis, & sementis mollioribus plantula in arbores maximas proditura.* God tempteth not his above what they are able, 1 *Cor.* 10. 13. *Plin.*

Verse 4. *And the number*] A goodly increase. The Lilly is said to be increased by its own juyce that flows from it. So the Church.

Verse 5. *On the morrow*] Malice is restless. *Stephen Gardiner* would not sit down to dinner till he had heard of the Bishops burnt at *Oxford*. *Act. & Mon. fol. 1622.*

Verse 6. *And Annas*] The same old man, still no changeling, ὁ παλαι γύνη as it was said of *Helena*.

Verse 7. *By what power*] Gods? or the Devils? in Gods name, or by the black art?

Verse 8. *Filled with the holy Ghost*] *i. e.* with wisdom and fortitude, according to Christs promise, *Mat.* 10. 19. 20. *Luke* 21. 15. See the Notes there.

Verse 9. *If we this day be examined of the good deed*] *q. d.* Evil times we must needs say they

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they are, when good deeds and evil are dangerous alike; when to cure or to kill, is equally criminal. *Should I not visit for these things, saith the Lord,* &c? *Bede* said of the ancient *Britains*, immediately before their destruction by the *Saxons*, that they were come to that height of wickedness, as to cast an *odium* upon pious and profitable persons, *tanquam in adversarios*, as if they had been publike enemies, not fit to be endured

Verse 10. *Be it known unto you all*] Here was spiritual mettle, steeling the soul against whatsoever opposition. When a mans strength would fall loose, the spirit hems him about, comprehends and keeps him together, *Acts* 20. 22. and makes him more then a man: as it did the Apostles here, and afterwards *Athanasius*, *Luther* and others, *qui totius orbis impetum sustinuerunt*, who stood out against a world of Adversaries.

Tertul. Verse 11. *You builders*] Such you should be, and profess to be, *sed ad ficatis in Gehennam*, ye build backward.

Verse 12. *For there is no other name*] We have no co-saviour, we need no other Master of Requests in Heaven, but Christ. Say we of Popish Saints and Mediators, as that Heathen did, *Contemno minutulos istos deos modo Jovem propitium habeam. William Tracy* Esq. in *Hen.* the eighths time, made it in his Will, That he would have no funeral pomp at his burial, that he passed not upon a Mass, that he trusted in God onely, and hoped by him to be saved, and not by any Saint, &c *Herenton* his body was taken up and burnt, as an Heretick, *Anno* 1532. Some Schoolmen (saith *Acosta*) promise salvation without the knowledge of Christ And *Aleid.* telleth us, that at the Council of *Trent*, the salvation of Heathens by the sole strength of Nature without Christ, was much talked of. And *Venator* the Arminian saith, I deny this Proposition, No man can be saved that is not set into Christ by a lively faith. The Divines of *Colen* set forth a Book *De salute Aristotelis*. And *Erasmus* (whether in jest or earnest I know not) useth this Letany, *Vix possum me continere quin dicam* Sancte Socrates *ora pro nobis*. But if any do seriously fancy any other way to salvation besides Christ, that proverb mentioned by *Aristotle* in his *Meteorology*, is verified of him, *viz.* καὶ ᾧ ἑαυτὸν ἔλκει, ὡς ὁ κακὸς νέφος, he is a wicked and wretched miscreant.

A. & Mon. fol. 953.

Erasm *in Praefac. ad Tusc. Cic. quaestiones.*

Verse 13. *Unlearned and ignorant men*] *Indoctos elegit Christus & idiotas, sed oculavit in prudentes: simulque dona dedit & ministeria.* The primitive persecutors slighted the Christians for a company of bard illiterate fellows: and therefore they used to paint the God of the Christians with an Asses head, and a book in his hand, saith *Tertullian*, to signifie, That though they pretended learning, yet they were silly and gnorant people Bishop *Jewel* in his Sermon upon *Luke* 11. 15. cites this out of *Tertullian*, and applyes it to his times. Do not our Adversaries the like, saith he against all that profess the Gospel? Oh say they, Who are those that favour this way? None but Shoomakers, Taylors, Weavers, and such as never were at the University. These are the Bishops own words. Bishop *White* said in open Court, some few years since, That the Puritans were all a company of Blockheads. The Jesuites say the same of all the Protestants; and that the Empire of learning is within their dominion onely. But have they not pickt up the best of their crums under our tables? and have not our English Fugitives exceeded all their fellow-Jesuites, in shew of wit and learning?

Penes se esse literarium imperium Eudæm. *in* Casaub.

Verse 14. *They could say nothing*] The Arabian Interpreter adds, *Ut authoritas exterentur in eos*, That they might punish them. They were cleerly convinced, and yet ran away with the bit between their teeth, they would hold their own howsoever, lest they should be taxed of lightness

Verse 15. *They conferred*] *Sic festucam quaerentes unde oculos sibi eruant*, as *Bernard* hath it. They sought straws to put out their own eyes withall.

Verse 16. *A notable miracle*] A signal sign that all the Countrey rang of.

Verse 17. *That they speak henceforth to none*] They must cut out their tongues then, for as new wine, they must vent or burst. When *Valens* the *Arrian* Emperor threatned *Basil* with banishment, torment, death, &c. Let him fright babies, said he, with such bug-bears, and not me. He may take away my life, But not my love to the Truth.

Verse 18. *Command them not to speak at all*] So in the year of grace 494. *Anastasius* the Emperor persecuted those that would not obey an Edict of his, That no man should commend or condemn the Council of *Chalcedon*. So *Heraclius* commanded that none should say, That there was either one or two Wils in our Saviour Christ. So, the Jesuites not long since set forth an Edict at *Dola*, that none should speak of God, either in good sort, or in bad.

Alsted. *Chron.*

Heyl. *Geogr.*

Verse

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Verse 19. *Whether it be right, &c.*] This was a principle held very fast by the Heathens. *Antigona* in *Sophocles* saith, *Magis obtemperandum est Diis apud quos diutius manendum erit, quam hominibus, quibuscum admodum brevi tempore vivendum est.* Better obey God with whom we must ever live, then men with whom we have but a while to continue. And *Euripides* saith well: Should we not obey the commands of Princes? *Non, si impia, injusta, & male imperata sint*: No, if they command evil things. And in *Iphigenia, Obediemus, inquit, Atridis honesta mandantibus: sin vero inhonesta mandabunt, non obediemus.* *In Phœnissis.*

Verse 20. *For we cannot but speak*] As *Crœsus* his dumb son did for his father. Strong affections if they find no vent, the heart will cleave; as the waters undermine when they cannot overflow. Ἀνέφξε μὲν κτείνε τὸν Κροῖσον.

Verse 21. *Finding nothing how*] With what face they could do any thing against them, though their fingers even itched to be doing something. *Bucer* so carried himself here in *England*, that neither his friends could sufficiently praise, nor his foes find any fault with him. And for *Luther*, *Non leve præjudicium est*, said *Erasmus*, *tantam esse morum integritatem, ut nec hostes reperiant quod calumnientur.* His life is so unblameable that his greatest enemies cannot blemish him. Act. & Mon.

Because of the people] Those that are most terrible to others, are not without their terrors. *Dionysius* the tyrant durst not be be barbed but by his own daughters. *Masinissa* King of *Numidia*, committed the guard of his body to dogs; which he could sooner trust, then men, whom he had by his cruelty displeased and provoked.

Verse 22. *Above fourty years old*] An old cripple, therefore the greater miracle: so it is to convert an old sinner (that is habituated and long accustomed to evil courses) from the error of his way: sith it is true of many others as well as of *Flemmings*, that *quo magis senescunt, eò magis stulteſcunt*, they grow crooked and aged with good opinions of themselves without cause; and can seldom or never be set straight again. Erasm. *Moriæ Enc.*

Verse 23. *And being let go*] For there was no hope of altering them. *The Heavens shall sooner fall then I will renounce my religion*, said One Martyr. And if *I had as many lives to lay down as I have hairs upon mine head, I would lose them every one rather then change my mind*, said another. This courage in Christians the persecutors counted obstinacy: but they knew not the power of the Spirit, nor the *as triplex circa pectus*, the privy armour of proof that the Saints have about their hearts. Act. & Mon.

Verse 24. *Lord*] Master Controuler, Thou that madest and managest all things. Pitch upon fit attributes of God in prayer. Δέσποτα.

Verse 25. *The Heathen rage*] Or. *make a stir.* The devil being cast out of heaven makes ado, so do unruly spirits led by him.

Verse 26. *Gathered together*] *Heb.* Took counsel together. They plot and plow mischief to the Church: but all in vain, *Psal.* 37. 12. *Job* 4. 8.

Verse 27. *Both* Herod *and* Pontius Pilate, *&c.*] So of old, *Psal.* 2. 1, 2. *&c.* & *Psal.* 83. 5, 6, 7. So a late against *Luther*, the Emperour, the Pope, the Kings of *Spain*, *France*, *England*, *Hungary*, which two last wrote against him, as did also *Eckius*, *Roffensis*, *Cajetan*, Sir *Tho. Moor*, *Johannes Faber*, *Cochlæus*, *Catharinus*, *Pighius*, *Summo conatu acerrimo desiderio, non vulgari doctrinâ* (as an Author saith) with all eager desire, utmost endeavour, and extraordinary learning: But what said He to all this? *Agant quicquid possunt Henrici, Episcopi, atque adeo Turca, & ipse Satan: nos filii sumus regni*, &c. Let the *Henries*, the Bishops, the Turk, and the devil himself do what they can, we are the children of the Kingdom, worshipping and waiting for that Saviour, whom they and such as they spit upon and crucifie. *Præter vitam hanc miſellam, Satanas & mundus eripere nobis nihil potest. At vivit & in sempiternum regnat Christus*, &c. with many like golden sentences, which a man would fetch upon his knees (saith a Reverend man) *from Rome or Jerusalem.* Patei med. hist. prof. Mr. Samuel Clark in his Lives, tom. 1. pag. 92. Greg.

Verse 28. *For to do whatsoever, &c.*] *Divinum consilium dum devitatur, impletur. Humana sapientia dum reluctatur, comprehenditur.*

Verse 29. *Behold their threatnings*] The Church fares the better for the menaces and blasphemies of their enemies. *Quo magis illi furunt, eo amplius procedo*, saith *Luther*.

Verse 30. *And that signs and wonders*] *Etiamsi rumpantur adversarii, & toti inferi in rabiem ebulliant*, saith *Calvin* here: though earth and hell both burst with envy.

Verse 31. *The place was shaken*] So God testified to his Church that he shook them,

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as men do young trees, to ſettle them, *Hag.* 2.7. God ſhaketh all Nations not to ruine, but to refine them: as by rotting he refineth our dead bodies, *Phil.* 3.21.

Tertul. Verſe 32. *Were of one heart*] *In primitiva Eccleſia*, ſaith one, *Chriſtiani animo animaque inter ſe miſcebantur, & omnia præter uxores, indiſcreta habebant. Sed fraternitas omnis hodiè extincta eſt, & unanimitas primitiva non tantum diminuta* (*de quo* Cypria-
Paric. Iun. in Not ad Clem. nus *ſuis temporibus queritur*) *ſed è medio penitus ſublata eſſe videtur.* One ancient Greek copy hath theſe words added to the ordinary reading, Neither was there any
Beza ex Beda. controverſie at all amongſt them.

Verſe 33. *Great grace was upon them all*] Dropped down, as it were, upon them from heaven. God it is that faſhioneth mens opinions, and maketh them think well of us. He gave *Solomon* honour as well as wiſdom. And of him it was, that whatſoever *David* did, pleaſed the people. *Paul* goes to God for acceptance of his ſervice, which yet was the bringing of alms. And ſuch are uſually very welcome.

Verſe 34. *Neither was there any*] This got them ſo much favour among all. Heathens acknowledged that there was no ſuch love as among Chriſtians.

Verſe 35. *According as he had need*] The diſtribution was done with diſcretion. See *Pſal.* 112.5. King *Edward* the Sixth moved thereto by a Sermon of Biſhop *Ridley*, gave Chriſts-Hoſpital, the Savoy, and Bridewel for the uſe of the poor 1 by impoten-
Speeds *Chron.* cy; 2 by caſualty; 3 by ill-husbandry; with ſingular diſcretion. Doctor *Taylor* Martyr
Act. & Mon. took the ableſt of his pariſhioners once a fortnight to the Almeshouſe, and among other poor men, that had many children or were ſick, to ſee what they lacked in meat, drink, bedding, or any other neceſſaries, and procured a ſupply for them.

Verſe 36. *Sirnamed* Barnabas] See the Note on *Chap.* 1.23. with *Phil.* 7.

Verſe 37. *At the Apoſtles feet*] As the fitteſt place. Do we tread upon the minerals, and cannot we contemn them?

Chap. V.

Verſe 1. *With* Sapphira *his wife*]

HEr name ſignifieth Beautiful, or Specious. She might be ſo on the outſide, as thoſe apples of *Sodom*, the Egyptian temples or Jewiſh ſepulchres: but her heart was rotten, and not right with God. Hypocrites are called *Vipers* (*Mat.* 3.7.) which are outwardly ſpecious, inwardly poyſonous. The Swan is white in feathers, but of a black skin: and was therefore reputed unclean, and unmeet for ſacrifice.

Verſe 2. *And kept back part*] Interverted, purloyned, nimm'd it away. Here was
ἐνοσφίσατο. a concurrence of hypocriſie, ſacriledge, diffidence, and ambition: for he would be thought as good as the beſt, and therefore laid that he brought at the Apoſtles feet, &c. Hypocrites ſhall be uncaſed: No goat in a ſheepskin ſhall ſteal on Chriſts right hand at the laſt day.

Verſe 3. *Why hath Satan*] The firſt motion of ſelling his poſſeſſion was of the holy Ghoſt: but *Beelzebub* had ſoon fly blown and corrupted it.

Verſe 4. *Was it not thine own*] Wicked men have a right to earthly things as their portion, *Pſal.* 17.14. God gave *Tyrus* to *Nebuchadnezzar*.

Vere 5. *Fell down, and gave up*] So did *Nightingal*, *Parſon* of *Crondal* by *Canterbury*: who, on a Shrove-ſunday reading to the people the Popes Bull of pardon ſent into
Act. & Mon. *England* by Cardinal *Pool*, fell ſuddenly down dead out of the Pulpit, and never ſtirred
fol. 1417. hand nor foot: witneſſed by all the countrey round about. *Philbert Hamlin* Martyr, had inſtructed in the truth a certain Prieſt his Hoſt, who afterwards revolted. *Hamlin* prophecyed to him that nevertheleſs he ſhould dye before him. He had no ſooner ſpoke the word, but the Prieſt going out of the priſon was ſlain by two Gentlemen who had a quarrel to him. Whereof when *Hamlin* heard, he affirmed he knew of no ſuch thing:
Ib. 834. but only ſpake as God guided his tongue. Whereupon immediately he made an exhortation of the providence of God, which, by the occaſion thereof, moved the hearts of many, and converted them to God. *Patrick Hamilton* a *Scotch* Martyr, being in the fire, cited and appealed the black-*Frier* called *Campbel* that accuſed him to appear before

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fore the High God as general Judge of all men, to answer to the innocency of his death betwixt that and a certain day of the next moneth, which he there named. The *Frier* died immediatly before the day came without remorse of conscience, &c. The Judge of the earth keepeth his petty Sessions now, letting the Law pass upon some few, reserving the rest till the great Assizes. 1 *Tim.* 5.24. Some flagitious persons he punisheth here, lest his providence, but not all, lest his patience and promise of a general judgement should be called in question. Very remarkable was Gods hand upon Mistris *Hutchinson* (that *Jezabel* of *New-England*) and her family, all slain (some say burnt) by the *Indians*. One of her disciples falling into a lie, God smote him in the very act, that he sunk down into a deep swoun. And being by hot waters recovered, and coming to himself, he said, Oh God, thou mightest have struck me dead, as *Ananias* and *Sapphira*, For I have maintained a lye.

lb. 889. Aug *in Ps* 30. Mr. *Welds* preface to his Story.

And great fear came on all] God takes some malefactors, and hangs them up in Gibbets, as it were; that others warned thereby, may hear, and fear, and do no more so. *Alterius perditio tua sit cautio. Cavebis autem si pavebis.* Seest thou another suffer shipwrack? look well to thy tackling.

Vers. 6. *And the young men arose*] Decent burial this hypocrite had, though he deserved it not. Temporaries enjoy many outward priviledges *per consortium*.

Vers. 7. *Not knowing what was done*] And thinking to finde her husband in highest honour among the Apostles. But the eyes of the wicked shall fail, and their *hope shall be as the giving up of the Ghost*, Job 11.20.

Vers. 8. *Tea, for so much*] Sin had woaded an impudency in her face. How much better that brave woman in St. *Hierome*, who being upon the Rack, said, *Non ideò negare volo, ne peream; sed ideò mentiri nolo, ne peccem.* I will rather die then lye.

Vers. 9. *To tempt the spirit*] That is, to make tryal of him whether he be Omniscient, and able to detect and punish your hypocrisie. No man is a gross hypocrite, but he is first an Atheist.

Vers. 10. *Then fell she down*] *Melancthon* makes mention of a cursing woman, that had her neck writhed by the Devil, as her mouth was full of cursing and bitterness, *Anno* 1551.

Vers. 11. *And great fear*] See the Notes on *ver.* 5. *Laudo Venetos, apud quos unicum publicæ pecuniæ intervertisse denarium, non infame solum est, sed & capitale.* Among the Venetians, it is death to diminish a peny of the publick stock. Zenecat. *in observat. politic. cap.* 14.

Vers. 12. *Were many signs and wonders*] Which were as so many Sermon Bells to bring men to the Church; and as so many wings to carry the Gospel abroad the world.

Vers. 13. *Durst no man joyn himself*] None of the powerfull enemies of the Church durst insinuate (for fear of the danger) as *Sanballat* and *Tobiah* would have done in *Nehemiahs* days: and as the Jesuites now-adayes have a practice of running over to the Lutheran Church, pretending to be converted, and to build with them: but it is only to keep up that bitter contention between the Calvinists and Lutherans.

Vers. 14. *And believers were the more added*] So little lost the Church by that dreadfull doom that befell *Ananias* and *Sapphira*. Hypocrites are but the wens, or rather botches of the Church. When Gods judgements are upon them, the inhabitants of the earth will learn righteousness: they will wash their feet in the blood of the wicked, *Psal.* 52.6. Let the Lord but kill *Jesabels* children with death, and then all the Churches will take knowledge, that it is He that searcheth the reins and heart, and that giveth unto every man according to his works. Isa. 26. 9. Rev. 2. 23.

Vers. 15. *The shadow of* Peter *passing by*] Upon these stupendious miracles, as upon so many Eagles (or rather Angels) wings, was the Gospel carried abroad the world then. And the establishing of the Reformation begun alate by *Luther*, &c. to be done by so weak and simple means, yea, by casual and cross means, against the force of so potent and politick an adversary as the Pope, is that miracle which we are in these times to look for.

Verse 16. *And they were healed every one*] Christ is *Jehovah the Physician*, Exod. 15 26. He hath a most happy hand, and was never foiled by any disease, *Psal.* 103.3. *Omnipotenti medico nullus insanabilis occurrit morbus*; To an Almighty Physician no disease can be incurable. *Isidor.*

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Ver. 17. *With indignation*] Gr. With Zeal; but it was that bitter Zeal, *Jam.* 3. 14. that grows not but in Satans garden.

Verse 18. *Put them in the common prison*] *Becardo* (when the good Bishops were there in Queen *Maries* dayes) was called a *Colledge of Quondams*: And almost all other prisons in *England* were become right Christian Schools, and Churches, saith Mr. *Fox*.

Act. & Mon. *fol.* 1382.

Verse 19. *But the Angel of the Lord*] There was one *Laremoth*, Chaplain to the Lady *Anne* of *Cleve*, a Scotchman, to whom, being in prison in Queen *Maries* dayes, it was said, as he thought, once, twice, thrice, Arise and go thy wayes. Whereupon he arising from Prayer, a piece of the prison-wall fell down, and he escaped beyond Sea.

Act. & Mon. 1943.

Verse 20. *Stand and speak*] Stand close to the work, stir not a foot, start not a hairs breadth.

Verse 21. *They entred into the Temple early, &c.*] True obedience is prompt and present, ready and speedy, without delays and consults, *Psal.* 119. 60. *Mar.* 1. 18. *Zech.* 5. 9. they had *Wings, and wind in their wings*, to note, as *Junius* observs, their ready obedience.

Verse 22. *But when the officers came*] As at a Lottery, they came with heads full of hopes: but returned with hearts full of blanks.

Verse 23. *We found no man within*] This might well have made them to desist. But what said the Prophet long before? *Lord when thy hand is lifted up, they will not see*: Howbeit, *they shall see and be ashamed for their envy at thy people*, &c. *Isa.* 26. 11.

διηπόρων. Verse 24. *They doubted of them*] *Conturbabantur, & ad angustias inexplicabiles deinde hæsitabant*, they were at their wits end, and could not tell what in the world to do with them. *Herod* was troubled in like sort, *Luk.* 9. 7. So was *Diocletian*, who therefore laid down the Empire, because he could not conquer the Christians, meerly out of discontent; so did *Charles* the fifth, &c.

Greg. Verse 25. *Behold the men whom ye put in prison*] Surely there is neither wisdom, nor understanding, nor counsel against the Lord, *Prov.* 21. 30. Gods minde is fulfilled by them that have least minde to it: humane wisdom, whilest it strives for masteries, is shamefully foiled and overmastered.

Verse 26. *And brought them without violence*] The Apostles made no resistance, but shewed themselves patient and peaceable, *blameless amidst a perverse generation*, and harmless as Doves, that neither provoke the Hawk, nor project revenge; but when pursued, they save themselves, if they can, by flight, and not by fight.

Verse 27. *They set them before the Council*] Where the High Priest might well have done, as the Prolocutor here in the Convocation held at *London*, *Anno* 1553 did: he confessed, that those dejected Ministers before them had the word on their side; but the Prelates in place had the possession of the sword.

Speed 1145. *ex Grafton. Hollinsh. Fox.*

Verse 28. *And intend to bring this mans blood upon us*] They pretend the doctrine, but this was the thing that most troubled them; they should be counted *Kill Christs*.

Eurip. Tis but just that οἱ πράξοντες τὰ μὴ καλὰ, πλήσωσι τὰ μὴ φιλά: they that do things not honest, should both hear and bear things not delightfull. But wicked men love not to

Deut. 26. 41. be told their own; neither *accept they of the punishment of their iniquity*. They report me to suck blood (said *Bonner* in open Court) and call me *bloody Bonner*: whereas, God

Act. & Mon. 1536. knows, I never fought any mans blood in all my life. The very same day wherein he had burned good Mr. *Philpot*, being drunk with blood, and not well knowing what he did, he delivered *Rich. Woodman* with four more (whom but two days before he had threatned to condemn, and the very morrow after he sought for again, yea and that earnestly) requiring of them but to be honest men, Members of the Church Catholick (which they promised) and to speak good of him: And no doubt (saith *Woodman*) he was worthy to be praised, because he had done the Devil his Master such doubty service. A cer-

Ibid. 1800.

Ibid. 1670. tain unknown good woman in a Letter to him did him right. Indeed said she, you are called the common cut-throat, and general slaughter-slave to all the Bishops of *England*, &c.

Verse 29. *We ought to obey God rather then men*] This is a principle granted and grafted in us by Nature. I love and embrace you, O Athenians (said *Socrates*, in his Apologie) but yet I will obey God rather then you. See more in the Note on *chap.* 4. *ver.* 19. *Mat* 22. 21. The Article is twice repeated when our Saviour speaks of God, more then when of *Cæsar*: to shew that our special care should be to give God his due.

Verse 30.

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Verse 30. *Ye slew and hanged on a tree*] *Constantine* the great, in honour of our Saviour, took away, by a Law, that custom of crucifying men, in use, till then, among the *Romans*. A lingring and cruel kinde of death: As was likewise that of Impaling, very usual (saith *Illyricus*) among the Ancients: The Malefactors had a stake or pale thrust in at their fundament, and it came out again at their shoulders: So that if the stake did not pierce their hearts or vitals, as it was thrust up, they lived sometimes two or three days in exquisite pain and torment. And to this kind of cruel death, saith he, St. *Paul* seemeth to allude, 2 *Cor.* 12. 7. *Hist. tripart. lib.* 1. *cap.* 10. *Illyr. in clav. Script.* σκόλοψ. παιδαγχάσιν πιέυσαι.

Verse 31. *To be a Prince and a Saviour*] Σωτῆρα. *Hoc verò quantum est?* saith *Cicero*. *Ita magnum, ut Latino uno verbo exprimi non possit. Is nimirum soter est qui salutem dedit.* The Greek word for *Saviour* is so emphatical, that other Tongues can hardly finde a fit word to expresse it. *Antigonus* Σωτὴρ ἐκλήθη, *Antigonus* (for liberty restored to the *Lacedemonians*) was counted and called a *Saviour*: so was the Roman *Fabricius* at *Athens*, *Hunniades* in *Hungary*, &c. Before them all, *Joseph* was called by *Pharaoh Thaphnath Paaneath*, that is, (as *Hierome* interpreteth it) the *Saviour of the World*. Several Kings of *Syria*, who had the name *Antiochus* common to them, were distinguished by glorious Epithites. One was called *Antiochus* ὁ Μέγας *the Great*, another *Antiochus* Ἐπιφανὴς or *Illustrious*; a third *Antiochus* Θεὸς, which signifies *God*; a fourth *Antiochus* Σώτης, that is, *Saviour*; a fifth *Antiochus* Εὐπάτωρ, a most *indulgent Father*. Christ is all these more truly and by an excellency. A great God above all Gods, an illustrious Prince and Saviour (as the Apostle here stileth him) a most tender-hearted Father, who could not only wish with *David* to die for his *Absoloms*, but did it in very deed, and all to purchase repentance, and thereby remission of sins: according to that holy Petition of an Ancient; First give Repentance, and then Pardon. *Cic in ver. Act.* 4. *Hilar.*

Verse 32. *To them that obey him*] The Syriack and Arabick have it, To them that believe in him. It comes all to one pass; for neither is Faith without Obedience, nor obedience without Faith: and both are from the Spirit.

Verse 33. *They were cut to the heart*] They were so vexed, as if they had been cut with a saw. Or the gnashing of their teeth sounded as the reciprocation of a saw.

Verse 34. *Named* Gamaliel] Who was, say the Jews, the son of *Simeon*, *Luk.* 2. 25. the son of *Hillel*. See *chap.* 22. 3.

Verse 35. *Take heed to your selves*] Anger is an evil Councellor; do nothing rashly. *Alexander* slew those in his heat, whom afterwards he would have revived with his heart-blood. *Ambrose* absolving *Theodosius* the Emperour, enjoyned him to stay the execution of whatsoever Statute, till thirty days were over. προσέχετε.

Verse 36. *Rose up Theudas*] See *Joseph. Antiq. l.* 18. *c.* 20. & *l.* 17. *c.* 12.

Verse 37. *Rose up* Judas *of Galilee*] Or *Judas Gaulonites*. It was the blood of his followers, that *Pilate* mingled with their Sacrifices, *Luk.* 13. 1. To his faction belonged those Hacksters or Murtherers, *Act.* 21. 38. who might very well be of the Sect of the *Essenes*, called by some *Hasshom*, that is, *Rebels*: because, under pretence of asserting the publique liberty, they taught the Jews not to acknowledge the *Roman* Empire: choosing rather to endure the most exquisite torments, then to call any man living *Lord*. Ioseph. lib. 18. cap. 2.

Verse 38. *Let them alone, for if, &c.*] Perilous counsel, but profitable to the Church: God so ordering it, as he doth all, for the best to his.

Verse 39. *Ye cannot overthrow it*] Neither you, nor Kings and Tyrants to help you: So one ancient Greek copy readeth it. *Diocletian* laid down the Empire in great discontent, because he could not, by any persecution, suppress the true Christian Religion. So did *Charles* the fifth; a politick Prince, and a sore enemy to the Church. He when he had in his hand *Luther* dead, and *Melancthon*, *Pomeran*, and other Preachers of the Gospel alive, he not only determined not any thing extreamly against them, or violated their graves, but also entreating them gently, sent them away; not so much as once forbidding them to publish openly the Doctrine that they professed. For it is the nature of Christs Church, That the more that Tyrants spurn against it, the more it flourisheth and increaseth. *Beza*. *Act. & Mon. fol.* 1784.

Verse 40. *And to him they agreed*] So did the enraged people to the Elders, alledging the example of *Micah* the Morashtite: *Jer.* 26. 18. See the use and efficacy of History, which hath its name, say some, ἀπὸ τοῦ ἱστάναι τὸ ῥεῦν, of stopping the stream of violence.

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Act. & Mon. fol. 1553. Verſe 41. *Worthy to ſuffer ſhame*] That they were graced ſo, to be diſgraced for Chriſt, *Elegantiſſimum oxymoron*, ſaith *Caſaubon*. So *Philip.* 1.29. *To you it is given* (as an *honourary*) *to ſuffer*. Which (ſaith Father *Latimer*) is the greateſt promotion that God gives in this world. *Martyr etiam in catena gaudet*, ſaith *Auſtuſtine*. Maſter *Glover* Martyr wept for joy of his impriſonment. And God forgive me (ſaid Maſter *Bradford*) my unthankfulneſs, for this exceeding great mercy, that among ſo many thouſands he chuſeth me to be one in whom he will ſuffer, &c. The Martyrs in *Severus* the Emperors days, releaſed for a ſeaſon, ſeemed to come, *è myrotheca non ergaſtulo*, ſaith *Euſebius*, out of a perfuming-houſe rather then a priſon-houſe; merry they were, and much cheared, that were ſo much honoured, as to ſuffer for Chriſt.

Ibid. 14.

Lib. 5. cap. 2.

Ver. 42. *They ceaſed not*] *Creſcit igitur animus cum adverſis*. The more outragious the one, the more couragious the other party.

Chap. VI.

Verſe 1. *Of the Grecians.*]

Ἑλληνιστῶν *Græciſts*; ſuch (ſay ſome) as were by birth and Religion Hebrews, but diſperſed among the Gentiles. Thoſe to whom *Iames* and *Peter* wrote their Epiſtles. Others think they were Greek Proſelytes, that were circumciſed, and read the Septuagint.

Verſe 2. *It is not reaſon*] ἀρεσὸν an arreſt, or order, ſaith *Eraſmus*: a plea, judgement, or ſentence, ſaith *Budæus*.

Serve tables] And do other ſuch offices for the relief of the poor. Biſhop *Hooper* is famous for his board of Beggers, who till they were ſerved every day with whole and wholſom meats, he would not himſelf ſit down to dinner. *Laudent te eſurientium viſcera, non ructantium opulenta convivia*, ſaid *Hierome* to *Demetrius*, Charity is better then courteſie.

Verſe 3. *Full of the Holy Ghoſt and Wiſdom*] i.e. Civil wiſdom to manage the publike ſtock, and to put all to the beſt, for the relief of the neceſſitous Saints. *I Wiſdom dwell with prudence, and finde out knowledge of witty inventions*, Prov. 8. 12.

Verſe 4. *To prayer, and to the miniſtery*] Between theſe two they divided their time. An argument of their integrity in the Miniſtery. If we were to preach onely, ſaith the Apoſtle, we could then wait upon tables: but the one half of our time is to be taken up in Prayer, the other in Preaching. So the Prieſts of old: *They ſhall teach* Jacob *thy judgements*, ſaith *Moſes*, *they ſhall alſo put incenſe before thee, Deut.* 33. 10. So *Paul* begins, continues, and endeth his Epiſtles with Prayer. So *Luther* profeſſeth, That he profited more in the knowledge of the Scriptures by prayer, in a ſhort ſpace, then by ſtudy in a longer; as *John* by weeping got the ſealed book opened.

Verſe 5. Prochorus, Nicanor, *and* Timon] *Hi tres celebrantur ſeduli in lectitandis ſacris. Malcolm.* Theſe three (as *Davids* firſt three Worthies) are famous for their unweariableneſs in Gods work.

Verſ. 6. *They laid their hands*] So putting the bleſſing upon them. A very ancient rite, borrowed from the Church of the old Teſtament.

Verſe 7. *A great company of the Prieſts*] Deſpair not therefore of the worſt: God hath his time to call them. *Wicliff* was a great enemy to the ſwarms of begging Friers, with whom it was harder to make War then with the Pope himſelf; whom he pronounced *Antichriſt*, and made him loſe in *England* his Tenths and *Peter-pence*; Howbeit ſundry of the Friers fell to him, and embraced his opinions; amongſt whom, One that was the Popes Chaplain: profeſſing that he *came out of his Order*, and out of *the devils Neſt*.

Speed.

Verſe 8. *And* Stephen *full of faith*] He uſing the office of a Deacon well, did purchaſe to himſelf a good degree, and great boldneſs in the faith which is in Chriſt Jeſus, 1 *Tim.* 3. 13. A diligent man ſtays not long in a low place.

Verſe 9. *Certain of the Synagogue*] There were Colledges at *Ieruſalem*, as now at our Univerſities, whither Foreigners came for learning-ſake. Theſe withſtood *Stephen*: like

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like as in the beginning of the Reformation, *Eckius*, *Roffensis*, *More*, *Cajetan*, *Faber*, *Cochlæus*, *Catharinus*, *Pighius*, all these wrote against *Luther*, (besides the two Kings of *England* und *Hungary*) *summo conatu*, *primo desiderio*, *non vulgari doctrinâ*, as one faith. In like sort *Rochester*, *Rastal*, *More*, set at once against *John Frith* Martyr: whereof the one by the help of the Doctors, the other by wresting the Scriptures, and the third by the help of natural Philosophy, had conspired against him. But he, as another *Hercules*, fighting with all three at once, did so overthrow and confound them, that he converted *Rastal* to his part. Pareus *in Medul. hist.* Act. & Mon. 943.

Verse 10. *By which he spake*] *Because he convinced them with great boldness, neither could they withstand the truth.* These words are found in one very ancient Copy, as *Beza* witnesseth.

Verse 11. *Then they suborned*] This they had learned of that old man-slayer, *John* 8. 44.

Verse 12. *Caught him, and brought him*] *Sic vi geritur res*; The Adversaries best arguments. In the conclusion of the disputation at *Oxford* with *Cranmer*, *Ridly*, and *Latimer*, *Weston* the Prolocutor triumphed with *Vicit veritas*: He should rather have said, *Vicit potestas*. Not right but might hath carryed it. Act. & Mon.

Verse 13. *Blasphemous words*] So was *Athanasius* accused.

Verse 14. *Shall destroy this place*] *sc.* Unless they repent.

And *shall change the rites*] But shall change them for the better. This they cunningly concealed, and made the worst of things, therefore they are counted false witnesses: like as *Doegs* tongue was a *false tongue*, (though he spake but the truth) *Psal.* 120. 3. *and deceitful*, *Psal.* 52. 4. condemned to be broyled on *coals of Juniper*, which burn very fiercely, and are a great while ere they go out. A report or testimony may be false, either by denying, disguising, lessening, concealing, misconstruing things of good report: Or else by forging, increasing, aggravating, or uncharitably spreading things of evil report: Which though they be true, yet if I know them not to be so: or knowing them to be true, if I divulge them not for any love to the truth, nor for respect to justice, nor for the bettering of the hearer, or the delinquent; but only to disgace the one, and incense the other: I cannot avoid the imputation of a slanderer and false witness. Dr. *Hakew.*

Verse 15. *As it had been the face of an Angel*] Such was the purity of his conscience, the goodness of his cause, and the greatness of his courage. There is an history of a Dutch Martyr, who calling to the Judge that had sentenced him to the fire, desired him to lay his hand upon his heart; and then asked him whose heart did most beat, his, or the Judges? Many of the Martyrs went with as good cheer to dye as to dine. *Cromwel* going to his death, eat an hearty breakfast. *Ridley* called it his wedding-day. And another, clipping the stake he was burned at, said, *Welcome mine own sweet wife: Welcome the Cross of Christ.* *Colonus.*

Chap. VII.

Verse 1. *Are these things so?*

A Fair hearing *Stephen* should have, but his death was aforehand resolved on.

Verse 2. *The God of Glory*] Before whom Seraphims (those heavenly Salamanders) clap their two wings as a double scarf, on their faces, as not able to bear his brightness; or as men are wont to clap their hands on their eyes, in a sudden flash of lightning. *Sol reliqua sidera occultat, quibus & lumen suum fœnerat*, saith *Pliny*. Isa. 6. 2. Lib. 2. cap. 6

Verse 3. *Get thee out, &c.*] Both *Abrahams* great temptations began thus; See the Note on *Gen.* 12. 1, 2, &c.

Verse 5. *No not so much as*] An holy Proverb, *Deut.* 2. 5. *Even to the treading of the sole of the foot.* The first purchase that *Abraham* made, was for a burial-place.

Verse 6. *Four hundred years*] Beginning at the birth of *Isaac*.

Verse 7. *And serve me in this place.*] *Servati sumus ut serviamus*; *Luke* 1. 74. The redeemed (among the *Romans*) was to be at the service of the Redeemer all his dayes.

Verse

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Verſe 8. *And he gave him, &c.*] See the Note on *Gen.* 17. 11.

Verſe 9. *Sold Joſeph*] See the Note on *Gen.* 37. 28.

Verſe 10. *Gave him favour*] See the Note on *Gen.* 41. 37.

Verſe 12. 1. *But when Jacob*] See the Note on *Gen.* 42. 1.

Verſe 11, 12. 13, 14, &c.] See my Notes upon *Geneſis ad loca ſingula.*

Verſe 19. *Dealt (subtilly)* *Let us deal wiſely (*ſaith he*) Exod.* 1. 10. *ſubtilly* ſaith this Text. The worlds wiſdom is but ſubtilty, ſophiſtry, fallacy. And God took this wizard in his own craftineſs. 1 *Cor.* 3. 19. for your labouring men have the luſtieſt children.

κατασοφισάμενος.

Verſe 20. *Exceeding fair*] Paſſing pretty, a proper child, as the Apoſtle hath it, *Heb.* 11. 23. *Juſtin* maketh mention of his beautiful perſonage: and by this, as by an Inſtrument, God moved his parents firſt, and then the Princeſs to pity and preſerve him. The greek word here rendered *fair*, ſignifies fine, trim, elegant, ſo as Citizens are, when trimmed up in their bravery upon days of feſtivity.

Juſtin. *Hiſt.* 36.

ἀστεῖος.

Verſe 21.] See Notes on *Exod.* 2. 5.

Verſe 22. *And Moſes was learned*] See my Common-place of Arts. *Lactantius* ſaith of *Tertullian*, that he was *in omni genere doctrinæ peritus*, skilful in all kind of learning. *Hierom* ſaith of him, that his works contained *cunctam ſeculi doctrinam*, all the learning of the world: Better may this be ſaid of *Moſes* and his writings.

Verſe 23. [See *Heb.* 11. 24. with the Note.

It came into his heart] *ſc.* By an impulſe of the holy Spirit: for till then, it ſeems he had ſlighted them: but now he began to be *ſick of the affliction of Joſeph*, whereby he was even broken to *ſhivers*, as the Hebrew word *Shevarim* ſignifies, *Amos* 6. 6.

Verſe 24. *And avenged him*] Wherein haply he was too haſty to do juſtice afore his time: which might coſt him, and cauſe him fourty years exile in *Midian.*

Verſe 25. *But they underſtood not*] For by this time they through long and hard oppreſſion (which makes even a *wiſe man mad*) had well nigh forgotten the promiſe of deliverance out of *Egypt*; and having been *born in hell* (as the proverb is) they *knew no other heaven.*

Eccleſ. 7. 7.

Verſe 26. *Sirs, ye are Brethren*] In this *Egypt* of the world, all unkinde ſtrifes ſhould eaſily be compoſed, did we but remember that we are brethren.

Verſe 27. *He that did the wrong*] None ſo ready to except and exclaim, as the wrong-doer: the patient replies not.

Verſe 28. *Wilt thou kill me?* &c.] If this Hebrew had been well-pleaſed, *Moſes* had not heard of his ſlaughter, now in choler all will out. If this mans tongue had not thus caſt him in the teeth with blood, he had been ſurprized by *Pharaoh*, ere he could have known the fact was known: Now he grows jealous, flies and eſcapes. No friend is ſo commodious in ſome caſes as an Adverſary.

Verſe 29. *Then fled* Moſes] And by being baniſhed, was the better fitted to be King in *Jeſhurun.*

Verſe 30.] See *Exod.* 3. 2.

Verſe 31. *He wondered at the ſight*] How many come to the ordinances to ſee and to be ſeen? they may hear that with *Moſes* here, that may do them good for ever.

Verſe 32.] See *Exod.* 3. 6.

Verſe 33. *Put off thy ſhoes*] Thy fleſhly affections, and be wholy at my diſpoſe, in the buſineſs whereabout I ſhall ſend thee.

Verſe 34. *I have ſeen, I have ſeen*] To my grief and regret. God is ſaid to ſuffer in the ſufferings of his people. The Father, *Iſa.* 63. 9. The Son *Act.* 9. 4. The holy Ghoſt, 1 *Pet.* 4. 14.

Verſe 35. *By the hands*] That is, by the Authority and Conduct. Hands are not here taken for ſervice, but ruledome: and Chriſt is ſet above *Moſes*, as *Heb.* 3. 5.

Verſe 36. *And in the wilderneſs*] Where their garments were no whit the worſe for wearing. Why then ſhould we queſtion the incorruptibility of our bodies at the Reſurrection?

Verſe 37. *Like unto me*] See the note on *Acts* 3. 22.

Verſe 38. *Lively Oracles*] That is, *Life-giving Oracles.* The Law is ſaid to be the *ſtrength of ſin*, 1 *Cor.* 15. But this is by accident, through our corruption.

Verſe 39. *Thruſt him from them*] The preſent government is alway grievous, as *Thucydides*

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cydides observeth. *Alleva jugum, Alleva jugum*, said those in *Rehoboham's* dayes, that were all for a relaxation. Ἀπὸ τοῦ πολλὰ βαρύ. Thucyd

Verse 40. *Make us Gods*] That is, an image, or representation of God. This was not to keep their promise, *Exod.* 19. 8.

Verse 41. *And offered sacrifice to the Idoll*,] That is, to the Devil (*Psal.* 106.37.) Who is εἰδωλοχαρὴς as *Synesius* cals him. Howbeit the Idolaters pretended herein to worship Jehovah, *Exod.* 32. 4, 5. See the Note there. Their Mawmet, if it would not make a God, would make an excellent Devil: as the Maior of *Dancaster* told the wise-men of *Cockram* concerning their ill-shaped rood. Act. 8

Verse 42. *Of the Prophets*] The twelve small Prophets were in one volume.

Verse 43. *Of your god* Remphan] *Amos* 5. called *Chijun*. These are but divers names of the same Idoll; The Hebrews calling it by one name, the Egyptians by another. See *Selden de Diis Syris*.

Verse 44. *Our Fathers had the Tabernacle*] He had made answer to their first accusation touching blaspemous words against the Law. Now for the Tabernacle and Temple, he takes off that too; and sheweth that Gods worship is not now to be tyed to any one place more then another.

Verse 45. *Brought in*] This argued, and aggravated their *levitatem plus quam desultoriam*, monstrous giddiness in running after strange Gods, having the true God so near them, as never any people had; it might be said of them as it was once of *Baldwin* the Apostate, that he had *religionem Ephemeram*, for each day a new religion: Or as *Lactantius* writeth of some Idolaters in his time, that they feigned what they pleased; and then feared what they feigned. Beza.

Verse 46. *Who found favour*] This he made more account of, then of his Crown and Scepter, *Psal.* 4.6. Like as when he gave *Ziba* the Lands of *Mephibosheth*, *Ziba* begged a further and better boon: *I humbly beseech thee that I may find Grace in thy sight, my Lord, O King*. What is air without light: or dayly bread without pardon of sin? Gods favour suggars all Comforts. 2 Sam. 16.4.

Verse 47. *But Solomon built him an house*] A stately house indeed; one of the seven Wonders of the world: (how basely soever *Florus* writeth of it, out of his deep and desperate hatred of that nation, and their religion) far beyond that Ephesian temple of *Diana*, built all of Cedar, in an apish imitation of it: or the Turks *Moschee's*, which yet are very magnificent; the great Turk also never comes into them, but (for reverence sake to his God) he laies aside all his state and attendance.

Verse 48. *Howbeit the most high dwelleth not*] This he subjoyneth, because the Jews bore themselves so bold upon the Temple, and made such ado about it, as if God were tyed to it (as the *Chinois* chain their gods, that they may be sure of them) crying, *the Temple of the Lord, the Temple of the Lord*, when they little respected the Lord of the Temple. The Disciples also were tackt with this error, *Mat.* 24. and thought that the Temple and the world must needs end together: *quasi absque stationibus non staret mundus*. But our Saviour *undeceiveth* them there.

Verse 49. *Heaven is my throne, and Earth my footstool*] And accordingly there are *Bona throni*, and *bona Scabelli*, as the Schools distinguish. God and his graces are the good things of his throne: earth and outward comforts are the good things of his footstool: *These* we may have, but not love (God hath put all things under our feet, *Psal.* 8. 6.) *Those* we must *covet* and aspire unto. But with most men nowadays the word and the world may seem altered and inverted; Earth is their *throne*, and heaven is their *footstool*; so little they look after this, and so much that. The Duke of *Alva* said, he had so much to do on earth, that he had no time to look after heaven.

Verse 50. *Hath not mine hand made all these things?*] Therefore I need not your handy work, though I am pleased to accept of it; which you are to look upon as a wonderful condescension. God humbleth himself to *behold the things that are in heaven, and in earth*, *Psal.* 113. 6. If he look out of himself upon the Saints and Angels, (how much more upon us?) it is a condescension.

Verse 51. *Ye stiff-necked, &c.*] *Henry Lawrence* Martyr, being required to put his hand in subscribing to his answers, he wrote these words under the bill of their examination, *Ye are all Anti-Christ, and him ye follow*, and here his hand was staid, and sentence read against him. Act & Mon. 1533.

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And uncircumcised in heart] Ye that to your *sinews of Iron* have added *brows of brass*; to your natural hardness, that which is habitual: being more tough then timber that hath long lain soaking in the water, having brawny breasts, and horny heart-strings.

Verse 52. *Of whom ye have been now the betrayers, &c.*] This was to deal plainly and freely with them: this was *Mordaci radere vero*, to tell them the naked truth, whatever it cost him. Let those Tygers tear him with their teeth which now they were whetting; he hath but a life to lose, and lose it he cannot in a better cause, &c.

ἀυτόνομοι. Verse 53. *And have not kept it*] The Jews were so far from being a Law to themselves (as the *Thracians* are said to be) that (more like the *Athenians*) whereas they

Val. Max. had excellent Laws, but naughty natures, *Moribus suis quàm legibus uti mallent*, they lived not by their Laws, but by their lusts rather.

Act. & Mon. *fol.* 914. Verse 54. *They were cut to the heart*] But that I believe that God and all his Saints will take revengement everlasting on thee, I would surely, with these nails of mine, be thy death, said Frier *Brusierd* in a conference with Mr. *Bilney* Martyr. Another Frier of

Erasm. *Epist.* lib. 16. *Antwerp*, preaching to the people, wished, that *Luther* were there, that he might bite out his throat with his teeth. *Plutarch* relateth of the Tygers, that if any one do but strike up a drum in their hearing, they grow stark mad, insomuch as at length they tear their own flesh. So, many savage people are extreamly disquieted at the hearing of the Word, and that meerly through their own corruption: Like as it is not the tossing in a ship, but the stomack that causeth sickness; the choler within, and not the waves without.

Verse 55. *And Jesus standing*] As ready to revenge the injuries done to his Proto-martyr. *Christus stat ut Vindex, sedet ut Judex.*

Verse 56. *Behold I see, &c.*] Christ as man could see as far into heaven as *Stephen* now did, who could not therefore but stand stoutly to it. Creatures of an inferiour nature will be couragious in the eye of their masters. A believer by the eye of his Faith, through the perspective of the promises, may also see into heaven. But what a tale is that which the Monkish Writers tell of *Muffin* Bishop of *Salisbury*? whom (because he displaced secular priests, and put in Monks) they make to be a very holy man; and

Speed 335. report of him, that when he lay a dying, he cryed out suddenly, *I see the heavens open, and Jesus Christ standing at the right hand of God*, and so died.

Standing on the right hand] Shewing by that posture how ready he is to appear for his people. And surely if it could be said of *Scipio*, that *Rome* could not fall while *Scipio* stood, neither would he live to see *Rome* fall: How much more truly may it be said of Christ, that neither shall the Church fall while Christ standeth at the right hand of his Father; neither can Christ stand there, his Church falling.

On the right hand of God] As Christ is at the right hand of the Father, so is the Church at the right hand of Christ, *Psal.* 45.

Verse 57. *Ran upon him*] Being acted and agitated by the Devil, who had now wholly possessed them: so that they were even *Satanized*, and transformed into so many breathing devils.

Act. & Mon. Verse 58. *And stoned him*] As a blasphemer. Our Proto-martyr in Queen *Maries* day was Mr. *Rogers*: As in Germany *Henry* and *John*, two Augustinian Monks, were

Scultet. Annal. the first that were burnt for Lutheranism. They suffered at *Bruxels*, *Anno* 1523. and sang in the flames. He was a bold Israelite that first set foot into the Red-sea, saith one. These Proto-martyrs shall be renowned to all posterity.

Verse 59. *And they stoned* Stephen] *Bembus* wrote a dainty Poeme concerning *Stephen*, and therein hath this Verse, much admired by *Melancthon*.

Ibat ovans animis, & spe sua damna levabat.
He saw Heaven thorow that shower of stones.

Beckets Friends advised him to have a Mass in honour of St. *Stephen*, to keep him from the hands of his enemies. He had so, but it profited him not.

Lord Jesus receive, &c.] *Luthers* last prayer was this: "My Heavenly Father, thou "hast manifested unto me thy dear Son Jesus Christ, I have taught him, I have known "him; I love him as my life, my health and my Redemption, whom the wicked have "persecuted, maligned, and with injury affected: Draw my soul to thee. After this he said; I commend my spirit into thy hands, thou hast redeemed me, O God of truth, &c.

Lord

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Lord, lay not this ſin, &c.] *Ne ſtatuas.* Set it not upon their ſcore, or accompt. Saint *Auguſtine* is of opinion, that this prayer of Saint *Stephens* was of avail for Saint *Pauls* converſion. He ſtood when he prayed for himſelf, he kneeled when he prayed for his enemies: to ſhew (ſaith one) the greatneſs of his piety, and of their impiety, not ſo eaſily forgiven. He was more ſorry for their riot, then for his own ruine.

Chap. VIII.

Verſe 1. *And* Saul, *&c.*]

IT is all one to hold the ſack, and to fill it, to do evil, or to conſent to it.

And Saul *Was conſenting to his death*] Gr. *To his murther*; for it was no better. *Act.* 12. 2. & 5. 33. *Damnari, diſſecari, ſuſpendi, decollari, piis cum impiis ſunt communia. Varia ſunt hominum judicia; ille fœlix qui judice Deo abſolvitur*, ſaith *Eraſmus* concerning *Berquin* the Martyr, burnt in *Germany*. *Dorotheus* witneſſeth, That when *Stephen* was ſtoned, there were two thouſand other Believers put to death the ſame day. Certain it is, that after Mr. *Rogers* had broken the Ice here under Queen *Mary*, there ſuffered in like ſort one Archbiſhop, four Biſhops, twenty one Divines, eight Gentlemen, eighty four Artificers, an hundred Husbandmen, Servants, and Labourers, twenty ſix Wives, twenty Widows, nine Virgins, two Boys and two Infants; In all 277. Some ſay, a great many more. Eraſm. *Epiſt.*

And they were all ſcattered] To the Churches great advantage; which like the Sea, what ground it loſeth in one place, it getteth in at another. So at *Melda* in *France*, (ten Miles from *Paris*) *Briſſonet* the Biſhop thereof, deſirous of a Reformation, put away the Monks, and called in the help of divers godly Miniſters. But being perſecuted by the Sorboniſts, he ſoon fell off from the profeſſion of the truth; and thoſe good Miniſters (*Faber*, *Farellus*, *Ruffus*, and others) were driven into divers other places of *France*, where they planted ſeveral Churches; the deſtruction of one being the edification of many. *Farellus*, one of thoſe forementioned Miniſters, was Gods inſtrument of gaining the inhabitants of *Geneva*, *Lauſanna*, *Novocoma*, *&c.* *Unius Eccleſiæ deſtructio multarum fuit ædificatio.* Sculter. *Annal.*

Verſe 2. *Carried* Stephen] On their ſhoulders, lamenting, with knocking their breaſts, &c. as the word imports: no whit afraid of thoſe mad murtherers. So the primitive Chriſtians would not be kept from viſiting the Confeſſours in priſon, *Tametſi multis terroribus, minis, & periculis interdictum erat*, as *Chryſoſtom* witneſſeth in his Oration of the two Martyrs; ſo certain good people took up and buried the bodies of *Urſula* and *Mary*, two noble Virgins, burnt at *Delden* in lower *Germany*, which the Executioner could in no wiſe conſume with fire, but left them lying on the ground. And the like is reported touching the hearts of *Zuinglius* and *Cranmer*. *συνελκύσαν κοπετόν.* Acts & Mon. 813. *Ib.* 797.

Verſe 3. *Made havock of the Church*] Being (as ſome think) that ravening Wolf of the tribe of *Benjamin*, propheeyed of by *Jacob*, *Gen.* 49. 27.

Verſe 4.] See the Notes on ver. 1. *Trucidabantur & multiplicabantur*, ſaith *Auſtin*. They were never the fewer for being ſlain. *Plures efficimur quoties metimur*, ſaith *Tertullian*. *Eccleſia totum mundum ſanguine & oratione convertit*, ſaith *Luther*; The Church converts the whole world by her ſufferings and prayers.

Verſe 5. *Then* Philip] Not *Philip* the Apoſtle (for they all abode at *Jeruſalem*, *ver.* 1.) but *Philip* the Deacon. He that is faithful in a little, ſhall be made maſter of more.

Verſe 6. *And the people, &c.*] A corrupt place, and bewitcht by the ſorceries of *Simon Magus*; yet even there God had a people; *Juſtin Martyr* was of this City.

Verſe 7. *Crying with a loud voice*] To ſhew that they went out perforce, and with a very ill will.

Verſe 8. *And there was great joy*] So there was at *Bern*: for when the Reformation was firſt received they pardoned (for joy) two condemned perſons, and called home all their baniſhed. So there was at *Geneva*: the Inhabitants whereof, upon the like occaſion, ſtamped new money, with this Inſcription, *Poſt tenebras lux*. So alſo there was among the *Helvetians*, who cauſed the day and year when Reformation began amongſt them, to be engraven in a pillar, in letters of gold, for a perpetual memory to all poſterity, *Anno* 1528. Sculter. *Annal.* *Ibid* Acts & Mon.

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προϋπῆρχεν. Verſe 9. *Which before time, &c.*] Or, which was maſter of the Magicians. *Sed quæ traduntur de modo diſceptationis* Petri *cum* Simone Mago δεγματικὰ *potius quam* ἱστορικὰ *eſſe videntur.*

ἐξίστων. *Bewitched the people*] Gr. Carried them out of themſelves, as in an extaſie, ſo that they were more his then their own.

Some great thing] Such a blab the Devil had blown up there; as a ſmall wind may blow up a bubble.

Ver. 10. *This man is the great power of God*] *Epiphanius* ſaith, that this Varlet called himſelf God the Father and the Son, and his Harlot *Helena* (an horrible thing to be ſpoken) the holy Ghoſt. *Juſtin Martyr* witneſſeth, that he had neer unto *Rome*, a ſtatue erected, with this inſcription, *Simoni Deo ſancto*, To *Simon* the holy God. Prodigious boldneſs and baſeneſs!

Verſe 11. *He had bewitched them with ſorcery*] It fell out in the yeer of Grace 434. that a certain Seducer, who called himſelf *Moſes*, perſwaded the Jews in *Creet*, that he was ſent from heaven with commiſſion to repoſſeſs them of the promiſed Land. Him therefore they gladly followed (a great ſort of them) with their wives and children, to the Sea ſide; Where he bade them to caſt themſelves after him, from a ſteep Rock into the Sea. This they did, and there periſhed many of them; and many more had done, but that (by a providence) ſundry were caught up by Chriſtian Fiſhermen there preſent at that time, and carried ſafe to land. Theſe, after they were recovered, carried notice to their fellows, how fearfully they had been deluded by the Devil, who had perſonated *Moſes*: and divers of them moved by their late calamity, became Chriſtians. In the year 759. certain Perſian Magicians perſwaded themſelves and many others, that if they ſold all they had, and caſt themſelves naked from the town-wall, they ſhould fly up to heaven immediately; *perierunt hac inſaniâ permulti*, ſaith the Hiſtorian: Many periſhed by believing this ſenſeleſs lye.

Funccius *in Chronol.*

Ibid. Verſe 12. *They were baptized both men and women*] Who were admitted to baptiſm on this condition, that their Infants alſo, and their whole families ſhould be conſecrated to God; for ſo runs the Covenant, *Gen.* 17.7. If any ask why Chriſt and the Apoſtles did not ſet down plainly, that infants were, or might be baptized? It is anſwered, that none (then) queſtioned the lawfulneſs of it, becauſe it was generally done. Again, if when Infants were brought to be baptized (as they were brought to Chriſt to be bleſſed) the Apoſtles had rejected them, the believing Jews (and others) would have excepted and demanded why they might not as well be baptized, as once they were circumciſed? and the Apoſtles would have given them an anſwer. S. *Peter* ſpeaking of baptiſm, limiteth it thus. 1 Pet. 3. 21. *Baptiſm ſaveth; not the putting away of the filth of the fleſh, but, &c.* Would not the Evangeliſt here as well have ſaid, Men and Women were baptized, only Infants were not? If it be further objected, that it is in vain to give the Sacrament to Infants, that underſtand not what is done to them: We anſwer, that the ſame may be ſaid touching the Sacrament of Circumciſion, which yet was done to Infants, by Gods appointment. Iob 1. Thus to object therefore, is, to *charge God fooliſhly*. Again, were Chriſts parables uttered in vain, becauſe not preſently underſtood? Or was it to no purpoſe that he laid his hands upon infants, and bleſſed them? is it in vain to give phyſick to children, fools, or mad men, that know not what we do to them?

Verſe 13. Simon *himſelf believed*] As the Devils alſo believe, with an hiſtorical faith, a meer flaſh, which therefore ſoon came to nothing.

And when he was baptized] Pity that that fair water was ſpilt upon ſo foul a face. But circumciſion avails nothing without Faith that works by Love; unregenerate *Iſrael* is to God as *Ethiopia*, *Amos* 9.7. Baptiſm to ſuch is not Gods mark, but the Devils brand.

Verſe 14. *They ſent* Peter *and* John] Thoſe *Pillars*, *Gal.* 3. *Gal.* 2. 9. to confirm *Philips* Doctrine, and fonnd a Church by their Apoſtolike authoritie.

Verſe 15. *The holy Ghoſt*] That is, thoſe extraordinary gifts of tongues, healing &c.

Verſe 16. *For as yet he was fallen upon none of them*] *Sc.* In thoſe extraordinary gifts of tongues and miracles.

Verſe 17. *Then laid they their hands on them*] After the manner of the Prieſts, who laid their hands on the beaſt that was to be ſacrificed, and ſo conſecrated them to God.

Verſe

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Verse 18. *He offered them money*] As Simoniacks still do their corrupt Patrons, so crucifying Christ afresh between two thieves. Benefices are now bestowed, saith one, *non ubi optimè, sed ubi quæstuosissimè*. As if a man should bestow so much bread on his horse, because he is to ride on him, &c.

Verse 19. *Give me also this power*] Base spirits have low conceits of the high things of God. The stream riseth not above the spring. *Omnia* Romæ *venalia*: All things at *Rome* are soluble and saleable.

Verse 20. *But Peter said unto him*] *Philip* took him for a right honest man, and baptized him: But *Peter* soon smelt a Fox, and drew him out of his den into the open light. Hypocrites shall be sooner or later detected: their name must rot.

Thy money perish with thee] So said that noble Italian Marquess *Caracciolus*, to the Jesuite that tempted him to revolt for money. Let their money perish with them, said he, that esteem all the gold in the world worth one days society with Jesus Christ, and his holy Spirit: And cursed be that Religion for ever, that goes that way to work. His life by *Crashaw*

Verse 21. *Thou hast neither part nor lot*] *Neque pars, neque sors*, no manner of interest in this faith, much less in this sacred office of preaching, and laying hands upon others: The Jews boast, that in *Portugal* and *Spain* they have millions of their race to whom they give compleat dispensation to counterfeit Christianity, even to the degree of Priesthood; and that none are discovered but some hot spirits, whose zeal cannot temporize. Are not these perfect Simoniacks? *Dictio proverbialis.* *Spec. Europ.*

Verse 22. *Repent therefore*] Repentance is *post naufragium tabula*, it is the fair daughter of a foul mother, *i. e.* Sin, which (if not repented of) will soon work our ruth and ruine. ἐνθὲ πατρὸς φίλταλον τέκνον. *De Pompeio Romani.*

If perhaps the thought] Ἐπίνοια to be cured by μετάνοια. Thought is not free; but if evil, must be reversed by repentance, or will undo us for ever, *Jer.* 4. 14.

Verse 23. *Thou art in the gall, &c.*] The Apostle alludeth to *Deut.* 29. 18. Sin is a bitter potion, a deadly poyson, which therefore we must quickly cast up again by confession, ere it get to the vitals. *Simon Magus* is here convinced by the very shew of godliness, under which he hoped to have lurked: as the fish *Sepia* is bewrayed by the black colour which she casteth out to cover her.

Verse 24. *Pray for me*] Some from these words conclude his effectual conversion. He trembleth at Gods Justice, and imploreth his mercy. *Hæc certè non minima sunt pœnitentiæ signa*, saith judicious *Calvin*: these were no small signs of sound repentance.

Verse 25. *When they had testified*] That is, with great gravity and liberty declared. διαμαρτυράμενοι.

In many villages of the Samaritans] Accounting with *Luther*, that *vilissimus pagus est palatium eburneum in quo est pastor & credentes aliqui*: the meanest Village may become an ivory Palace, by having in it a faithful Pastor, and some few Believers.

Verse 26. *Which is desart*] Which way is desart, that is, less frequented, because up-hill and down-hill. So is the way to heaven, and therefore little travelled.

Verse 27. *Candace*] This saith *Pliny* was a common name to the *Ethiopian Queens*, as *Cæsar* was to the Roman Emperors. Her country might haply be that large region of *Nubia*, which had from the Apostles time (as tis thought) professed the Christian faith: but hath again above an hundred years since, forsaken it, and embraced instead of it, partly *Mahumetanism*, and partly Idolatry: and that by the most miserable occasion that might befal, namely, famine of the word of God, through lack of Ministers. *Alvarez hist. Ethiopic. c.* 137

Verse 28. *Sitting in his chariot, read*] Time is to be redeemed for holy uses. *Pliny* seeing his Nephew walking for his pleasure, called to him, and said, *Poteras hasce horas non perdidisse*: you might have better bestowed your time then so. *Nullus mihi per otium dies exit*, saith *Seneca*. And *Hierom* exhorted some godly women, to whom he wrote, not to lay the Bible out of their hands, until being overcome with sleep, they bowed down their heads, as it were to salute the leaves below them, with a kiss. Plin. *l.* 3 *c.* 5. Sen. *Epist.* Her. *ad Eustach. de custod. virg.*

Verse 29. *Then the Spirit said*] *Sc.* By revelation, or secret inspiration.

Verse 30. *And heard him read*] He read as he rode. *Pliny* was always reading or writing, or doing something, *quo ad vitam communem aliquem fructum ferre posset*, whereby he might benefit himself or others. Mr. *Bradford* the Martyr held that hour of his life lost, wherein he had not done some good with his hand, tongue, or pen. *Seneca* saith, I have no time to spare, or spend idly: I see men do not so much want Plin. *lib* 3 *c.* 5.

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Non parum habemus temporis, ſed multum perdimus.

time, as waſt it. This they would not do, if they conſidered that upon this little point of time hangs the Crown of eternity. O make much of time, ſaid *Thomas Aquinas*, eſpecially in that weighty matter of ſalvation. O how much would he that now lies frying in hell rejoyce, if he might have again but the leaſt moment of time, wherein to make his peace with God!

Verſe 31. *How can I, except ſome man*] The Mathematicks are ſo called, becauſe they cannot be learned without a teacher. No man is αὐτοδίδακτος, in heavenly literature. He that here is Scholar to himſelf, hath a fool to his maſter.

פמיקא הפטרה Goodw. *Catal.* pag. 109.

Verſe 32. *The place of the Scripture*] The *Parcel*, ſaith the *Syriack*: The *Partition* or *Section*, ſay the Hebrews. Amongſt us, *Stephen Langton* Archbiſhop of *Canterbury*, firſt divided the Bible into Chapters in ſuch ſort as we now account them: *Robert Stephens* into verſes, *imperitiſſime plerunque textum diſſecans*, ſaith *Scultetus*, not doing ſo well as he might.

Verſe 33. *His Judgement was taken away*] That is, he was ſet ſafe from his enemies, that judged and executed him. He roſe, and reigneth in deſpite of them.

Seculum ejus Beza.

And who ſhall declare his Generation?] Or can tell how long his Kingdom ſhall laſt? for being raiſed from the dead, he dyeth no more. He may as well die at the right hand of his Father, as in the hearts of his children.

Verſe 34. *I pray thee of whom*] Incredible gain is to be got by conference in all arts: ſo here; All Chriſts ſcholars are ζητητικοὶ, Queſtioniſts, though not queſtion-ſick, as thoſe triflers in *Timothy*, 1 *Ep.* 6. 4.

Verſe 35. *And preached unto him*] Of preaching we may ſay in compariſon of other Ordinances, for the getting of knowledge, as *David* did of *Goliah's* ſword, There's none to that.

Verſe 36. *What doth hinder*] He ſtood not upon the reproach of Chriſtian Religion, what the Courtiers at home would cenſure of him. He would hardly ſuffer death for Chriſt, that cannot ſuffer little breath for him.

Verſe 37. *Is the Son of God*] Both by eternal generation, *Prov.* 8. and by hypoſtatical union, *Mat.* 3. *ult.*

Breerw. *Enquir.* 153.

Verſe 38. *And he baptized him*] Set Chriſts mark upon him, that ſeal of the new Covenant. The Jacobites (a kind of mongrel Chriſtians in *Aſia*) ſign their children, many in the face, ſome in the arm, with the ſign of the Croſs, imprinted with an hot burning Iron, at or before baptiſm; But we have not ſo learned Chriſt.

Goſſ. in vita Bern. Cypr. *Epiſt. lib.* 1. *conſeſſ. l.* 6. *c.* 12.

Verſe 39. *Went on his way rejoycing*] *Bernard*, for a certain time after his converſion, remained, as it were, deprived of his ſenſes, by the exceſſive conſolations he had from God. *Cyprian* confeſſeth to *Donatus* his friend, that before his converſion, he thought it was impoſſible for him to change his manners, and to find ſuch comfort as now he did in a Chriſtian life. He beginneth thus, *Accipe quod ſentitur antequam diſcitur.* *Auguſtine* ſaith the ſame of himſelf, &c.

Verſe 40. *At* Azotus] A City of *Paleſtine*, called anciently *Aſhdod*, whence the *Anakims* could not be driven out, *Joſh.* 11. 22.

Chap. IX.

Verſe 1. *And* Saul *yet breathing*]

As a tyred Wolf, that wearied with worrying the flock, lies panting for breath. See the Note on *chap.* 8. *verſ.* 3.

Verſe 2. *Letters to* Damaſcus] The High-prieſt, it ſeems, then had power at *Damaſcus*, and elſewhere out of *Judea*, to binde and beat his Jews, for miſdemeanour in point of their Religion. See *Act.* 18. 15.

Anno 1548. Buchole.

Verſe 3. *And as he journeyed*] So *Petrus Paulus Vergerius*, the Popes Nuntio, *Dum confutationem Evangelicorum meditatur, fit Evangelicus*; Moved, perhaps by the fearful example alſo of *Francis Spira*, whereof he had been an eye-witneſs.

Verſe 4. *Fell to the earth*] Chriſt unhorſt him, but did not deſtroy him. He is not ſuch

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ſuch a Monarch as loves to get authority by ſternneſs, as *Rehoboam*, but by gentleneſs. And though gone to heaven, yet hath he not changed his nature with change of honour; but together with beams of glory, there are ſtill in him the ſame bowels of pity that he had here upon earth.

Why perſecuteſt thou me?] As unskilful Hunters, ſhooting at wild beaſts, may kill a man: So thoſe that ſhoot at the Saints, hit Chriſt. Their ſufferings are held his, *Col.* 1.24. their reproach his, *Heb.* 13.13. God is more provoked then *Nehemiah*, *Nem.* 4 3,5. Chriſt retaineth ſtill compaſſion, though free from perſonal Paſſion: and, though freed from feeling, he hath ſtill yet a fellow-feeling. Let ſuch namongſt us take heed what they do, who whiles they pronounce our Church Antichriſtian, &c. ſtrike at the beaſt, but wound the Lamb. *Manet compaſſio etiam cum impaſſibilitate.* Bernard.

Verſe 5. *To kick againſt the pricks*] A metaphor from Oxen puſhing back upon the goad, when they are pricked wherewith: as *Beza* ſheweth out of *Æſchilus*.

Verſe 6. *It ſhall be told thee*] Chriſt teacheth him not immediately, but ſendeth him to a Preacher; ſo to grace his own ordinance.

Verſe 7 *Hearing a voice*] Not Chriſts voice, but *Sauls* onely, *Chap.* 22.9.

Verſe 8. *He ſaw no man*] This bodily blindneſs was a means to open the eyes of his mind, as *Gehezie's* leproſie cured his ſoul.

Verſe 9. *And he was three dayes*] In this three dayes darkneſs, ſome gather by computation of time, that he was now rapt up into the third heaven, and heard thoſe *wordleſs words*, 2 *Cor.* 12.4. after that he had been thorowly humbled. *Luther* likewiſe lay (after his converſion) three dayes in deſperation, as Mr. *Perkins* remembreth in his book of Spiritual deſertion: His temptations were ſo violent, *ut nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet*, as *Juſtus Ionas* reporteth of *Luther*, that was by, and ſaw it. The like is recorded concerning Mr. *Bolton*, by Mr. *Bagſhaw*. ῥήματα ἄῤῥητα. Perkins. *Epiſt. ad* Melancthon, In his life.

Verſe 10. *And there was a certain*] See here the neceſſity and uſe of the Miniſtery: *If there be a meſſenger with a man, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs, &c. Iob* 33.23. *Unus è millibus.* The vulgar tranſlation corruptly hath it *unus è ſimilibus.*

Verſe 11. *The ſtreet called ſtraight*] Gods people are ſo dear to him, that their wals are ever before him. *Eſay* 49.16. he loveth the ſtreets the better they dwell in, the air the better they breath in, *Pſal.* 87.5,6.

For behold he prayeth] He never prayed till now, though a ſtrict Phariſee. So *Dan.* 9. 13. The Captives in *Babylon* prayed not in thoſe 70 yeers, becauſe they faſted to themſelves, and prayed more to get off their chains then their ſins, *Zech.* 7.5,6. Prayer is the breath of the ſpirit. *Rom.* 8.26. *Iude* 20. And prayer without the ſpirit is but an empty ring, a tinckling Cymball.

Verſe 12. *And hath ſeen in a viſion*] It is not certain whether theſe be Chriſts own words, or Saint Lukes: neither is it much material.

Verſe 13. *Then* Ananias *anſwered*] The beſt have their unneceſſary fears, and think they have reaſon on their ſide; but convinced, they ſoon ſubſcribe to God. *Veniat, veniat verbum Domini*, ſaid one, *& ſubmittemus ei ſexcenta ſi nobis eſſent colla.*

How much evil he hath done] And is therefore not lightly to be truſted. It is a rule in the Civil Law, *Semel malus ſemper præſumitur eſſe malus*: but God can ſoon alter a mans mind and manners, as he did *Sauls*.

Verſe 14. *And here he hath Authority*] Therefore he was more then twenty years old (as *Ambroſe* and *Theodoret* make him to be) at his firſt converſion. For here he hath Authority committed unto him, not incident to ſo very a youth.

Verſe 15. *A choſen veſſel to bear*] In matters of holyneſs we are rather patients then agents, that we may aſcribe all to Gods grace; therefore he compares us not to active inſtruments, as tools in the hand of a workman, but to paſſive inſtruments, ſuch as diſhes or veſſels (as here) that bear and carry treaſure, meat, or ſuch like, 2 *Cor.* 4. 7. *Act.* 13. 15. *Ye men and brethren, if there be in you* (as in ſo many veſſels of honour) *any word of exhortation, ſay on.* But what a mouth of blaſphemy opened *Quintinus* the *Libertine*, who ſcoffing at every of the Apoſtles, *Paulũ vocabat vas fractum* (as *Calvin* teſtifieth) called *Paul* a broken veſſel: ſo in the *year* 1519. *Scioli quidam Tiguris jactabant hac tria ſcitiſſimi, &c. Quis tandem Paulus? nonne homo eſt? Apoſtolus eſt ſed ſuburbanus tantum, &c. Ego tam cuivis Thomæ vel Scoto credo quam Paulo.* Some, no wiſer then they ſhould be, caſt *Inſtruct. adv. Libert. c. 9.*

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cast out slighting speeches to this purpose: what was *Paul* more then another man? an Ap. stle indeed, but of an inferiour order; none of the twelve that conversed with Christ; neither made he any one of the Articles of the Creed. I would as soon believe *Thomas* or *Scotus*, as *Paul*, &c. I tremble to relate how basely some Jesuits have spoken of Saint *Paul*, as savouring of heresie in some places; and better perhaps he had never written, &c.

Zuing tom. 1. oper. p. 132.

Spec. Europ.

Before the Gentiles and Kings, &c.] Μεγίστη τῶν κηρυγμάτων σάλπιγξ ὁ Παῦλος, saith a Greek Father. *Paul* was Gods chief herald, the Gospels loudest trumpet.

Verse 16. *How great things he must suffer*] Opposition is (as *Calvin* wrote to the French King) *Evangelii genius*, the evil Angel that dogs the Gospel. And *prædicare*, said *Luther*, *nihil aliud est quam derivare in se furorem totius mundi*: To preach, is to get the evil will of the world.

Verse 17. *Putting his hands*] Partly so to consecrate him to the Lords work, and partly to obtain for him the gifts of the holy Ghost.

Verse 18. *There fell from his eyes*] God also at the same time tore the covering, rent the vail that was spread over the eyes of his understanding, *Isa.* 24. 7. See the Blind eye opened in a discourse on *Eph.* 5. 8. by my entire friend Mr. *Dugard*.

Verse 19. *With the disciples*] For as he desired to cleave perpetually to the head, so to joyn himself to his Members, to incorporate with the Church.

Verse 20. *And straightway he preached*] He conferred not with flesh and blood, *Gal.* 1. 16. but fell presently to work, and followed it close, as afraid to be taken with his task undone. *Chrysostom* saith of *Paul*, that he was *Insatiabilis Dei cultor*: An unsatiable server of God.

Verse 21. *Is not this he?*] It is, and it is not: It is not *Ille ego qui quondam*, but *Ego non sum Ego*, He is another man then he was, and this the whole Church shall soon hear of: like as a bell cannot be turned from one side to another, but it will make a sound, and report its own motion.

Συμβιβάζων. Verse 22. *Proving that this, &c.*] Proving it by comparing Scripture with Scripture, by laying one place to another, as Joyners fits all the parts of their work together, that each part may perfectly agree with the other, &c. *Nehem.* 8. 8. The Levites read the Law, and gave the sense, causing the people to understand the reading, *dabant intelligentiam per scripturam ipsam*; So *Tremelius* rendereth it. Parallel texts, like glasses, set one against another, cast a mutual light. The Lapidary brightens his hard Diamond with the dust shaved from it self: so must we cleer hard Scriptures.

πολλαὶ ἡμέραι *diebus sufficientibus.* Verse 23. *And after many days*] *Sc.* After three years. So long he had to settle, ere God called him forth to suffer. The skilful Armourer tryeth not an ordinary piece with Musket-shot. The wise Lapidary brings not his softer stones to the stithy: The

Isa. 28. 26. good husband turns not the wheel upon his Cummin, nor his flail upon his Fitches, &c.

Verse 24. *But their laying await*] Some friend likely had advertised him, as a Senatour of *Hala* did *Brutius*, when some had conspired his death, *fuge, fuge, Brenti, cito,*

Melch. Adam. *citius, citissime.* Flee speedily, away for thy life.

Verse 25. *Let him down, &c.*] It is not unlawful then to fly in some cases. *Tertullian* was too rigid in condemning all kind of flight, in time of persecution; God hath not set us as standing marks, or bu ts, to be shot at, &c.

Verse 26. *They were all afraid of him*] Open-heartedness is an Argument of folly, *Fide, diffide.* Our Saviour would not lightly commit himself to any, *John* 2. 24. Try whom you mean to trust. *Paul* was somewhile a Probationer, ere he could be admitted.

Verse 27. *And how he had preached boldly*] See the Notes on verses 21. & 29.

Verse 28. *And he was with them*] *Sc.* with *Peter* and *James*, *Gal.* 1. 18, 19. For the other Apostles were then absent, about their Lords business.

Verse 29. *And he spake boldly*] The soul, by the witness of the spirit, finds increase of spirirual mettle, and is steeled against opposition.

Disputed against the Grecians] These had been St. *Stephens* greatest adversaries, *Acts* 6. 1, 9. and then *Saul* was very forward to joyn with them. Now that he was turned Christian, they sought his death, having first given out (as *Epiphanius* testifieth) that he turned meerly out of discontent, because he could not obtain to wife the high-priests daughter. Truth (saith one) hath always a scratcht face. The Devil was first a lyar, and

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and then a murderer. Thoſe that kill a dog (ſaith the French Proverb) make the world believe he was mad firſt. The credit of the Church muſt firſt be taken away, and then ſhe is wounded, *Cant.* 5.6. Before the French Maſſacre, it was given out, That the Huguenotes in their night-meetings committed moſt abominable uncleanneſſes.

Verſe 30. *To Tarſus*] His own country, that he might there *break the bread of life*, where he firſt *drew the breath of life*, as Biſhop *Juel* deſired to do; *Phyſician heal thy ſelf*, that is, thine own native Country, ſaid they to our Saviour, *Luk.* 4.23.

Verſe 31. *Then had the Churches reſt*] As when *Paul* was converted, the Churches reſted: ſo, much more, when ſin and Satan ſhall be deſtroyed, ſhall the ſtate of the Saints be moſt reſt-full, and bliſs-full in heaven.

Verſe 32. *As Peter paſſed through all quarters*] Being notably active for Chriſt: according as it was charged upon him, *Luk.* 22.32. When *thou art converted, ſtrengthen thy brethren.* The moſt that the Saints can do for Chriſt, is not the one half of that they could beteem him.

Verſe 33. *Had kept his bed eight years*] A long while ſurely: but what was this to an eternity of extremity in Hell? O take heed, & be forewarned to flee from that wrath to come. And mean while, every man that ſeeth another ſtricken with ſuch Chronical diſeaſes as the Palſie, and himſelf ſpared, is bound to keep a Paſſeover.

Verſe 34. *And Peter ſaid*] After he had prayed for him, likely. It is the prayer of Faith that healeth the ſick. Thus *Epaphroditus* was given in as an anſwer to St. *Pauls* prayer: and *Miconius* to *Luthers*, after he had been almoſt ſpent with a Conſumption. *Melch. Adam in vit. Luth.*

Verſe 35: *And Saron*] Alias, *Aſſaron*, the ſame perhaps with *Acheron* or *Ekron*, counted by the very Heathens the Devils houſe: for there *Beelzebub* the Prince of Devils was worſhipped, 2 *Kin.* 1.3. *Flectere ſi nequeo ſuperos, Acheronta movebo.* Virg.

Verſe 36. *Full of good works and almſ-deeds*] For there are other *good works* beſides Almſ-deeds; though many Papiſts, and ſome as ſilly, have ſhrunk up charity to an handbreadth, to giving of alms. Let our works be done in God, *Joh.* 3.21. and for God, 1 *Cor.* 10.31. Let there be good actions and good ayms; and then they ſhall be the works of God, *Joh.* 6.28.

Verſe 37. *When they had waſhed*] This they did to ſhew their hope of a joyful Reſurrection. The Heathens alſo, though their lives and hopes ended together, yet they waſhed their dead, in an epiſh imitation of this Church-cuſtom. *Faciunt & veſpa favos; ſimiæ imitantur homines.*

Verſe 38. *They ſent unto him*] As loth to loſe ſo uſefull a member, ſo dearly miſſed among them. Some when they die are no more miſſed then the ſweepings of an houſe, or the parings of the nails. But when good people die, there is a general loſs and lamentation.

Verſe 39. *They brought him*] Love is officious, and thinks not too much of any labour.

And ſhewing him the coats and garments] A worthy employment for a wealthy woman. The like is reported of Queen *Anne Bullen.* And I knew a very gracious Matron (one Miſtris *Alice Smith* of *Stratford* upon *Avon*) that found her ſelf thus uſually buſied; being one of thoſe few, that both lived and died with honor.

Verſe 40. *Put them all forth*] That he might pray with more privacy and freedom. For he knew well that the prayer of Faith could not heal the ſick only, as *Æneas*, verſe 34. but raiſe the dead too, *Heb.* 11.35.

Verſe 41. *Preſented her alive*] To her own loſs for a little while; but ſo God might be glorified, and the Church gratified, ſhe was well contented.

Verſe 42. *And many believed*] So when *Lazarus* was raiſed, *Joh.* 11.45. See the Note there.

Verſe 43. *With one Simon a Tanner*] Of mean rank and deſpicable, but religious and hoſpitable. Of ſuch, and not of great ones, conſiſted this Church of Chriſt at *Joppa*. The poor are *Goſpellized*, *Mat.* 11.5. The leſſer fiſhes bite ſooneſt. *Grandior ſolet eſſe Deus in parvulis, quam in magnis.* See the note on *chap.* 10.6. εὐαγγελίζονται.

CHAP.

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Chap. X.

Verse 1. *A Centurion of the band.*]

HE might well have been a Commander in the thundring legion, *qui plus precando quam præliando potuerunt. Preces sunt bombardæ & instrumenta bellica Christianorum*, said *Luther*: who also spared not to tell the Elector of *Saxony*, his Protector and Patron, That he by his prayers would secure his Highness, his soul, body and estate engaged in the Gospels cause, *Sive id credat Celsitudo vestra, sive non credat. Imo Iudico* (saith he) *C. V. plus à me præsidii & tutelæ habiturum esse quam mihi præstare, &c.* Yea, I am of the mind that your Highness hath more safety from me, then I have from you. χειμαρρόλος.

Verse 2. *A devout man, &c.*] Not of the Kings-religion what ever it be, as those *Melchites* in *Nicephorus*. And as *Tertullian* tels us in his Apologie, That the people were bound to worship those gods onely that the Senate decreed should be worshipped. *Cornelius* was a right worshipper. Apol. lib. 5. εὐσεβὴς.

With all his house] A man is really that he is relatively. *David* would shew his sincerity by being good at home, *Psal.* 101. 2.

Verse 3. *About the ninth hour*] Which was the time of the evening sacrifice, when the joynt prayers of the Church were ascending as incense.

Verse 4. *Thy prayers and thine alms*] Dr. *Powel* relateth this saying of *Leotinus* Prince of *Wales*, that when he was moved by some to make war upon our *Henry* the third; *Ego inquit, formido ejus Eleemosynas magis certè multo quam ejus copias.* And the Queen mother of *Scotland* was heard to say, that she more feared the fastings and prayers of *John Knox*, and his disciples, then an army of twenty thousand men. Hist. Cambr. Spec. bel. sacri.

For a memorial before God] How did the Angel know this? Angels have a threefold knowledge. 1. Natural. 2. Revealed, as *Dan.* 9. and here, 3. Experimental, *Ephes.* 3. 10.

Verse 5. *Call for one* Simon] Though an Angel certifies *Cornelius* his prayers were accepted, yet he reads not to him the Doctrine of redemption, but referrs him to *Peter*. The Office of preaching the Gospel is taken from the Angels (who first preached it to the Shepherds) and given to the Ministers.

Verse 6. *With one* Simon *a Tanner*] God knoweth all his by name, and condition of life.

Verse 7. *A devout Souldier*] *Cornelius* had either found him, or made him so. *Nero* complained that he could never find a faithful servant: And no wonder; for those that were good, cared not to come about him: and those that were bad, he cared not to make better, as being himself desperately wicked. *Qualis herus, talis servus.* The Masters faults go as little unattended as their persons.

Of them that waited on him] The Syriack hath it, Of them whom he esteemed highly. Good servants are rare and precious.

Verse 8. *And when he had declared*] He knew well the worth of a faithful messenger, *Prov.* 25. 13. Howbeit the more to affect their hearts, and the better to effect his design, he sets God before them, and shews them the whole matter. Gods commands carry a divine authority, and soon prevail with the religious. *Dicto citius dicta peragunt.* They say with him in the Poet, Lucan.

Jussa sequi, tam velle mihi, quam posse, necesse est.

Verse 9. *Upon the house to pray*] He got upon the Leads, as well to avoid distraction, as to excite devotion, by a full view of heaven above.

Verse 10. *He fell into a trance*] His soul was sundred, as it were, for a season, from his body, whilest he talked with God. So our Saviour was transfigured, as he was praying. *John* was in the spirit on the Lords day, when he received his Revelation; *Paul* was rapt up into the third heaven. *Giles* of *Bruxelles* (a Dutch Martyr) in his prayers, was so ardent, kneeling by himself, in some secret place, whiles he was a prisoner, that he seemed to forget himself: Being called many times to meat, he neither heard, nor saw

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saw those that stood by him, till he was lift up by the arms, and then gently he would speak unto them, as one awaked out of a sweet sleep. Act & Mon. 811.

Verse 11. *And saw heaven opened*] *Sc.* The visible heaven, the air: for, as for the third heaven, it openeth not without a miracle, as some think.

Verse 12. *Were all manner of fourfooted*] Gr. *All*, that is, some of all sorts: so, *omne animal*, every living creature is said to be in *Noahs* Ark: and in the like sense, Christ is said to *dye for all*. πάντα

Verse 13. *Kill and eat*] *Peter* was hereby taught not to kill and slay in battail, as many of his warlike pretended successors have done, but to kill that corruption that he found in the Gentiles, by the sword of the spirit, &c. *Julius* the second can turn him either way, to *Peters* keys, or *Pauls* sword. *Cum* Petri *nihil efficiant ad prælia claves, Auxilio* Pauli *forsitan ensis erit.*

Verse 14. *Common or unclean*] By commonness there is contracted an uncleanness. It is hard to deal in the world and not be defiled with the corruption that is in the world through lust.

Verse 15. *That call not thou common*] Or *profane thou not*. See the Note on *ver.* 14. σὺ μὴ κόινου

Verse 16. *Received up again into heaven*] The Church her original is from heaven, *Apoc.* 21. and thither she shall be taken up again. As in the mean space, our commoration is on earth, our conversation in heaven, *Phil.* 3. 19.

Verse 17. *Stood before the gate*] They pressed not in, till licensed: they knew that Jews would not easily converse with them being Gentiles. This was their modesty, not not oft seen in Soldiers. Deut 7.

Verse 18. *And called and asked*] Whether death will use so much manners as these did, *viz.* to call and ask for us, or ere he seizeth us, tis uncertain. *Senibus mors in januis, adolescentibus in insidiis*, saith *Bernard*. The yong man hath death at his back, the old man before his eyes, saith *Aquinas*. And that is the more dangerous enemy that pursues thee, then that which marcheth up toward thy face. *Be sober, be vigilant*: Of Doomesday there are signs affirmative and negative, not so of death; and yet every mans deaths day is his *doomesday*.

Verse 19. *While* Peter *thought on*] Gr. *thought in his mind*: *cogitabat quasi coagitabat*. He was busily plodding, and the Spirit came in to help him. Divine meditation is a studious act of the mind, searching the knowledge of an hidden truth, by the discourse of reason. Or, it is a stedfast and earnest bending of the mind upon some heavenly matter, for the setling of our judgments, and bettering of our heart and lives. διενθυμεῖτο

Verse 20. *Doubting nothing*] Or, *not arguing the* case, but readily yielding the obedience of faith. μηδὲν διακρινόμ.

Verse 21. Peter *went down*] He sent not for them up, much less made he them to wait three days at the gate (as that Pope did *Henry* the Emperour) before they could have a hearing.

Verse 22. *That feareth God*] Not with a base fear, as those Mongrels 1 *Kings* 17. 32. that feared the Lord *for his Lions* sent amongst them (like as some *Indians* at this day fear the Devil, because he beats them) but with an *amicable*, filial, reverential fear: which gat him a good *report among all the nation* of the Jews, such as Saint *Paul* thus bespeaketh, *Men of Israel, and ye that fear God*, *Act.* 13. 16. *Duo sunt timores, servilis & amicalis.* Beda.

Verse 23. *Certain Brethren from* Joppa] Who were well paid for their curteous pains, when (for confirmation of their faith) they beheld the Kingdom of Christ propagated and preached to the Gentiles also.

Verse 24. Cornelius *waited for them*] So the people waited for *Zacharias*, *Luke* 1. Its fit the people should wait for the Minister, not the Minister for the people, *Zach.* 8. 21.

Verse 25. *Worshipped him*] Not as God, with divine worship: yet with too much humilty, which *Peter* correcteth. The *word* must be *glorified*, the Ministers not over-admired. Act. 13. 48.

Verse 26. *But* Peter *took him up*] *Longe aliter Papa*, The Pope (*Diocletian*-like) holds forth his toe to be kissed, and suffers his Parasites to deifie him.

Tu verè in terris diceris esse Deus.

I my self also am a man] We must *glorifie the word*, not the Preacher, *Acts.* 13. 48.

Verse 27. *He found many that were come together*] With good and honest hearts,

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hungring and thirſting after righteouſneſs, reſolved to be ruled by God, and to paſs into the likeneſs of the heavenly pattern. Lord, ſaith *Nazianzen*, *I am an inſtrument for thee to touch. I am only thy clay and wax*, ſaid another.

Verſe 28. *Not call any man unclean*] *Scilicet, quoad communem vitæ uſum: Nam alioqui omnes naturâ impuri: i.e.* in regard of civil converſation. By nature ('tis true) we are all unclean.

Verſe 29. *Without gainſaying, aſſoon as ſent for*] *Hoc eſt ſanctum fidei ſilentium*, ſaith *Calvin*, this was the holy ſilence of Faith: this was to preach *Chriſt the Lord*: and himſelf the Churches *ſervant, for Jeſus ſake*. A ſervant is not αὐτόματος, One that moveth abſolutely of himſelf: he is ὑπηρέτης & ὄργανον, ſaith *Ariſtotle*, the Maſters inſtrument, and wholly his. *Peters* pretended Succeſſor ſtileth himſelf the *Servant of Gods ſervants*; but is nothing leſs.

ὅλως ἐκείνου. 1 Cor. 4. 5.

For what intent] This he deſireth to know of them, that he might not *ſhoot at revers*, run at uncertainty; but be able to conclude his diſcourſe, as he did, *Det Deus, ut ſermo meus adeo commodus ſit, quam ſit accommodus*, God grant my ſpeech may be as profitable, as it is ſeaſonable.

Verſe 30. *I was faſting until, &c.*] Fulneſs breeds forgetfulneſs; but faſting maketh a man capable of heavenly viſions, of divine glory. The three great Faſters, *Chriſt*, *Moſes*, and *Elias* met gloriouſly in Mount *Tabor*.

Verſe 31. *Cornelius, thy prayer is heard*] This was a ſingular happineſs, and a ſure ſeal of his good eſtate to God-ward, *Pſal.* 66. 18, 19. *Joh.* 9. 31. Every acceſs to God with ſucceſs, every gracious return of prayer ſealeth up this comfort to the ſoul, that ſith He that *hath the keys of David*, hath once opened unto us not only a door of utterance, but a door of entrance to the throne of grace, it ſhall never be ſhut again any more.

Verſe 32. *He is lodged, &c.*] God takes notice of every circumſtance of his peoples affairs: their very walls are ever before him, *Iſa.* 49. 16. He thinks the better of the houſes they lodge in; and looks upon all that favor them, with ſpecial content: *I will bleſs them that bleſs thee*, Gen. 12. 3. See the Note there.

Verſe 33. *Now therefore we are all, &c.*] All of a minde to ſerve the Lord *with one ſhoulder*: as *Hezekiahs* ſervants joyned together in that laudable work of copying out thoſe Proverbs of *Solomon*, for the Churches uſe.

Zeph. 3. 9. Prov. 25. 1. ἐνώπιον.

Preſent before God] Whom we look *full in the face*, ſeeing him by faith who is inviſible, and ſetting our ſelves to receive the Law at his mouth, to hear the word, not of a mortal man, but of the everliving God.

To hear all things] *Sc.* With due reverence and diligence; not to jear at any thing *that is commanded thee of God*, that hath the ſtamp and impreſs of God upon it, that comes *cum privilegio* and appears to be *Cor & anima Dei* (as *Gregory* calleth the word) the Counſel and Minde of God. Lo, theſe were right hearers: Oh for ſuch now-adays! Ours (alas) have *Corpora in ſacellis, animos in ſaeculis*, as *Ezekiels* had *chap.* 33. 31. and as Serpents have their bodies in the water, but their heads out.

Greg. in Reg. 3.

Verſe 34. *No reſpecter of perſons*] That is, of their outward ſtate and condition, as country, ſex, wealth, wiſdom, &c. Outward things neither help, nor hurt, pleaſe, nor diſpleaſe God, but as they are in a good or bad man: As a Cipher by it ſelf is nothing, but a figure being ſet before it, it increaſeth the ſum.

His duobus membris comprehenditur totius vitæ integritas. Calv.

Verſe 35. *He that feareth him and worketh righteouſneſs*] This is the whole duty of man, as *Eccleſ.* 12. 13. See the Note there.

Verſe 36. *Preaching Peace*] For God *ſpeaks peace* to *his people*: he creates the *fruit of the lips to be peace*: he, by his promiſes powerfully applyed, lodgeth a bleſſed calm in the conſcience, and ſaith to the diſtempered affections, *Peace and be ſtill*, huſhing all; for he is *Lord of all*.

Luk. 1. 3.

Verſe 37. *After the baptiſm*] See how orderly *Peter* preacheth (like as *Luke* writeth κατεξῆς *Sigillatim*) giving his hearers a diſtinct and punctual Narrative of the life and death of *Jeſus Chriſt*, of his offices and efficacies. To ſpeak clearly and *coherently*, to caſt his matter into a good Mold and Method, as it is not every mans happineſs, ſo it is no ſmall commendation to him that can skill of it: and muſt be indeavoured by all that would win upon their peoples affections, and draw them to duty, as the Athenian Orators, who were there-hence called Δημαγωγοι, *People-Leaders*.

Verſe

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Verſe 38. *Oppreſſed of the devil*] The Devil complained in the days of *Dioclesian*, that he could not give right Oracles, becauſe of the Chriſtians. And thoſe that conſpired againſt *Athanaſius*, cryed out, that by his prayers he hindred their proceedings. The Souldiers that went againſt the Angrognians, told their Captain, that the Miniſters of that place, with their prayers, ſo conjured and bewitched them, that they could not fight. *Euſeb.* lib. 2. *Ruffin.* l. 1. c. 33 Act. & Mon. 883.

Verſe 39. *And we are witneſſes*] Eye-witneſſes (which are far better then Ear-witneſſes) and ancient witneſſes, ſuch as of whom *Ariſtotle* ſaith, πιστόταται εἰσὶ πλείω ἐνιαυτῶν γεγονότες; the more ancient the more credible. *Plus valet oculatus teſtis unus quam auriti decem Plaut. Ariſt. Rhetor.* lib. 1.

Verſe 40. *Him God raiſed*] Chriſts death he diſpatcheth in a word, as a thing well known. His reſurrection (becauſe more queſtioned, and of greater moment to beget Faith) he more largely diſcourſeth.

Verſe 41. *Eat and drink with him*] *In nihilum abiit cibus poſt reſurrectionem ſumptus.*

Verſe 42. *Ordained of God*] Gr. *determined*, and by *definitive* ſentence *concluded*.

Verſe 43. *Shall receive remiſſion of ſins*] Together with all the purchaſe of his paſſion. But this is inſtanced as a principal piece thereof, and worthily. *David* had a crown of pure gold upon his head, *Pſal.* 21. but he bleſſeth God for a better crown, *Pſal.* 103. 3, 4. viz. *pardon of ſin.* ἄφεσιν λήψεσθαι.

Verſe 44. *While* Peter *ſpake, &c.*] As Manna deſcended in the dew, ſo doth the Holy Ghoſt in and by the preaching of the word, *Gal.* 3. 2. *Iſa.* 30. 20, 21.

Verſe 45. See the note on *verſe* 23. of this Chapter.

Verſe 46. *Speaks with tongues*] This diverſity of tongues laid at firſt on mankinde as a curſe, *Gen.* 11. God turned into a bleſſing to his Church, which yet ſome of the Chriſtian *Corinthians* abuſed to pomp and oſtentation. 1 *Cor.* 14. which as Copreſs, will turn Milk into Ink; or as Leaven, which turns a very Paſſeover into pollution.

Verſe 47. *Can forbid water*] Plain water, without oyl, ſalt, ſpittle, cream, or other Popiſh additaments.

Verſe 48. *To be baptiſed*] The uſe of the Sacraments is to ſeal up adoption in infants, and faith in thoſe of riper years.

Verſe 48. *And he commanded them to be baptized*] And ſo to be incorporated into Chriſts body the Church: that they might be ſaved by the *waſhing of regeneration, and the renewing of the Holy Ghoſt*, Tit. 3. 5. It is a noble queſtion in Divinity, Seeing Regeneration is attributed both to the Word and to Baptiſm, how the one worketh it differently from the other? Or, if both work it, why is not one ſuperfluous?

Chap. XI.

Verſe 1. *Had alſo received the Word*]

NOt only informed, but reformed: yea, ſo transformed the Churches were into the ſame image of the word from glory to glory, that they became at length conformed to Chriſt in holineſs and righteouſneſs.

Verſe 2. *Contended with him*] They ſhould rather have commended him: ſo hard it is to part with a rooted error: ſo ordinary it is for faithfull Miniſters to meet with ſuch as will dare to reprehend what they do not comprehend; and precipitate a Cenſure.

Verſe 3. *Saying, Thou wentſt in, &c.*] This was now no fault, but in their conceit only. Ignorance is the mother of many miſtakes, and miſcarriages thereupon. How exceedingly was *Job* miſ-cenſured by his Friends; *Gideon* and *Jephtah* by the Ephramites; the two Tribes and half by their brethren? *Joſh.* 22. *Athanaſius* paſſed for a Sacrilegious perſon, a profane wretch, a bloody perſecutor, a blaſphemer of God, &c. *Cyril* and *Theodoret* excommunicated one another for Hereſie, *Poſtea comperti idem ſentire*, upon a meer miſtake. *Baſil* complains that he was hardly dealt with by brethren that were of the ſame judgement with himſelf, but underſtood him not. *Auguſtine* had ſuffered ſo long in this kinde, that at length he thus reſolves, *Non curo illos cenſores qui vel non intelligendo* Iudg. 8. 1. & 12. 1.

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Cont. Fauſt. l. 22. c. 34. *telligendo reprehendunt, vel reprehendendo non intelligunt*: I care not for thoſe blinde Cenſurers that ſpeak evil of that they know not, and of thoſe they underſtand not. Charity would teach them to take every thing the beſt way; and not, as Logicians do, *ſequi partem deteriorem*, to pick out the worſt.

Verſe 4. *But Peter rehearſed*] with ſingular modeſty he ſeeks to ſatisfie them (if reaſon will do it) and to quench their wild-fire, by caſting milk upon it. *Zuinglius* and *Oecolampadius* endeavored to do the like by *Luther* and his diſciples, but could never effect it. In the year 1533. he wrote a very bitter Epiſtle to the Senate of *Franckford*, Scultet Annal. *Qua Zuinglianos Archi-diabolos appellat, è ſuggeſtu repellendos, ditione ejiciendos*, wherein he calleth the *Zuinglians* Arch-devils; and judgeth that they ought to be kept out of the Pulpit, driven out of the Country &c. In the year 1567. at *Antwerp* the Lutherans joyned themſelves to the Papiſts againſt the Calviniſts. Still *Satan* is thus buſie, and Bucholcer Chronol. Chriſtians are thus malicious, that, as if they wanted enemies, they flie in one anothers faces; yea cut one anothers throats: as the *Engliſh* and *Scots* do at this day, to the unconceiveable grief of all the godly on both ſides. *Deus meliora.*

Verſe 5, 6, 7, &c. See the Notes on that part of the former Chapter, whereof this is but a repetition.

Verſe 16. *Then remembred I*] very ſeaſonably; the holy Spirit ſuggeſting, as a Remembrancer: like as the evil Spirit did to thoſe cankerd *Kill-Chriſts*, *Act.* 27. 63.

Verſe 17. *What was I that I could withſtand God?* Whoſe power is irreſiſtible, whoſe will is a Law, yea *Voluntas Dei, neceſſitas rei*: and God hath put a ſecret inſtinct (as into the Bee, the Stork and other Creatures to do their kind: ſo) into all his children to ſubmit to his will, to ſay, *Amen* to Gods *Amen*, and to put their *Fiat* and *Placet* to his, *Act.* 21. 14.

Verſe 18. *They held their peace*] And by their ſilence ſhewed they were ſatisfied: as did *Jonah* by ſhutting up his propheſie in ſilence, and giving God the laſt. It is eaſier to deal with twenty mens Reaſons then with one mans Will. Convince an humble man of his error or paſſion, and he will yield preſently; whereas a proud Opinioniſt ſtands as a ſtake in the midſt of a ſtream: lets all the good reaſon you can alledge paſs by him, but he ſtands where he was. *Nay, but we will have a king, &c. The word that thou ſpeakeſt unto us in the name of the Lord, we will not hear.*

Verſe 19. *Now they which were ſcattered abroad*] See the Note on *Act.* 8. 1.

Verſe 20. *Spake unto the Grecians*] Not the Grecizing Jews (as *chap.* 6. 1.) but the Grecians which were Gentiles, to whom the light now began to break forth, and the partition-wall to be broken down.

Verſe 21. *And a great number believed*] God ſealing his approof of that they did, by an extraordinary ſucceſs. He hath a mighty hand and can fetch in multitudes at his pleaſure. We hope he is doing ſome ſuch great work in *New-England*. He can make a Law, to bring forth in one day, a *Nation to be born at once*, *Iſa.* 66. 8.

Verſe 22. *And they ſent forth* Barnabas] A very fit man; for he was *a ſon of conſolation*, and would handle thoſe young Plants with all tenderneſs. Wring not mens Dr. Sibs. Conſciences (ſaith One) you may hap to break the Wards of them if you do.

Verſe 23. *That with purpoſe of heart*] As it is recorded of *Caleb*, that he *fulfilled after God*: *Numb.* 14. 24. Caleb *implevit poſt me*. It ſtands men upon to ſee that their work, though it be but mean, yet it may be clean, though not fine, yet not foul, ſoyled and ſlubbered with the ſlur of a rotten heart. Let them conſent to take whole Chriſt in all his Offices and Efficacies, and that *pro termino interminabili*, never to part more.

Verſe 24. *For he was a good man*] Few ſuch now adays, *Rari quippe boni*——— Juvenal. *Jam nec Brutus erit, Bruti nec avunculus uſquam.* Anthony de Guevara tells a merry ſtory of the *Hoſt* at *Nola*: who when he was commanded by the *Roman* Cenſor to go and call the *good men* of the city to appear before him, went to the Church-yard, and Relax. de los principi. l. 1. cap. 2. there called at the graves of the dead, *Oh ye good men of* Nola, *come away*, for *the Roman Cenſor calleth for your appearance*: for he *knew not where* to call for a *good man* alive. The Scripture complains that there is *none that doth good*, that is, none in compariſon, none to the mad multitude, that like *Jeremiahs* figs, are naught, ſtark naught. *Phocion* was ſirnamed *Bonus*; but the excellency of a godly man is (*Barnabas*-like) to Rom. 15. 14. Act. 9. 33. be *full of the Holy Ghoſt and of Faith*, to follow God fully as *Caleb*, *Numb.* 14. 24. to have a heart full of goodneſs, as thoſe *Romans*, a life full of good works, as *Tabitha*, ſhining

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shining full fair, as a right orient and illustrious Star with a singularity of heavenly light, as good *Noah* did in his generation: and as holy *Joseph*, whose life, saith One, was a constellation, yea a very heaven bespangled with brightest stars of glorious graces. Buchol.

Verse 25. *Then departed Barnabas to Tarsus, for to seek Saul* | Not fearing to be outshined by him (who was now grown an admirable preacher, and an unsatiable worshiper of Christ) but seeking the setting up of Christs kingdome by all means possible. To rejoyce in and to improve the good parts of others for a publike benefit (though it ecclipseth thy light) and that from the heart; this is indeed to get above others: this is more then to excell others in any excellency if this be wanting. *Insatiabilis Dei Cultor.* Chrysost.

Verse 26 *Called Christians* | Called so by divine direction, as the word signifieth. There were (saith a learned Antiquary) certain Hereticks, who (as the Samaritans joyned Jewish Ceromonies with heathenish rites, so they) joyned Christ and *Moses*, Law and Gospel, Baptism and Circumcision. Of their beginning read *Act.* 15.2. These were called Nazarites; either of malice by the Jews, to bring the greater disgrace upon Christian Religion: or else because at first they were true, though weak Nazarites, that is, Christians misled by *Peters* Judaising at *Antioch*, *Gal.* 2. 11. Hence its thought, that the Church at *Antioch*, in detestation of this new-bred Heresie, fastned upon them by the name of Nazarites, forsook that name, and called themselves *Christians*. But what a shameful thing is it, that the most honourable name of *Christian*, is at this day in *Italy*, and at *Rome* a name of reproach, and usually abused to signifie a *fool*, or a *dolt*? *χρηματίσαι.* Godwins *Antiq. Heb.* *Junius in parallel. l.* 1 8. Fulk. Not. on Rhem *Test. Act.* 11. *sect.* 4.

First in Antioch | Which had been the residence, and bare the name of *Antiochus*, that bloody persecutour. Here then that Prophesie was most sweetly fulfilled, *Esay* 60. 14. *The sons of the afflicters shall come bending to thee, &c.* And so it was, somewhat above an hundred years since, at *Spira* in Germany: where those of the Reformed religion were first called Protestants. Howbeit some have observed that this name is not so new, but of an ancienter standing; For they fetch it from 2 *Chron.* 24. 19 *Yet he sent prophets to them to bring them again unto the Lord, and they testified against them*, but they would not give ear: which latter clause the Vulgar Interpreter (and the *Doway*-Doctors in their English Translation of the old Testament follow him) rendereth thus, *Quos Protestantes illi audire nolebant*. Dr. *Poyns* also (a Papish writer) tels us, that it was foretold in the old Testament that the Protestants were a malignant Church, and he alledgeth for proof this place in the *Chronicles*, though little to his purpose. A better Divine tels us Englishmen, that we were never Protestants indeed, till we took the late protestation, that brought us into the band of the Covenant, and is to us as circumcision once to the Israelites, *a Gilgal*, the rolling away of our reproach: there being nothing, as some could hit us in the teeth (but untruly and uncharitably) that made us differ from *Rome*, but a bare Proclamation. Parei *Medul.* Pref. to his Book of the Sacraments.

Verse 27. *From Jerusalem unto Antioch*] The Church whereof was now grown so famous by the pious labours of *Paul* and *Barnabas*, that many holy and learned men resorted thither, as to a *common school* or Academy. So did divers, in our forefathers dayes, to *Zurich*, *Basil*, *Geneva*, but especially to *Wittengberg*, where Luther and *Melanchthon* laboured in the Lords work, to the good of many; Κοινὸν παιδευτήριον τῶν πάντων ἀνθρώπων. *Sic de Athenis.* Thucyd.

Divisæ hic operæ, sed mens fuit unica; pavit
Ore Lutherus oves, flore Melanchthon apes.

Hob. Hessus.

Verse 28. *And there stood up one*] So Bishop *Hooper* prophesied, long before, of his own death. For taking Mr. *Bullinger* by the hand, at his return from *Zurick*, There (said he) where I take most pains you shall hear of me to be burnt to ashes. And being made Bishop, he took for his Arms a Lamb in a fiery bush, and the Sun-beams descending down upon the Lamb: Rightly denoting, as it seemeth, the order of his suffering, which afterward followed. So Father *Latimer* ever affirmed of himself, that the preaching of the Gospel would cost him his life: to the which he no less cheerfully prepared himself, then certainly was perswaded, that *Winchester* was kept in the Tower (in King *Edward* the 6. dayes) for the same purpose: And it proved so. In *November* 1572. appeared a new Star in *Cassiopeia*, and continued sixteen moneths. *Theodor Beza* wittily applyed it to that star at Christs birth, and to the infanticide then; and warned *Charls* 9. Author of the French Massacre, to beware, in this Verse; A. & Mon. *fol.* 1366. *Ibid.* 1578.

Tu vero Herodes sanguinolente time.

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Camd. Eliz. *fol.* 1631.

Myst. of *Iniq.* p. 17.

The fifth moneth after the vaniſhing of this ſtar, the ſaid *Charles*, after long and grievous pains, dyed of exceeding bleeding. *Spotſwood* Arch-Biſhop of St. *Andrews*, a deep and ſubtile diſſembler, who had diſcouraged, and by degrees extirpated moſt of the faithful Miniſters of *Scotland*, thought it ſeaſonable *Anno* 1639. to repair into *England*, where he died a Martyr, to the deſign of bringing in Popery and ſlavery. And ſo was the prediction of Mr. *Walſh*, a famous Scotch Miniſter, fulfilled upon him, who in a a letter to the Biſhop, writtien 1604. told him he ſhould dye an outcaſt.

Suet *in* Claud. Joſeph *Antiq. lib.* 20 *c.* 2.

Great dearth thorowout the world] *Suetonius* and *Joſephus* make mention of this Famine. It went hard when this voice was uttered in the Market place at *Rome*, *Pone pretium humanæ carni*. At *Antioch in Syria*, many of the Chriſtians engaged in the holy-War (as they called it) were glad, through famine, to eat the dead bodies of their late ſlain enemies. This was that *Antioch* here mentioned in the text.

Turk Hiſt. *fol.* 18.

In the dayes of Claudius Cæſar] Who was an arrant ſlowbelly, counted for a fool by his own mother *Antonia*, judged unworthy of the Empire by his own ſiſter *Livilla*, poyſoned at length by his own wife *Agrippina*, and her ſon *Nero*, *qui dixit boletos* θεῶν κρέωμα εἶναι, *quod Claudius boleto in numerum Deorum relatus eſſet*. The times were then ſo bad when he ruled the Empire, *ut nihil amplius virtus eſſe putaretur quam* τὸ γενναίως ἐνδαιμονεῖν, ſaith the Hiſtorian. What marvel then, though God ſcourged the world with extream famine: wherein the Church alſo was inwrapped, but graciouſly provided for; as ever ſhe is in a common calamity.

Dio. *in vita* Claud.

Dio. Ibid.

Verſe 29. *Every man according*] For to ſtretch beyond the ſtaple is to marr all. A good man ſheweth mercy, but yet ordereth his affairs with diſcretion, *Pſal.* 112. 5.

Verſe 30. *Which alſo they did*] *Nos non eloquimur magna, ſed vivimus*, ſaid the primitive Chriſtians. This age aboundeth with mouth mercy. (Go, and be fed, warmed, &c. *Jam.* 2). which is good cheap. But a little hand-full were better then a great many ſuch mouthfuls.

By the hands of Barnabas *and* Saul] *Paul* prays hard, that this their ſervice might be accepted of the Saints, *Rom.* 15. 31. though one would think they ſhould be very welcome, comming on ſuch an errand.

Chap. XII.

Verſe 1. *Now about that time.*]

That the famine lay ſore upon the Church. Afflictions ſeldome come ſingle. The Saints uſually fall into divers temptations at once, *Jam.* 1. 2. *Fluctus fluctum trudit. Job's* meſſengers tread one upon the heels one of another.

Herod the King] Nephew to *Herod* the Great, brother to *Herodias*, and father to that *Agrippa*, *Act.* 25. & 26.

Cryſoſt. hom. 33. in Act.

Verſe 2. *And he killed James the brother*] So ſtiled, to diſtinguiſh him from the other *James*, called *James the leſs* kinſman to Chriſt, and Biſhop of Jeruſalem, as the antients ſtile him. It was wonder that *Herod* killed no more, ſeeing this took ſo well with the people, whoſe favour he coveted. When *Stephen* the Protomartyr of the Church was ſtoned, *Dorotheus* teſtifieth that two thouſand other believers were put to death the ſame day: but God hath ſet bounds to that ſea of malice that is in perſecutors hearts, which they cannot go beyond, *Pſal.* 76. 10. *The remainder of wrath ſhalt thou reſtrain.*

Verſe 3. *And becauſe he ſaw, &c.*] *Sejanus ferox ſcelerum, quia prima provenerunt*, ſaith *Tacitus*. It is an old trick of Tyrants, to curry Favour with the wicked, by ſhedding the the blood of the godly.

Verſe 4. *To bring him forth to the people*] But God had otherwiſe determined. *Sciat Celſ. Veſtra* (ſaith *Luther* in a Letter to the Elector of *Saxony*) *et nihil dubitet longe aliter in cœlo quam Norimbergæ de hoc negotio concluſum eſſe. i. e.* God in heaven hath decreed otherwiſe of this buſineſs, then the Emperour hath at Norimberg: and the will of the Lord muſt be done, when all's done. *Yet have I ſet my King, &c.* Pſal. 2. 6.

Verſe 5. *Earneſt prayer was made*] *Oratio ſine malis, eſt ut avis ſine alis.* Theſe good ſouls

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souls strained and stretched out themselves in prayer, as men do that are running in a race, *Puriores cœlo afflictione facti*, as *Chrisostom* saith of them. *extentis.*

Verse 6. Peter *was sleeping*] As having cast himself into Gods everlasting arms. So did *David*, *Psal.* 3. So did Mr. *Rogers* our Proto-martyr, in Queen *Maries* dayes, when he was warned suddenly to prepare for the fire, he then being found asleep scarce with much shogging could be awaked: at length, being raised, and bid to make haste, Then (said he) if it be so, I need not to tye my points. *Act. & mon. fol. 1556.*

Verse 7. *And a light shined in the prison*] Gr. in the *habitacle or conclave*. So *Solon* first called the prison at *Athens*. So *Petronius* told *Cæsar*, he had rather be with *Cato* in the prison house, then with him in the Senate-house. *Solonium. Plut. in Solon. Dio. Cass.*

And he smote Peter *on the side &c.*] *Cuthbert Simson* a Martyr in Queen *Maries* days, about midnight, being in prison (whether in a slumber or awake, I cannot tell, saith Mr. *Fox*) heard one coming in, first opening the outward door, then the second, afterward the third, and so looking into the said *Cuthbert* having no candle or torch that he could see, but giving a brightness or light most comfortable to his heart, saying Ha unto him, and departed again. Who it was he could not tell, nor I dare define. This that he saw he declared oft to many: at the sight whereof he received such joyful comfort, that he also expressed no little solace in telling and declaring the same. *Act. & mon. fol. 1844.*

His chains fell off from his hands] Prisoners were bound with one or two chains to one or two Souldiers, who (as keepers) were also bound with the same chains.

Verse 8. *And follow me*] See here how by degrees (and not all at once) God oftentimes sendeth forth his prisoners (his afflicted ones) out of the pit wherein is no water, *Zach.* 9. 11. He is a *God of judgement*, and waits a fit time to deal forth his favours, *Esa.* 30. 18. he crumbles his mercies, as the cloud dissolves drop-meal upon the earth: we have his blessings by retail, to maintain commerce and communion between him and us. Have patience therefore, and wait for full deliverance. We know not what we lose by making haste, and not holding up our hands, as *Moses* did to the going down of the Sun. If God have begun to enlarge us, he will in due time do it to the full. If we should not be in straits sometimes, God should have *no tribute from us*: as those Malignants suggested against those returned Captives, *Ezra.* 4. 13.

Verse 9. *And wist not that it was true.*] So *Psal.* 126. 1. God is oft better to his then their hopes, and doth exceeding abundantly for them, above all that they can ask or think. He will do so much more, when they come to heaven: for then, oh the unutterable extasies! At first sight, surely *Eph.* 3. 20.

Claudicat ingenium, delirat linguaque, mensque. Lucret.

Verse 10. *When they were passed*] God could have delivered him all at once: but he knew, that *citò data citò vilescunt*, Lightly come by, is lightly set by. He would have us also to weigh well the several passages and circumstances of our deliverance, that he may have the honour of all. Hence those catalogues in Scripture, with an enumeration of particulars. See the note on *Verse* 8.

Verse 11. *Now I know of a surety*] Faith cannot be idle, or ungreatful for benefits received. If *Peter* have none else to tell it to, he will tell himself what God had done for him by his Angel; and what great cause he had to be really and substantially thankful. So doth *David*, *Psal.* 103. 1, 2, 3, 4, *&c.* A good man can never be alone: for, in defect of other company, he can fruitfully converse with himself, and commune with his own conscience, and thereupon lift up many an humble, joyful, and thankful heart to God.

Verse 12. *Where many were gathered together praying*] Great is the force of joynt prayer, when Christians set upon God *quasi manu factâ*, as in *Tertullians* time, they sackt and ransackt heaven by their prayers. *Preces fundimus, cœlum tundimus, misericordiam extorquemus*, saith he. We beseech not God only, but we besiege him too: we beg not barely, but bounce at heaven gates, &c.

Verse 13. *To hearken*] Before she opened, lest some pursuivant or such like evil Angel at that time of the night should have haunted them. Opposition is *Evangelii genius*, saith *Calvin*. Piety is no Target against Persecution

Verse 14. *She opened not the door for gladness*] For *fear and great Joy*, as those other good women. *Mat.* 28 8. who had their passions; which Stoicks allow not in their wise-man, nor Popish *Padres* in their wretched Novices.

Verse

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Verse 15. *It is his Angel*] Or, It is his messenger, or one come from him. See a like place *Luke* 7 24. Angels use not to stand at door and knock, and wait for an opening. *Cornelius* (holding that each Saint hath his Angel-guardian) tels us out of the Rabbins, that *Adams* Angel was called *Raziel*, Abrahams *Zachiel*, Isaacs *Raphael*, Jacobs, *Peliel*, and Moses his *Metraton*. But this may as well pass for a Jewish fable.

Verse 16. *But* Peter *continued knocking*] He flang not away in displeasure, because not at first knock admitted. We must also continue instant in prayer. The hand of faith never knockt in vain at the gate of grace: but then, it *maketh not haste*, it can willingly *wait* in hope of a good use and issue of all; yea, it can be content to *want* that particular blessing it would have: as knowing that Gods people shall reap if they faint not; they shall certainly have their prayers out, either in money or moneys worth.

Verse 17. *And he departed and went*] *Cedendum quidem interdum furori. sed ita ut nihilo negligentius fiat opus Domini*, saith *Beza* here; who also proves that he went not now to *Rome*, as the Papists would have it: though *Bellarmine* holds it not *de fide*, that he was ever there.

τὰ ἅγια. Ver. 18. *There was no small stir*] *Huddle* or *hubbub*, with fear and care how they should answer it; but this was but part of their punishment, and the least part too; There was a worse matter followed, *vers.* 19. Lo, so it fareth with all graceless persons. They are not without their crosses here, but the worst is behind. What they feel here, is but a *typical hell*, a foretast of eternal torment. All their present sufferings are but as drops of wrath forerunning the great storm, a crack foregoing the ruine of the whole house. The leaves only of the Tree fall upon them here: the tree it self will shortly fall upon them, and crush them to pieces.

Verse 19. *That they should be put to death*] This was just in God, but unjust in *Herod*. He is safest that hath least to do with tyrants.

Verse 20. *Because their Countrey, &c.*] Should not Gods manifold mercies move us to make peace with him? will he not else curse our blessings, and destroy us *after that he hath done us good*? Josh. 24. 20.

Verse 21. *And upon a set day*] When there were solemn shews and Plays acted in honour of *Cæsar*. God picks out his time to be avenged on his enemies, then when it may be most for his glory and their utter confusion.

Herod *arrayed in royal apparrel*] In cloth of silver, saith *Josephus*, which being beaten upon by the Sun-beams, dazled the peoples eyes, and drew from them that blasphemous acclamation: *Hunc homines decorant, quem vestimenta decorant.* ἱμάτια ἀνήρ. The most (as it is said of the *Bohemian* curr) fawn upon a good suit. It was a fault of old, *Iames* 2. 3.

Verse 22. *It is the voice of a god*] ἦ θεοῦ φώνημα ἐπαινῶ, saith *Xenophon*. Men naturally hear nothing with more delight then their own commendation Fair words make fools fain, put them into their paradise. How much better *Charls* the Fifth, who coming to *Paris*, and entertained with a Speech by one of the Kings Counsellours, that tended much to his commendation; Answered, *Ideò sibi gratam esse orationem quòd eum commonefecisset quòd talis esse deberet.* i e. That the oratour rather taught him what he ought to be, then told him what he had been.

Joh. Manl. loc. com. pag. 595.

Verse 23. *Because he gave not glory*] *Joseph* is trusted with all *Potiphars* goods, not with his wife: Glory is Gods beloved Spouse; in the enjoying whereof he is a jealous God, admitting no corrival, in heaven or earth, *Isa.* 42. 8 To look upon it, and lust after it, is to commit spiritual adultery with it in our hearts.

σκωλήκοβρωτός. *And he was eaten of worms*] Or with lice, as his grand-father *Herod* had been before him; as the tyrant *Maximinus* (who had set forth his proclamation engraven in brass, for the utter abolishing of Christ & his religion) was after him. So was *Philip* the 2d King of *Spain*, who swore he had rather have no Subjects, then *Lutheran* Subjects. And when he had very narrowly escaped drowning in a shipwrack, he said he was delivered by the singular providence of God to root out Lutheranism; which he presently began to do &c: But God was even with him soon after. *See Scriban. de institut. Princip. cap.* 20. An evil end also befel *Diagoras* the Atheist; who when he had made a famous oration against a Deity, the people came applauding him and said he had almost perswaded them, but only they thought, that if any were God, he was for his eloquence sake: whereupon this wretch, like *Herod*, was content to be thought a God; which soon wrought his ruine.

Sic & Sylla pediculari morbo perit. Plutar.

Hist. of Council of Trent. 417.

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ruine. Good therefore is the counsel of the Apostle, *Let us not be desirous of vain glory*, of popular applause; which what is it else but a blast of stinking breath, a *Meteor* that liveth in the ayr, a *Magnum nihil*, a glorious fancy, *Gal.* 5. 26. and if derogatory to Gods honour, as here, it proves pernicious and destructive.

And gave up the Ghost] His death was *precationis opus potius quam morbi*, as it was said of *Arrius* the heretick, who was brought to confusion by the prayers of *Alexander* the good Bishop of *Constantinople*. *Josephus* saith, *Herod* at his death much complained of the peoples vanity in deifying him. But no man is flattered by another, that hath not first flattered himself. Socrat. lib. 1. cap. 15.

Verse 24. *But the word of God*] The Church is invincible: and Truth may be oppressed a while, but not utterly suppressed. The Israelites never increased so, as when *Pharaoh* kept them under. Fish thrive best in salt waters. The ground that is most harrowed, is most fruitful. Camomile, the more you tread it, the more you spread it, and the Palm-trees posie is, *Nec premor nec perimor*. All the power of the Empire could not prevail against *Luther*.

Chap. XIII.

Verse 1. *Now there were, &c.*]

Bishop *Ridly* expounded the Acts and *Pauls* Epistles every morning in his family, giving to every man a new Testament, hiring them besides with mony to learn by heart certain principal Chapters, but especially this thirteenth Chapter of the Acts. Act. & Mon. 1570.

Herods *foster-brother*] *Puer Collactaneus*. One that had sucked of the same milk with *Herod Antipas*, who beheaded the Baptist. The love of foster-brothers in *Ireland*, (saith *Camden*) far surpasseth all the loves of all men. But *Manaen* hated all for Christ. σύντροφος. Camd. Eliz. fol. 483.

Verse 2. *As they ministred*] The Greek Scholiast hath it, *As they preached*, which is the chief office of a Minister, and his highest honour. Others interpret it, *As they prayed*, so the Syriak, and Arabick. The Papists only, *As they sacrificed*, to countenance their abominable Idol of the Mass. λειτουργούντων. κηρυσσόντων.

Verse 3. *Laid their hands on them*] So separating and consecrating them to the work, as they did of old the beast for sacrifice, by laying their hands thereon.

Verse 4. *Sailed to* Cyprus.] This Iland was anciently for its wealth called *Macaria*, that is, *The blessed*. The people therein generally lived so at ease and pleasure, that thereof the Iland was dedicated to *Venus*, who was at *Paphos* especially worshipped, and much filthiness committed: Yet thither are these Apostles directed by the Holy Ghost, and a great man (with many others) converted to the Faith. The Romans were invited by the wealth of the place to over-run it, *Ita ut jus ejus insula avarius magis quam justius simus assequuti*, saith *Sextus Rufus*. But Christ (of his free grace) without any such motive, seized upon it by his Gospel, and gathered a Church in it. Turk. H. 843.

Verse 5. *At* Salamis] A City of *Cyprus*, at the East side of it, over against *Syria*.

Verse 6. *Whose name was* Barjesus] The son of Jesus: so he had called himself, as if of neerest alliance to our Saviour. The Syriack hath it *Barshuma*, the son of name or renown.

Verse 7. *Which was with the Deputy*] The greater opposites to the truth have been ever the greatest Courtiers. The *Arrians* in their age. And of them the Jesuites learned it, and of them the Arminians, as *Utenbogardus* in the Low-Countries, and *Canterbury* here.

Verse 8. *But Elymas*] *Elymais* is a part of *Persia*; the proper Country of the Magicians, given to devillish arts. The Devil daily commits the sin against the holy Ghost, by opposing the known truth.

Verse 9. *Who also is called* Paul] Here *Saul* is first called *Paul*, for memory (it is probable) of the first spoils he brought into the Church, not the head, but the heart of this *Sergius Paulus*. The Popes likewise change their names at their inthronization, to shew, saith the Gloss, *ad permutationem nominis, factam mutationem hominis*. But if they

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change at all, it is for the worse, as *Pius secundus*, *Sextus Quintus*, *&c.* Pope *Marcellus* would needs retain his old name, to shew his constancy, and that in his private estate he had thoughts worthy of the Popedome.

Hist of Counc. of *Trent.*

Set his eyes on him] As if he would have looked through him. After which lightning, followed that terrible thunder-crack, *vers.* 10. *Bajazet*, of his fiery looks, was sirnamed *Gilderim* or *Lightning*. In *Tamerlanes* eyes sat such a rare majesty, as a man could hardly endure to behold them without closing of his own: And many with talking with him, and often beholding of them, became dumb. The like is reported of *Augustus*. And of Saint *Basil* it is reported, that when *Valens* the Arrian Emperour came unto him, while he was in his holy exercises, it struck such a terror into the Emperour, that he reeled and had fallen, had he not been upheld by those that were near him. Godly men have a daunting presence.

Turk. H. 203. Ibid. 236.

Greg. *orat. de laud. b.* Basilii

Verse 10. *O full of all subtilty, and all mischief*] *Gr.* Maleficiency, thou that by long dealing hast gotten a dexterity in evil doing, &c. This was plain dealing, such as Master *Philpot* Martyr used to *Morgan*, and other Popelings that set upon him: Such as *Maris*, the blind Bishop of *Bithynia*, used to *Julian* the Apostate. For when *Julian* had said to him, Behold thou art blind: thinkest thou that the Galilean thy God careth for thee? *Maris* replyed, *O tu impie Apostata! gratias ago, Deo meo, qui me cæcum reddidit, ne vultum tuum videam ita ad impietatem prolapsum.* O thou wicked Apostate! I bless my Lord Christ who hath made me blind, that I might not see thy cursed countenance. When *Servetus* condemned *Zuinglius* for his harsh handling of him, he answers; *In aliis mansuetus ero, in blasphemias in Christum non ita.* In other things I will use mildness, but not in dealing with those that blaspheme Christ. *Mihi sanè Auxentius erit diabolus quamdiu Arrianus*, said *Hilary*, I shall think *Auxentius* to be no better then a devil, so long as he continues an Arrian.

ἐμπληγίε.

Epist. in Servet.

Enemy of all righteousness] The adulterer is an enemy to chastity, the drunkard to sobriety, &c. but he that hindereth others from heaven, is an enemy to all righteousness.

To pervert the right wayes] To dig them up, to ditch them over, so as they are not passable. The conversion of great men is of great consequence. Hence *Paul* was so loth to lose the Proconsul.

Διαστρέφων.

Verse 11. *Not seeing the Sun*] A Philosopher being asked whether it were not a pleasant thing to see the Sun? Answered, That is a blind mans question. Life without light is a life-less life.

τυφλὸς τὸ ἡλιωτικὸν.

Verse 12. *Being astonished, &c.*] The word worketh not kindly, till it be received with admiration.

Verse 13. John *departing from*] Being weary of the work, he shewed them a slippery trick. Many will *do* something for God, that will *suffer* little or nothing for him. The King of *Navarr* told *Beza* he would launch no further into the Sea, then he might be sure to return safe to the haven: Though he shewed some countenance to Religion, yet he would be sure to save himself.

Pelago non ita commissurus esse, quin quando liberet, pedem referre posset.

Verse 14. *They sat down*] *Bullingers* note here is very good. *Non importunè nec impudenter se ingerunt* Paulus & Barnabas, *nec more Anabaptistarum clamitant, Audite verbum domini, pœnitentiam agite: sed silentes expectant dicendi occasionem.* *Paul* and *Barnabas* do not importunately and impudently thrust themselves into the Pulpit, nor do they cry out (after the manner of the Anabaptists) Hear the word of the Lord, repent of your sins, &c. but they wait in silence for a fit opportunity, and till they are called to speak.

Verse 15. *And after the reading*] In the Synagogues, the Scripture was first read, and then opened and applyed: so it ought to be in the Christian Churches.

If ye have any word of exhortation] See the Note on *Acts* 9. 15.

Verse 16. *And ye that fear God*] This is the proper character of an Israelite indeed.

Verse 17. *Chose our fathers*] Separating them by a wonderful separation, as the Hebrew word signifieth, *Exod* 33. 16.

Verse 18. *Suffered he their manners*] As a mother bears with her childs frowardness: or as a husband bears with his wives crossness, which yet he liketh not. *Uxoris vitium, aut tollendum aut tolerandum*, saith *Varro in Agellius*.

ἐτροποφόρησεν.

Verse 19. *And when he had destroyed seven nations*] Who had *filled the Land from one end to another with their uncleanness*; so that God was forced to sweep it with the besom

Ezra. 9. 11.

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beſom of deſtruction: like as before that, the face of the old world was grown ſo foul, that God was fain to waſh it with a flood.

Verſe 20. *About the ſpace &c.*] It was not all out ſo long: therefore he ſaith, *About the ſpace*: thereby teaching us in doubtful things to deliver our ſelves doubtfully, and not to be over-confident. See *Joh.* 4. 6. ὡσεὶ.

Verſe 21. *By the ſpace of fourty years*] Taking in to the account the days of *Samuels* Govermnent.

Verie 22. *Fulfil all my will*] Gr. *All my wills*, to note the univerſality and ſincerity of his obedience. We ſhould therefore ſtrive to do all the wills of God, becauſe we have done heretofore all *the wils of the fleſh*, *Epheſ.* 2. 2. θελήματα.

Verſe 23. *A Saviour Jeſus*] The Greek word here rendred *Saviour*, is ſo emphatical, that other tongues can hardly find a fit word to expreſs it, as *Cicero* noteth. *Sotera inſcriptum vidi Syracuſis. Hoc quantum eſt? Ita magnum ut latino uno verbo exprimi non poſſit.* Σωτῆρ. *In Verrem Actio 4.*

Verſe 24. *The baptiſm of repentance*] See the note on *Luke* 3. 3.

Verſe 25. John *fulfilled his courſe*] From this word rendered courſe, the Dromedary hath his name, who is marvellous ſwift, and will run an hundred miles a day. But the Germans call a dull and ſlow man a Dromedary, *per Antiphraſin.* δρόμον. Minſhew.

Verſe 26. *The word of this ſalvation*] Salvation is potentially in the Word, as the harveſt is in the ſeed.

Verſe 27. *Read every Sabbath*] Many live in places of great knowledge, and yet remain groſly ignorant, underſtand no more what they read or hear, then a Cow-herd doth the moſt abſtruſe precepts of Aſtronomy.

Verſe 28. See the Note on *Mat.* 27. 22.

Verſe 29. *And when they had fulfilled*] Though no thank to them, no excuſe to their wickedneſs. *Divinum conſilium dum devitatur, impletur.* But whereas all is fulfilled that was foretold, that plainly proves that Jeſus was the Chriſt, and that our redemption by Chriſt was a plot of Gods own laying.

Verſe 30. See the Note on *Mat.* 28. 6.

Verſe 31. *Who are his witneſſes to the people*] Of our Saviours Reſurrection there were many witneſſes, both living (as the Angels, the Women, the Souldiers, the Apoſtles, thoſe 500 Brethren at once, 1 *Cor.* 15. 6.) and dead (ſuch as were the Earthquake, the empty grave, the ſtone rolled away, the clothes wrapt up together, &c.) and all little enough. But why ſhould it be thought a thing incredible that God ſhould raiſe the dead? *Acts* 26. 8. See the Note there.

Verſe 32. *And we declare unto you gladtidings*] Even the ſum of all the good news in the world, and that which ſhould ſwallow up all diſcontents. The old Church had ἐπαγγελίαν *the Promiſe* onely; but we now have εὐαγγελίαν *the joyful tidings*, good news from heaven.

Verſe 33. *In the ſecond Pſalm*] *Eraſmus* teſtifieth, That ſome antient copies here, have it, *In the firſt Pſalm*: Either becauſe the firſt and ſecond were of old but one Pſalm: Or becauſe the firſt is not properly a Pſalm, but a preface to the Pſalms: Like as the 119 Pſalm is ſet (ſaith one) as a Poem of commendation afore the Book of God, mentioning it in every verſe, Teſtimonies, Laws, Statutes, Word, &c.

This day have I begotten thee] That is, I have this day of thy manifeſtation in the fleſh made known that thou art my ſon, as well by my teſtimony of thee, as by thine aſſumption of humane nature.

Verſe 34. *To return to corruption*] That is, to the grave, that *houſe of corruption*: which yet the Hebrews call *Beth chajim*, the houſe of the living, becauſe of the promiſe *thy dead men ſhall live*, &c. The Germans call the place of burial *Godſaker*, becauſe the dead body, though *ſown* there *in corruption, yet riſeth again in incorruption.*

Verſe 35. See the Note on *Act.* 2. 31.

Verſe 36. *After he had ſerved*] Martinus *decumbens, domine dixit, ſi adhuc populo tuo ſum neceſſarius, non recuſo laborem.* Lord ſerve thy ſelf upon me, and then let me depart in peace. Sever. *Epiſt.* 3.

Verſe 37. *Saw no corruption*] No conſumption of the fleſh, much leſs of the bones too: onely he ſaw διαφθοράν, a ſeparation of ſoul and body for a ſeaſon; though neither ſoul nor body was at all by death ſundered from the Deity. But as a man that draws a knife, and holds ſtill the knife in one hand, and the ſheath in the other, the knife and διαφθοράν. καταφθοράν.

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ſheath are ſeparated the one from the other, but neither of them is ſundered from him that holdeth them: ſo here.

Verſe 38. *Be it known unto you therefore*] *q.d.* Its a ſhame for any not to take knowledge of this which is ſo fundamental. Of other things a man may be ignorant without danger of damnation: but not of this. This is a principal piece of *Quicunque vult.*

Verſe 39. *And by him all that believe are juſtified*] This ſaying of St. *Paul* is the more to be heeded, ſaith an Interpreter, becauſe it is the very *baſis*, foundation and ſtate of Chriſtian Religion, whereby it is diſtinguiſhed from all other Religions whatſoever. *Jews*, *Turks*, *Pagans*, and *Papiſts* explode an imputed righteouſneſs; as if we could not be juſtified by the righteouſneſs of Chriſt apprehended by Faith. The Papiſts (as *Saul*) forbid us to eat of this hony, this precious comfort in Chriſt (*viz.* Juſtification by faith alone) as if hereby we ſhould be hindered in our purſuit againſt ſin: whereas indeed it is the onely ſtrength, and help againſt it. *Hold faſt* therefore *the faithfull word*; and tranſmit this doctrine ſafe and ſound to poſterity. It was *Luthers* great fear, that when he was dead, it would be loſt again out of the world.

Fox. *Chriſt. triumph epiſt. nuncup.*

Verſe 40. *Beware therefore leſt*] Miniſters muſt mix Law and Goſpel together in their diſcourſes. Sowr and ſweet make the beſt ſawce.

Verſe 41. *Behold ye deſpiſers*] Theſe the Scripture makes to be the worſt ſort of men; thoſe that jear when they ſhould fear, and deſpiſe what they ſhould give greateſt regard unto; Hell even gapes for ſuch, though they will not be perſwaded ſo, till it be all too late; as *Pliny* ſaith of Moales, that they begin not to ſee till pangs of death are upon them. *He that deſpiſeth his way, ſhall periſh*, ſaith *Solomon*.

Verſe 42. *The Gentiles beſought*] Where a powerful Miniſtery is ſetled, there ſome ſouls are to be converted. A Maſter that ſets up a light, hath ſome work to be done thereby.

Be preached to them the next Sabbath] Or in the Interim betwixt the two Sabbaths. A warrant for Week-day-lectures, *Intra proximè ſequens Sabbatum*: *Interjectum tempus ſignificatur*, ſaith *Beza*.

Verſe 43. *To continue in the grace*] The end is better then the beginning, ſaith *Solomon*. *Non quæruntur in Chriſtianis initia ſed finis*, ſaith *Hierom*.

Verſe 44. *And the next Sabbath-day*] The Apoſtles had been buſie with them on the foregoing week days, the better to prepare them to hear with profit on the Sabbath, that *Queen of days*, as the *Hebrews* call it.

Verſe 45. *Contradicting and blaſpheming*] Intemperate tongues cauſe God many times to take away the Word.

ἀπωθεῖσθε. Verſe 46. *But ſeeing ye put it from you*] Gr. *Ye ſhove and thruſt it from you*, as it were with ſides and ſhoulders: noting their deſperate incredulity and obſtinacy. And this was the very period of that day of grace ſpoken of by our Saviour, *Luk.* 19. 42. Oh if thou hadſt known at the leaſt in *thy day*, *&c.* Now, that the offer was made ſo fully and clearly, how could they eſcape, that *neglected ſo great ſalvation*?

Optimè mereris qui in luto hæreas, ſaid the Prince to the Cripple whom he would have taken into his coach.

Verſe 47. *I have ſet thee*] This ſpoken at firſt to Chriſt, is here applied to his Meſſengers and Miniſters, who are *laborers together with Chriſt*, 1 *Cor.* 3. 9. and are in Scripture called both *Lights*, *and Saviours*.

Mat. 5. 14. Obad. 21. 1 Tim. 4. 16.

Verſe 48. *Glorified in the Word*] that is, *Received it into their hearts* (as ſome Copies read this Text) ſuffering it to *indwell richly in them* (as becometh ſuch a gueſt) *Col.* 3. 16. yea to rule and bear ſway, yielding thereunto the obedience of faith; which is the greateſt honour that can be done to the word: as the contrary is, *to deſpiſe propheſying*, 1 *Theſ.* 5. 19. to caſt Gods word behinde our backs, *Pſal.* 50. 17. to trample on it: which the very *Jews* and *Turks* are ſo far from, that they carefully take up any Paper that lyeth on the ground, leſt it ſhould be any part of the Scripture, or have the name of God written in it.

ἐτάχθησαν. *Paræus prolog. in Gen.*

As many as were ordained, &c.] Election therefore is the fountain, whence Faith floweth: Men are not elected *of faith foreſeen*, and becauſe they believe, as the *Arminians* would have it.

Verſe 49. *And the word of the Lord*] It *ran and was glorified*, as the Apoſtle hath it. So fitly is it compared to leaven, for its ſpreading property. *Mat.* 13. 33. See the Note there.

Gregor. Verſe 50. *The devout and honourable Women*] *Satan per coſtam tanquam per ſcalam ad*

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ad cor aſcendit. The Devil breaketh many a mans head with his own rib. When the hen is ſuffered to crow, much evil enſueth. Satan makes uſe of women ſtill to hinder men from heaven.

But the Jews] Stirred up by *Satan*, who cannot brook the dilatation of Chriſts curtains.

Verſe 51. See the Note on *Mat.* 10. 14.

Verſe 52. *With joy, and with the Holy Ghoſt*] These muſt needs be muſick in the Spirits Temple, and at that continual Feaſt: the Sweet-meats whereof is the aſſurance of heaven, as Father *Latimer* phraſeth it. 2 Theſ. 3. 1. Prov. 15. 15.

Chap. XIV.

Verſe 1. *And it came to paſs in* Iconium.]

SEE the Note on *Act.* 8. 1.

Verſe 2. *Made their minds evil and affected*] Envenomed their minds with rage againſt the brethren, *but God made peace*, as the ancient copies add here. His peace that paſſeth all underſtanding guarded their hearts and minds in Chriſt Jeſus. ἐκάκωσαν. Beza ex Beda.

Verſe 3. *Which gave teſtimony to the Word*] It is uſual with St. *Luke* to oppoſe the good ſucceſs of the Goſpel to the malicious actings of the mad world againſt it: that Gods people might not be diſcouraged.

Verſe 4. *But the multitude was divided*] *Scinditur incertum ſtudia in contraria vulgus.* Chriſt came not to ſend peace, but a ſword. Yet is not he the cauſe of diviſion, but the occaſion only, and that by accident. (So ſin is the occaſion, not the cauſe that grace aboundeth.) They that quarrel at Gods ordinances for this, may as well quarrel at the Lords Supper; which, though a Sacrament of love, a Communion, yet hath occaſioned much diſſention: witneſs that *bellum Sacramentarium*, then the which never any kindled ſooner, is quenched ſlowlier. ἐφίλει.

Verſe 5. *And to ſtone them*] *Stephen* had the *Maidenhead* of this kind of death: as that Martyr, who was threatned with whipping, wiſhed that he might have the Maidenhead of that kinde of ſuffering (for he had not heard of any that had been ſo ſerved:) and as *Baſil*, threatned by *Valens* with death, cryed out, εἴθε γένοιτο μοι, *I would it might be ſo.* Act. & Mon.

Verſe 6. *Fled unto Lyſtra*] They had their Lords good leave to do ſo, *Mat.* 10. 23. He had made them, not as Butts, to be perpetually ſhot at: but as the Marks of Rovers, moveable, as the wind and Sun may beſt ſerve.

Verſe 7. *And there they preached the Goſpel*] Which ſhews that their flying proceeded from prudence, and not from inconſtancy, lightneſs, or cowardiſe.

Verſe 8. *And there ſat a certain man*] This was (likely) one of thoſe many miracles done at *Lyſtra*; a ſignal one, and therefore inſtanced.

Verſe 9. *Perceiving that he had faith*] Not by any skill he had in *Phyſiognomy*, but by ſpecial revelation: without the which, ſtrong confidence one may have of another mans true grace, but no certainty either of *ſenſe* or of *ſcience.*

Verſe 10. *And he leaped and walked*] Together with *Pauls* word there went forth a power: ſo there doth in all holy ordinances, *Pſal.* 146. 8. *The Lord giveth ſight to the blind, he raiſeth up the crooked, he loveth the righteous.* This Cripple might be very well one of thoſe righteous, whom God out of his ſpecial love reſtored to the uſe of his limbs. A favour that he granteth ſometimes to the wicked, whom yet he loveth not.

Verſe 11. *The gods are come down*] See the force of an evil cuſtom, and of a vain converſation, received by tradition from the Fathers: Theſe Lycaonians had heard out of the Fables of their Poets, that *Jupiter* and *Mercury* came down of old to viſit *Lycaon* their progenitor, and that for the diſcourteſie he offered them, they transformed him into a Wolf. Hereupon they uſed to offer ſacrifice to thoſe dunghil-deities, and now they ſuppoſe they have them in humane ſhape amongſt them. 1 Pet. 1. 18.

Verſe 12. *He was the chief ſpeaker*] Gr. A maſter of ſpeech. *Paul* was another *Pericles*, ἡγεμὼν τῆς λόγου.

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Intonabat, fulgurabat, totam Græciam permiscebat. Cicero. Plutar. *in* Pyrrho.

ricles, who thundred and lightned in his Orations; another *Phocion*, who was εἰπεῖν δυνατώτατος saith *Plutarch*, a most powerful speaker: another *Cyneas*, who conquered more Cities by his eloquence, then his Master *Pyrrhus* did by his puissance. In *Rogers* and *Bradford* Martyrs, it was hard to say whether there were more force of eloquence and utterance in preaching (saith Mr. *Fox*) or more holiness of life and conversation. *Paul* was eminent in both.

Act & Mon. *fol.* 1782.

Verse 13. *And would have done sacrifice*] So the Salvages of *Nova Albion*, as they were very much taken with our singing of Psalms, and other holy exercises (saith Sr. *Francis Drake*) whiles we were among them: so when they could not prevail with us to stay longer there, they stole upon us a sacrifice, and set it on fire ere we were aware, We laboured by all means to with-hold or with-draw them; but could not prevail, till at last we fell to prayers and singing of Psalms, whereby they were allured immediately to forget their folly, and leave their sacrifice unconsumed (for they supposed us to be gods indeed) suffering the fire to go out, and imitating us in all our actions, they fell a lifting up their hands, and eyes to heaven, as they saw us to do.

The world encompassed by Sir *Francis Drake. p.* 81.

Verse 14. *They rent off their clothes*] In token of their holy indignation, and utter detestation; they knew the Lords Jealousie would soon smoke against any that shall but cast a lustful look at his glory (wich is as his wife, and which he will *by no means give unto another*) By this act of theirs therefore they shew how they abhorred the motion or mention of any such matter.

Esa 42. 8.

Verse 15. *Of like passions, &c.*] Passions are here put for whatsoever differenceth man from the divine nature.

Verse 16. *Suffered all nations, &c.*] That we walk not as other Gentiles, in our own wayes, but know and serve the true God, is of his singular grace and favour. The ancient Inhabitants of this land were as barbarous and brutish as any under heaven. *Cicero* parallels the Brittons and Scythians. *Hierom* ever sets them in opposition to some other nation that is most tamed and civilized. *Sed Britannorum inaccessa Romanis loca Christo tamen subdita*, saith *Tertullian*. Christ subdued those whom the Romans could never come at to conquer.

De nat. deorum.

Verse 17. *He left not himself*] Here they might object, that God in suffering men so to wander, shewed not himself so kind and bountiful. The Apostle answers, that God had sufficiently sealed up his general love and goodness, in doing good, giving rain from heaven, &c. Stars are the Store-houses of Gods good treasure, which he openeth to our profit, *Deut.* 28. 12. By their influence they make a scatter of riches upon the earth, which good men gather, bad men scramble for. Every of the heavenly bodies is a purse of gold, out of which God throws down riches and plenty upon the earth.

And fruitful Seasons] If St. *Paul* had thought well of the *Sybilles* Oracles (saith learned *Beza*) it was wonder he had not here mentioned them. *Casaubon* and *Obsopæus* reckon them for no better then officious lyes.

Verse 18. *Scarce restrained they the people*] See Verse 13. Mans nature is marvelous prone to Idolatry, and the devil helps after; for he is εἰδωλοχαρὴς, saith *Synesius*: for he knows that creature-worship is Devil-worship. *Psal.* 106. 37. *Rev.* 9. 20.

Verse 19. *And there came thither*] The Devil, when he is driven to his last shift, stirs up his instruments to use violence, which yet prevaileth not.

And having stoned Paul] At *Athens*, if the Comedians pleased not the people, they were over-whelmed with stones. This was hard measure: yet such as Ministers many times meet with. But what a strange change was here on a suddain! was there no mean betwixt deifying and stoning? how soon turns the wind into a contrary corner? *Varium & mutabile Vulgus. Neutrum modò; mas modò vulgus.*

Rous *Archæ Attic. p* 88.

Verse 20. *He rose up*] He starts up when stoned with a *sic, sic oportet intrare*, so heaven is gotten by pains, by patience, by violence, persecution being our inseparable companion. *Sic petitur cœlum.*

Verse 21. *They returned again to Lystra*] The love of Christ constrained them to imperil themselves for his glory: for the promoting whereof they loved not their lives unto the death. *Rev.* 12. 11. The loadstone, we know, draweth iron: yea sendeth forth his attractive vertue to the absent needle, through the box of wood, wherein it is inclosed; and pierceth through the Table, to the iron under it. Let our love to Jesus Christ break through all.

Verse

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Verſe 22. *We muſt through much tribulation*] *Plana via ad patriam cœleſtem eſt crux*, ſaith one. If there be any way on horſeback to heaven, ſurely this is the way, ſaid another Martyr. If any think to go to heaven without tribulation, he muſt (as the Emperour *Conſtantine* told the Heretick *Aceſius*) erect a ladder, and go up alone. Some there are that take up a delicate profeſſion; they would divide betwixt Chriſt and his Croſs, but they are fairly miſtaken. Some think to go to heaven in a whirl-wind, or as the paſſengers at Sea be brought to the haven, ſleeping. But what ſaith *Zanchy*, *Non decet ut ſub capite ſpinis coronato vivant membra in deliciis. Neque frumenta in horreum reponuntur, niſi flabellis benè à paleis, ariſtis, & glumis repurgata. Neque lapides in templo* Solomonis *collocantur, niſi ſcalpellis & malleis benè cæſi.* If the head were crowned with thorns, the members muſt not dream of a delicacy. The ſtones were not ſet into *Solomons* Temple, till hewen, neither is the corn brought into the garner, till winnowed.

Malcolm. Bradford.

Erigito ſcalam & ſolus aſcendite.

Zanch. *miſcell. Epiſt. dedicat.*

Verſe 23. *Ordained them Elders*] Giving their voices by lifting up their hands, after the faſhion of the Greeks: whence that of *Tully*, *porrexerunt manus, pſephiſma natum eſt.* Or elſe laying on their hands, as the Apoſtles uſed to do in ordaining of Miniſters. *Stephanus* ſaith, that this word when it governeth an accuſative caſe (as here it doth) ſignifies not to *give ſuffrage*, but to *create, ordain, elect.*

χειροτονήσαντες.

In theſ. ling. Græca.

Verſe 24. *And after they had paſſed through Piſidia*] At Antioch in this country they had planted a Church before (See *chap.* 13, 14, 15, &c.) Now being to return to the other *Antioch* in *Syria* (whence they had been ſent out at firſt) they paſs through *Pamphylia*, a country that lay toward the mountain *Taurus*.

Verſe 26. *Recommended to the grace of God*] This ſhews that they ſet not upon the work in their own ſtrength, but wholly depended upon the free grace of God, *quâ nolentem prevenit ut velit, volentem ſubſequitur, ne fruſtrà velit*, ſaith holy *Auguſtine*, who was a great advancer of grace, and abaſer of nature; as being wholy of St. *Pauls* ſpirit, for which the Papiſts ſharply cenſure him.

Aug. Enchirid. *cap.* 32. *Stapleton.* Sixt. Senenſ.

Verſe 27. *Preached the word in* Perga] A City of *Pamphylia*, much addicted to the worſhip of *Diana*, who was therehence called *Pergea*. *Gratia nullo modo eſt gratia, quæ non eſt gratuita*, ſaith *Auguſtine*. Note this againſt the doctrine of Merits foreſeen, and free-will.

And how he had opened the door of faith] Indeed *of heaven*; by the preaching of the doctrine of faith: there being no other ordinary way of attaining ſalvation either for Jews or Gentiles, as St. *Paul* proves in his Epiſtle to the *Romans*; as in that to the *Coloſſians* he determineth, that the ſoul *is ſpoiled by Philoſophy*, if it be *not after Chriſt*. Thoſe ſchool-Divines therefore *qui ſalutem ſpondet abſq; Chriſti cognitione* (as *Acoſta* hath it) who open a door to heaven without Faith in Chriſt, were much miſtaken. And ſo were thoſe *Collen-Divines* too, that wrote a book of the Salvation of *Ariſtotle*; whom they make to be Chriſts forerunner in *naturals*, like as *John* Baptiſt was in *ſupernaturals*.

Cant. 8. 9. *If ſhe be a door*, i.e. *If ſhe have faithful Miniſters, which, as a door, open the way to Chriſt.* Col. 2. 8. Corn. Agrip. Balæus.

Verſe 28. *There they abode*] As in a Receptacle of reſt, a place of free profeſſion; ſuch as *Geneva* hath been for many years to the perſecuted Proteſtants; which makes the wicked Papiſts give out, that it is a profeſſed ſanctuary of all manner of roguery; that the people there are blaſphemers of God and all his Saints; yea, that they are grown barbarous, and eat young Children, &c. And this the common people are taught to believe as Goſpel.

CHAP.

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Chap. XV.

Verse 1. *And certain men, &c.*]

CErinthus, the Heretick, with his complices, saith *Epiphanius*. These are said to *subvert the Gospel, Gal.* 1. 7. A little thing untowardly mingled, marrs all, saith *Chrysostom*.

Verse 2. *No small dissention*] We must earnestly contend for the faith of the Gospel, accounting every parcel of truth precious, *Jude* 3. How zealous was *Paul* in this case, *Gal.* 2. 5. & 1. 7. & 5. 12. He wisheth them not onely circumcised, but served as the Turks do their Eunuchs, whom they deprive of all their genitals, so that they are forced to supply the uses of nature with a silver quill.

Non circumcidantur modo, sed & abscindantur, Chrys. Heyl. Geog. p. 598.

Verse 3. *By the Church*] That is, by the community of Gods people, who therefore (as it may seem) sided with *Paul* and *Barnabas*, against those disturbers.

They passed through Phenice and Samaria] They took a long journey for a publike good. *Calvin* was wont to say, that he would gladly sayl over ten seas, to settle a general peace and good agreement in the reformed Churches. *Terentius* (that Noble General under *Valens* the Emperour) when he was bidden ask what he would, and it should be done, asked nothing but that the Church might be freed from *Arrians*. And when the Emperour tore his Petition, he said that he would never ask any thing for himself, if he might not prevail for the Church: This that he might, he would undertake any pains, undergo any peril by sea or land.

Ne decem quidem maria, &c. Beza.

Theodoret. *l.b.* 4. *cap.* 32.

Verse 4. *They were received of the Church*] *i. e.* By the body of the people: for the Apostles and Elders have a peculiar place assigned them.

Verse 5. *But there rose up*] These are not *Lukes* words, but the Apostles continuing their speech: They declared all things that God had done with them, and how they had been opposed by certain of the Pharisees sect, &c.

Verse 6. *And the Apostles and Elders, &c.*] This was the first Christian Council. The four following General Councils *Gregory* the great held of equal authority almost with the four Gospels. *In posterioribus Conciliis* (saith *Luther*) *nunquam de fide, sed semper de opinionibus & quæstionibus fuit disputatum: ut mihi Conciliorum nomen pene tam suspectum & invisum sit quam nomen liberi arbitrii.* He fitly compareth the late Popish Councils to the meeting of Foxes, which going about to sweep a room with their tails, raise dust, but rid none.

Nicen Constantinopol. Ephesinum, & Chalcedonense.

Verse 7. *And when there had been much disputing*] Each part striving for victory, till the Apostles stood up and determined. It was no matter between *Austin* and *Hierom*, in their disputations, who gained the day; they would both win, by understanding their errours. But *Basil* in his latter time grew to a great dislike of Councils and Conferences: because men usually met in their own strength there, and strove not so much for verity as victory; for truth as for triumph.

Verse 9. *Purifying their hearts by faith*] Faith (as a neat hus-wife) sweeps clean, and suffers never a sluts-corner in the soul. It is ever purging upon corruption, and lets out the life blood of it: for it shews a man a better project, then to lie sucking at the botches of carnal pleasures, or, to be basely affixed to earthly profits. Every true believer beareth a brush at his back, as we say of a trim man. His faith consecrateth his heart, and maketh it, of the Devils through-fare, Gods enclosure.

Verse 10. *Now therefore, why tempt ye God*] Or (as *Hierom* in a certain Epistle to *Augustine* reads this text, and so it runs more smoothly) *Why attempt ye to put a yoak upon the neck of the Disciples, &c.* Ceremonies were abolished by Christ, and had no use after his death, but by accident: as he who buildeth a vault, letteth the centrels stand, till he put in the key-stone, and then pulleth them away: So here.

Verse 11. *That through the grace*] We sail to heaven all upon one bottom: we climb up all by one ladder. If any conceit another way, he must erect a ladder and go up alone: he shall (as *Aristotle* somewhere saith) καὶ ἐξ' ἑαυτοῦ ἑλκύσας ὁ κακίας γέρος, plunge himself into remedilesse misery.

In Meteorol.

Verse 12. *Then all the multitude kept silence*] See here the picture of a lawful ouncil, guided by the Word and Spirit of God. It was not a Cyclopical Assembly,

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ubi οὐδεὶς οὐδεὶ οὐδενὸς ἀκούει, nor as in *Alcibiades* his army, where all would be Leaders, no Learners, &c. Or as the Jews at this day in their *Jeshiboth*, or Academies meet to dispute, but talk all together confusedly, The Rabbins with their Scholars, &c.

Verse 13. James *answered*] Who seemed to be a pillar, *Gal.* 2. 9. and was so, both of the Colledge of Apostles, and of the Church at *Jerusalem*.

Verse 14. *Simeon hath declared*, &c.] *q. d.* He hath done it very well, onely he hath not alledged any text of Scripture for confirmation; which therefore I will add. In Popish Councils the holy Scripture is in a manner set aside; and the decrees of Fathers, Schoolmen, and former Councils brought in place thereof. At the Council of *Basil*, when the Hussites refused to admit of any doctrine that could not be proved by Scripture, Cardinal *Cusan* made answer, that the Scriptures pertained not to the being of the Church, but to the wel-being onely: and that they were to be expounded according to the current rite of the Church, *qua mutante sententiam, mutetur & Dei Iudicium*. Iac. Rev. *de vit. pont.* page 235.

Verse 15. *And to this agree*, &c.] The Scriptures must over-rule: as *Cyril* saith in a Synod at *Ephesus*, upon an high throne in the Temple there lay *sanctum Evangelium*, the holy Gospel.

Verse 16. *Which is fallen down*] Christ came when all seemed to be lost and laid on heaps. He still reserveth his holy hand for a dead lift, and delighteth to help those that are forsaken of their hopes. This *Branch* grew out of the roots of *Jesse*; when that goodly family was sunk so low, as from *David* the King to *Joseph* the Carpenter, *Isa.* 11. 1.

Verse 17. *May seek the Lord*] All Saints are *seekers* in this sense. *Psal.* 24. 6. They seek not his omnipresence, but his gracious presence. *Psal.* 105. 4.

Verse 18. *Known unto God*, &c.] And consequently the calling of the Gentiles is foreknown, and fore-appointed by him, as a thing to be done, in due time, though they be never circumcised.

Verse 19. *That we trouble not*] Gr. *Trouble them more then needs*: they will meet with trouble enough otherwise in the way to heaven. *I would they were even cut off*, that thus trouble their consciences. παρενοχλεῖν. Gal. 5. 12.

Verse 20. *And from fornication*] Which is here reckoned among things indifferent, καὶ δόξαν, ἃ καὶ ἔσται, because the Gentiles esteemed it (falsely) a thing indifferent. *Non est flagitium* (*mihi crede*) *adolescentulum scortari, potare, foreseffringere*, said he in *Terence*. So in the Turks Alchoran, the Angel being demanded concerning venery, is brought in, answering, that God did not give men such appetites to have them frustrate, but enjoyed, as made for the gust of man, not for his torment, wherein his Creatour delights not. But what saith the Scripture? *Whoremongers and adulterers God will judge*. Terent. Adelp. Act. 1. Scen. 2. Blunts *voyage*.

Verse 21. *For* Moses of *old time*, &c.] This is alledged as a reason why they should as yet abstain from those indifferents, because the Jews, having been accustomed to *Moses* his writings, could not quickly be drawn to let go the legal ceremonies, which were now to have an honourable burial, by degrees to be abolished. The Ceremonies before Christs passion were neither deadly nor dead: After his Passion they were not deadly for a time, (whiles The Temple stood) though dead after a sort. Bnt from that time forward, they were both dead and deadly, saith *Aquinas*.

Verse 22. *Chief men among the Brethren*] For authority-sake: and that the false Apostles might not say that those Letters were counterfeit or surreptiously gotten.

Verse 23. *And wrote letters by them*] For the better confirmation of the weak, and confutation of the wilful, to be as a standing monument.

Verse 24. *Subverting your souls*] Pulling down that which had been set up, ravelling out that which had been well knit before. The word signifiesunvesselling them, unpacking them (as ware packt up in a Fatt to be sent beyond sea) scattering them, and bringing all into a confusion. ἀνασκευάζοντες.

Verse 25. *To send chosen men with our beloved*] *Delectos cum dilectis*. See *vers.* 22. & 27.

Verse 26. *Men that hazarded their lives*, &c.] One ancient Copy adds εἰς πάντα πειρασμὸν, to all sorts of tryals and tribulations. Love, as it is a passion, so it is tryed rather by passions then actions.

Verse 27. *We have sent* Judas *and* Silas] Men skilful in comforting consciences, and resolving

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reſolving caſes, as *verſ.* 32. Conſcience is a Diamond, and will be wrought on by nothing but duſt of Diamond, ſuch as contrition hath ground it to. How like the motion of a Puppet, the language of a Parret, is the beſt diſcourſe, in this ſubject of Conſcience, of the not intereſſed-man? He is *one of a thouſand*, that can declare unto man his righteouſneſs, *Job* 33. 23. Thoſe that would have oyl for their lamps, comfort for their conſciences, muſt repair to them that ſell it, *Mat.* 25. 9.

Verſe 28. *For it ſeemed good to the holy Ghoſt*] That's only a lawful Synod, wherein the holy Ghoſt is preſent and preſident. Nothing was reſolved by the Trent-fathers, but all in *Rome*: ſo that a ballſphemous proverb was generally uſed, which I forbear to relate: Let him that liſt read it in the Hiſt. of Counc. of *Trent*, *fol.* 497. See alſo *fol.* 822.

Then theſe neceſſary things] Not always and every way neceſſary (except that of fornication to be avoided) but neceſſary for preſerving the peace of the Church as then it was, by bearing with the weaker Chriſtians. Things inconvenient, even in matters of Religion, may be done in ſome caſes to redeem a far worſe inconvenience. Theſe burthens are here called neceſſary things, and they are ſaid to do well, if they obſerved them, verſ. 29.

See the Note on Chap. 16. 3.

Verſe 29. *And from fornication*] Some Greek copies add, *And whatſoever ye would not ſhould be done to you, that ye do not the ſame to others*: which is a general rule, and a foundation of the former. As for fornication, it is here reckoned among things indifferent, becauſe the Gentiles held it ſo: as the Papiſts now account it a very ſmall ſin: but ſo did not the Council. See 1 *Cor.* 10. 8. and *Heb.* 13. 4. with the Notes. A learned man telleth us, that that Impoſtor *Mahomet* hath (in an apiſh imitation of this decree of the holy Synod) forbidden his followers the ſelf-ſame things, ſaving that he nameth ſwines-fleſh in the place of fornication. See the Note on Verſe 20.

Verſe 30. *And when they had gathered the multitude*] This was fair-dealing indeed. Among Papiſts, the people are held in groſs ignorance; and taught to believe as the Church believes: which what it is, they muſt neither underſtand nor enquire after. One of their Biſhops boaſted, that if *Luther* had not ſtarted up when he did, and ſtood in their way, they could have perſwaded the common people to eat graſs as horſes, or do any thing elſe they had enjoyned them. Sculter. Annal.

Verſe 31. *They rejoyced for the conſolation*] How ſhould we rejoyce in Chriſt our Saviour, who bare our ſins, &c. and freed us from the burden and brunt of both crime and curſe?

Verſe 32. See the Note on *verſe* 27.

Verſe 33. *They were let go in peace*] i.e. *Judas* was, but not *Silas*, upon ſecond thoughts, *verſ.* 34. After their office put upon them by the *Synod* was faithfully diſcharged, they did not give over the Lords work, and take their eaſe; but ſet themſelves to do further ſervice. The *Roman* Generals, after they had once triumphed over their enemies, did no more ſervice to the State. But *Cato* (of whom *Lucan* witneſſeth that he did ——— *toti natum ſe credere mundo*) is worthily commended, for that after the honour of a triumph, he was no leſs ſedulous and ſollicitous of a weal-publike, then before: we muſt never think we have done enough for God. Pomp. Læt. Ro. hiſt. l. 2.

Verſe 34. *To abide there ſtill*] Upon ſecond thoughts, after he had leave to depart, he ſtaid there a while longer. This *Silas* is thought to be the ſame with *Sylvanus*, as *Joſhua* is the ſame with *Jehoſhua*, *Hag.* 2. 2. *Zach.* 3.

Notwithſtanding it pleaſed Silas] *Sc.* Upon better deliberation and more probability of being there ſerviceable to God, and uſeful to his Church. Martinus *decumbens*, *Domine*, *dixit: ſi adhuc populo tuo ſum neceſſarius*, *non recuſo laborem*, *&c.* Choice ſpirits are all for God: they ſtill ſtudy his ends more then their own. Sever. epiſt. 3.

Verſe 35. *Teaching and preaching*] *i.e.* Being inſtant and earneſt, *non frigidi docent*, *ſed inſtant & urgent*, ſaith *Calvin* here: they laid their bones to the Lords work, they ſet their ſides and their ſhoulders to it, as thoſe that would do the deed.

With many others alſo] "In the primitive times (ſaith a late Writer) Every Church "had many Miniſters, whereof the ableſt Speakers did preach moſt in publike: and the "reſt did the more of the leſs publike work. But now ſacrilege and covetouſneſs will "ſcarce leave maintenance for one in a Church, &c." Mr Baxters pref. to Saints everlaſting Reſt. ὁ πανηγύρις. Mat. 13.

Verſe 36. *And ſee how they do*] Whether that wicked one (or *Troubler*) hath not caſt

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cast his club amongst them, or corrupted their minds *from the simplicity that is in Christ*: 2 *Cor.* 11. 3. How soon were the *Galatians* unsetled by seducers, and sect-makers, *chap.* 1. 6? What ill work made those *deceitful workers* at *Corinth*, in Saint *Pauls* absence? and the Hereticks in the primitive Church, and the Anabaptists in *Germany*, &c. While *Moses* was but a while in the Mount, the people had gotten them a golden Calf. When *Calvin* was cast out of *Geneva*, but for a short space, *Sadoletus* wrote a very smooth and subtile Epstile to the Inhabitants, to perswade them to return back to Popery. We Ministers seldom find our work as we left it: we had need therefore visit often, and *handle our sheep*, &c. to see how they do, and whether, (as *Gainsses*) their souls as well as bodies be in health and prosper. 3 Ioh. 2.

Verse 37. *To take with them* John] Who was *Barnabas* his sisters son, *Colos.* 4. 10. Hence *Barnabas* might be so desirous to promote him. *Paul* was also afterwards better conceited of him, as may be seen, *Colos.* 4. 10.

Verse 38. *Who departed from them*] Providing for his own ease: for they were then to take a tedious and dangerous journey over the high hill *Taurus*; This *John* liked not, but left them, and went his ways.

Verse 39. *And the contention, &c.*] The *Paroxysm* or fit of a feaver, so great was the commotion, the perturbation. St. *Luke* being a Physitian (saith *Brentius*) useth here a physical expression. Heed must be taken that we overshoot not in the best causes, lest if we be over-hot, Gods wrath be kindled against us. There is a most sad story of the dissentions between *Luther* and *Carolostadius*, both good men. And another as sad of those that fled to *Frankford*, hence in Queen *Maries* days: yet among them there were such grievous breaches, that they sought the lives one of another, picking out some words against the Emperour, in a Sermon that Master *Cnox* had preached in *England* long before; and now accusing him for them to the Magistrates of *Frankford*, upon which, divers of them were fain to fly. παροξυσμος.

That they departed asunder] And we read not that they joyned any more together after this. *Barnabas* we find halting together with *Peter*, *Gal.* 2. 13. rather then he would walk uprightly together with his old associate *Paul*, *vers.* 14. for the which *Paul* reproved *Peter*, who yet maketh honourable mention of *Paul*, 2 *Pet.* 3. 15. which was his holy ingenuity. But much to be commended were *Basil* and *Eusebius*, who perceiving the Arrians to improve a difference betwixt them to the prejudice of the Orthodox, were soon reconciled, and united their forces against the common enemy.

Verse 40. *Being recommended by the Brethren*] Whereby it appeareth, that the Church took *Pauls* part; and God blessed his labours wherever he came: whereas *Barnabas* lies buried, as it were, and little more is henceforth recorded of him, unless it be that his temporizing with *Peter*, *Gal.* 2. So *Lot* is no more heard of after his incest. Gen. 19 36. If we commit such things, we deserve but a short story. *Babington in locum.*

Verse 41. *And he went*] Being unceasing and unsatiable in his Masters Christs service.

Chap. XVI.

Verse 1. *But his Father was a Greek*]

Both by Nation and Religion. This was an unlawful maariage. *Exod.* 34. *Deut.* 7. and might be a means to humble the good woman, when once she came to a sight of her sin. *David* had his best children by *Bathsheba*, as *Solomon*, *Nathan*, of whom came Christ, &c. God can turn our sins to our good and comfort; as the skilful Apothecary can make of a poysonful Viper a wholesome triacle.

Verse 2. *Which was well reported of by the brethren*] This is part of the reward of vertue: and follows it, as the shadow doth the body. See the Note on *Eccles.* 7. 1. and on 3 *Joh.* 12.

Verse 3. *Took and circumcised him*] *Paul* circumcised *Timothy*, as a Gentile: in that,

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for a Jew to be circumciſed was no yieldance: And thoſe words, *They all knew his Father to be a Greek*, demonſtrate, he went in eſtimation for a Gentile. *Calvin* refuſing to adminiſter the Communion in *Geneva*, and to uſe therein unleavened bread, or wafer-cakes, was compelled to depart the City; and was not received thither again, until he had allowed of the ſame kind of bread. *De quo poſteà reſtitutus, nunquam contendendum putavit: minimè tamen diſſimulans quid alioqui magis eſſet probaturus.* See the Note on Chap. 15, 28.

Beza *in vita* Calvini.

Verſe 4. *They delivered them the Decrees*] Which were agreeable to the Scriptures; And if *Gregory* thought that the decrees of the four firſt General Councils were to be received with like reverence and reſpect as the four holy Goſpels, how much more theſe? But what a Tyrant is the Pope to obtrude his *Decretals*, and the decrees of his Councils (though directly oppoſite to the revealed will of God) upon the Conſciences of the miſled Multitude, to be obſerved, with a *Non-obſtante*? The Council of *Conſtance* (for inſtance) comes in with a *Non-obſtante* againſt Chriſts inſtitution; withholding the Cup from the Sacrament; ſo for prayers in an unknown tongue, ſinging of Pſalms, Miniſters marriage, &c. When the Pope ſets forth any *Bulls*, commonly he concludes thus, *Non obſtantibus & ordinationibus Apoſtolicis, cæteriſque contrariis quibuſcunque.*

Caranza *Sum. Concil. ſeſſ.* 13.

Verſe 5. *Eſtabliſhed in the faith, and increaſed in number*] Some were converted by their Miniſtery, others confirmed. This is ſtill the fruit of faithful preaching, which is far more effectual hereunto then other Ordinances; like as the rain from heaven hath a fatneſs with it, and a ſpecial influence more then other ſtanding watrers; and as milk from the breſt, is moſt nouriſhing.

Verſe 6. *And were forbidden, &c.*] This was a heavier judgement upon thoſe coaſts, then to be denied an harveſt, or the light of the Sun. Prize the preaching of the Goſpel as a ſingular priviledge. They that are without a teaching Prieſt, are without God, 2 *Chron.* 15. 3. There were Embaſſadors ſent out of *Nubia* in *Afrique* to the King of *Habeſſia*, to intreat him for a ſupply of Miniſters to inſtruct their nation, and repair Chriſtianity gone to ruine among them; but they were rejected. *Amos* his famine of the word is far more deplorable then *Samaria's* famine of bread in that ſtrait ſiege.

Alvarez *Hiſt. Æthiop.* c. 137.

Verſe 7. *But the ſpirit ſuffered them not*] The ſpirit ſtill luſteth againſt the fleſh, and the fleſh againſt the ſpirit in the hearts of the regenerate, ſo that they cannot do what they would, *Gal.* 5. 17. As they cannot do what good they would in regard of the fleſh, ſo neither what evil they would in regard of the ſpirit.

Verſe 8. *Came down* to Troas] The reliques of old *Troy*, called alſo *Antigonia* and *Alexandria*, as *Pliny* teſtifieth.

Verſe 9. *Into* Macedonia *and help us*] The Miniſters are thoſe by whom God helpeth his periſhing people, and pulleth them out of the devils danger. Hence they are called Saviours, *Obad.* 21. 1 *Tim.* 4. 16. Redemers, *Job* 33. 24, 28. Co-workers with Chriſt, 2 *Cor.* 6. 1.

Dio.

Verſe 10. *Aſſuredly gathering*] It was not therefore a bare viſion, but ſet on upon their ſpirits by the teſtimony of the holy Spirit; as all viſions are that come from God. We read in the *Roman* hiſtory of a viſion that *Brutus* had the night before that unhappy fight at *Philippi*, calling him into *Macedonia* too, but for his utter ruine. This was a viſion from the devil (doubtleſs) that old man-ſlayer. *Cuthbert Simpſons* viſion, and afterwards Mr. *Laremouths* (who was Chaplain to Queen *Ann* of *Cleve*) whereby they were comforted in, and delivered out of priſon, we may read of in the Book of Martyrs. Cardinal *Cuſan* foretold (by ſome viſion that he had) a reformation of Religion that ſhould fall out *Anno* 1507. which was above fifty years after his death. *John Trithemius* foretold the ſame, *Anno* 1508. *Genius vero qui Trithemio hæc dictavit, albus an ater fuerit, ego non facilè dixerim. Meritò ſuſpectum eſt pius, &c.* ſaith *Bucholcerus.* Who told him ſo much I cannot tell: but it was the Devil in all likelyhood. But what a ſtrange conference was that which *Luther* had with the Devil, by his own confeſſion; whereby he was admoniſhed of many abuſes of the Maſs, which thereupon he wrote againſt? Is *Satan* divided againſt himſelf? Comes any good out of ſuch a *Nazareth*? Need we not to prove the ſpirits, whether they be of God? How many have we nowadays (our Modern *Enthuſiaſts*) that dream their *Midianitiſh* dreams, and then tell it for Goſpel to their Neighbors, as wiſe as themſelves? that lead men into the Lions mouth

A&. & Mon.

Ind. Chronol.

Luth. *de miſſ. privat.*

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mouth (that roaring Lion I mean) under pretence of a revelation: as that old Impostor did the young prophet? 1 *King.* 13.

Verse 11. *We came with a straight course*] Or, *With a speedy course.* The strait way is the next way. *How long wilt thou go about (O back sliding daughter?)* Jer. 37. 22. *Impii ambulant in circuitu*, saith the Psalmist, The wicked walk the round: so doth the devil, that great *Peripatetick*, seeking to circumvent. But the righteous look straight before them, *Prov.* 4. 25. and make straight paths for their feet, *Heb.* 12. 13. So that they soon finish their course with joy, and live long in a little time. εὐθυδρομήσαμεν *Utrumque significat & recte & cito currentes* Lorin. Job. 1.

To Samothracia] An Island over against *Thracia*: whereof see *Plin.* l. 4. c. 11.

Neapolis] A city near *Philippi*, in the borders between *Thracia* and *Macedonia*.

Verse 13. *And on the Sabbath*] A day that God hath sanctified to be a means to convey sanctity into the hearts of his hidden ones, as here of *Lydia* the Purpuriss, *Ezek.* 20. 12. It is his Exchequer-day, his market-day.

Where prayer was wont to be made] Or where was a publick Oratory. So the Synagogues are called by *Philo* in his Ambassage to *Caius* the Emperor, *minùs invidioso nomine.*

Unto the women which resorted] Saint *Paul* (it may seem) at first had no other hearers but a few women at *Philippi*. But afterwards they became a flourishing Church. *Nec minor ab exordio, nec major incrementis ulla*, saith *Eutropius* concerning *Rome*; so may we say concerning the Church of Christ.

Verse 14. *Whose heart the Lord opened*] Mans heart is naturally locked up and barricadoed against God, till he, by his mighty Spirit, make forcible entrance, beating the devil out of his trenches, 2 *Cor.* 10. 4.

Verse 15. *If ye have judged me to be faithful*] Not else; upon no other condition doth she desire it: for hypocrites are the botches of society; as *Augustus* was wont to term his three untoward children, *tres vomicas, tria carcinomata*, three mattery impostumes or ulcerous sores. Sueton. *in Aug.* cap. 65.

Verse 16. *Possessed with a spirit, &c.*] These the seventy Seniours usually call ἐγγαστριμύθους; because the devil spake out of their bellies. For which cause also the Hebrews called them *Oboth*, or bottles; because the bellies of those women that were thus made use of by the devil were swelled as big as bottles. In the year of grace 1536. a certain damsel at *Frankfurt* in *Germany*, being possessed with a devill, and stark mad, swallowed down pieces of mony with much gnashing of her teeth: which monies were presently wrung out of her hands and kept by divers, &c. This is a true story, reported by *Andrew Ebert* the Minister of the place, who wrote the same to *Luther*, requesting his advice: which was, to pray hard for her, &c. Beza *in loc.* Buchole *Chr.*

Verse 17. *These men are the servants*] *Satan etsi semel videatur verax, millies est mendax & semper fallax.* *Mark* 1. 25. *Joh.* 8. 47.

Verse 18. *Paul being grieved*] *Paul* took no joy in such a testimony. High words become not a fool. To be praised by a praise-less person, is no praise at all.

Verse 19. *Their gains were gone*] ἐξῆλθεν *was gone forth together with the devil.* They that count all fish that comes to net, will in the end catch the devil and all. You are his birds, saith *Bradford* to such, whom when the devil hath well fed, he will broach you and eat you, chaw you, and champ you world without end, in eternal wo and misery. Bradf. *Serm. of Rep* p. 70.

Verse 20. *Trouble our City*] Faithful Preachers have ever been by the wicked accounted Trouble-towns; These covetous Caitiffs had not so much ingenuity as the Devil himself, *ver.* 17.

Verse 21. *Neither to observe, &c.*] An ordinary thing to oppose the placits and devices of men to the truth of God.

Verse 22. *Rent off their clothes*] *i.e.* The Apostles clothes.

And commanded to beat them] What? before they had examined the matter? This was preposterous Justice: like that of those that in the morning hang the offendor, and sit upon him in the afternoon; or those spoken of by *Æneas Sylvius*, that hang up such as are suspected of theft, and three days after judge of the suspition. Whereas on the contrary, a Judge is to retain the decency and gravity of the Law, which is never angry with any man: *Lex non irascitur, sed constituit.* *Alexander* in his anger slew those Friends of his, whom afterwards he would have revived again with his own heart-blood. Cap. 20. *Exerc.*

Verse

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Verse 23. *Laid many stripes*] These were those marks of the Lord Jesus which the Apostles so gloried of, as an old Souldier doth of his scars and wounds received in battel. *He sunt gemmæ & pretiosa ornamenta Dei*, said *Munster* concerning his ulcers whereof he died: So might *Paul* and *Silas* well say of their stripes. Τὰ δεσμὰ περιφέρω τὰς πνευματικὰς μαργαρίτας, saith *Ignatius* in his Epistle to the *Ephesians*. I bear my bonds as so many spiritual pearls of price. It was with Sweet-briar, in some sense, that these Apostles were whipt.

τὸ ξύλον Numellæ.

Verse 24. *Fast in the stocks*] The word signifieth such a pair of stocks, as wherein they used to make fast feet and neck too, saith *Beza* out of *Nonius*. Divers of our Martyrs were thus stocked in the Bishop of *Londons* Cole-house; as Mr. *Philpot*, and that Martyr that rejoyced that she might have her foot in the hole of the stocks, in which Master *Philpot* had been before her.

Act. & Mon.

Verse 25. *Sang praises unto God*] His presence turns a prison into a pallace, into a paradice. *From the delectable Orchard of the Leonine prison*; So the Italian Martyr *Algerius* dated his Letter to a friend. I was carried to the Cole-house, saith Mr. *Philpot*, where I, with my fellows, do rouz together in the straw as chearfully, we thank God, as others do in their beds of Doun. *Philip Lansgrave* of *Hesse*, being a long time prisoner under *Charls* the Fifth, was demanded what upheld him at that time? He answered, that he felt the divine consolations of the Martyrs.

Act & Mon. *fol.* 857. *Ibid.* 1633.

Verse 26. *There was a great earthquake*] See the great power of prayer. It shaketh Heaven and Earth. *Luther* saith, there is a kinde of omnipotency in it.

Verse 27. *And the keeper of the prison*] In whom the earth-quake had wrought an heart-quake, as it had also (though not to so good purpose) in the Magistrates, *ver.* 35. Read the Note thereon. We read that the people of *Antioch*, though many of them gave their hands for *Chrysostoms* banishment; yet terrified by an earth-quake, immediatly they sent for him again.

Verse 28. *But* Paul *cried with a loud voice, &c.*] We should likewise cry *Cave miser*, when we see a man busily cutting the throat of his own poor soul, by wilfull wickedness: or pitching headlong into Hell through despair of Gods mercy. *Of some have compassion, making a difference: and others save with fear pulling them out of the fire of hell*, as the Angel pulled *Lot* out of *Sodom*, and as God pulled *Jehoshuah* the High-Priest, as a *brand out of the fire*, Zech. 3. This *Hierom* calleth *Sanctam violentiam, optabilem rapinam*, an holy violence, a desirable ravage: And the Law of God requireth not only our *observation*, but our *preservation*; to cause others to keep it, as well as our selves.

Jude 21.

Verse 29. *And sprang in*] As *John* the Evangelist with like speed sprang out of the *Bath*, when *Cerinthus* the Heretick came into it, lest some evil, for his sake, should befall him from heaven.

ἐξήλατο τὸ βαλανεῖον Euf.

Verse 30. *What must I do to be saved?*] A reverend Divine said once to a poor soul, that told him he was troubled about his salvation; I tell thee, said he, it is able to trouble the whole world.

Verse 31. *Believe on the Lord Jesus*] This is the condition on our part required: or rather a stipulation that God hath promised to work in us and for us.

Verse 32. *And they spake unto him*] So Master *Tindal*, during the time of his imprisonment, converted his Keeper, together with the Keepers daughter, and others of his household. Also the rest that were with him in the prison, said, That if *Tindal* were not a good Christian man, they could not tell whom to trust. The word of God is not bound, saith *Paul* the prisoner. His bonds were manifest in all *Cæsars* Court, and to all others. In the Book of *Martyrs* we read also of one *Bowler* a perverse Papist, converted by Doctor *Sands* and Master *Bradford*, whose Keeper he was for above twenty weeks; and afterwards became their son, begotten in their bonds.

Act. & Mon. 985.

Phil. 1. 13.

Verse 33. *He and all his straight-ways*] Gods work is of greatest importance, and must be presently done, whatever else is left undone. *If ye will enquire, enquire, return, come*, Isa. 21. 12.

Verse 34. *And rejoyced, believing*] A prick with a pin, may, and doth many times let out corruption as well as launcing. Some suffer more throws in the new birth, some less. But many meet with greatest trials and terrors after conversion; when men take little fines, they mean to take the more rent.

Verse 35. *The Magistrates sent*] In one ancient Greek copy there is this addition,

And

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And when it was day, the Magistrates met together in the Market-place: and calling to minde the earth-quake that had been that night, they feared, and sent the Sergeants, saying, Let these men go. See *ver.*27.

Verse 36. *And the keeper of the prison*] As glad to be the messenger of such good tidings; for he knew well the misery of captivity: by which term therefore, all that *Job* suffered is summarily set forth, *chap.*42.10.

Verse 37. *They have beaten us*] A Roman by the *Valerian* Law, might not be bound; by the *Porcian* Law, he might not be beaten or put to death, but by the Romans themselves, with the consent of the people. This priviledge *Paul* pleads, and well he might; for the name of a Roman Citizen was terrible to other nations. Though we may not return evil for evil, yet we may use all lawfull means to right and secure our selves.

And now do they thrust us out?] Doctor *Fuller* the Chancellor came to *William Wolsey* the Martyr, whom he had imprisoned, and said; Thou dost much trouble my conscience: wherefore I pray thee depart, and rule thy tongue, so that I hear no more complaint of thee: and come to Church when thou wilt, and if thou be complained of, so far as I may, I promise thee I will not hear of it. Master Doctor, quoth he, I was brought hither by a Law, and by a Law I will be delivered, &c. Act. & Mon. 1557.

Verse 38. *And they feared when they heard, &c.*] Their sin troubled them not, but their danger; for *Iracsi populo Rom. nemo sapienter potest.* It was not safe dashing against the rock of *Romes* power. *Tully* tells us, that *Hæc vox, Civis Romanus sum, sæpe in ultimis terris, &c.* This one word (*I am a Roman*) relieved and rescued many in the utmost parts of the earth, and among Barbarians.

Verse 39. *And they came and besought them*] The matter is well amended since yesterday. How suddenly *crest-fallen* are these Grandees of *Philippi*? how bladder-like do they shrivel to nothing, that erst swelled with the wind of pride and passion! So did the King of *Sodom*, *Manasseh*, *Saul*, *&c.*

Verse 40. *And departed*] Yet so, as that St. *Paul* soon after visited them with that golden epistle to the *Philippians*.

Chap. XVII.

Verse 1. *Where was a Synagogue of the Jews*]

WHo did much hurt there by their crosness, neither pleasing God, nor profiting men, 1 *Thess.*2.15.

Verse 2. *Out of the Scriptures*] Wherein they were wondrous expert. *Quilibet nostrum de lege interrogatus facilius quam nomen suum recitat*, saith *Josephus*. We have the Scriptures at our fingers ends.

Verse 3. *Alledging*] Or laying it so plain before their eyes, that they could not but see it, unless they were of those *qui festucam quærunt unde oculos sibi eruant*, as *Bernard* hath it, who seek straws to put out their own eyes withall. ἐθεμελίου. Bern.

Verse 4. *Consorted with* Paul] were knit unto them in the straitest bonds, as man and wife, brother and sister: *Sanctior est copula cordis quam corporis*, No such bond as Religion. συνεκληρώθησαν. *Vide* Bezæ *Annot.*

Verse 5. *Of the baser sort*] *Viles & venales*, saith one, *Vagi, otiosique*, saith another, such as had little to do, but to walk the streets, and run on errands, the rascallity and sink of the City.

Set all the City on an uproar] *Quia perturbato statu melius consequi valent quod volunt.* The devil loves to fish in troubled waters. When he hath set all on an hurry, as in *Saul*, then he can the sooner enter, and play his pranks. So can his instruments.

Verse 6. *Turned the world &c.*] So *Elias* was called the Troubler of Israel, *Luther* the Trumpet of Rebellion. It is not the Gospel, but mens corruption that breeds the trouble: As it is not the sea, but the foulness of mens stomacks that makes them sea-sick. ἀναστατώσαντες.

Verse 7. *Whom Jason hath received*] *Clanculùm excepit*, so *Erasmus* well rendreth συνδέδεκται.

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dereth it, hath closely and covertly entertained them, as *Obadiah* did the Lords Prophets.

Tacit. *Contrary to the decrees of* Cæsar] *Unicum crimen eorum, qui crimine vacabant.*

Verse 8. *And they troubled the people and the Rulers*] The Devil and his Agents; as they are of turbulent spirits, like *Ismael*, Pope *Urban* (who was therefore called *Turban*, from his *troublesomness*) and the Jesuits: so they love to fish in troubled waters, and to set all on an hurry, by incensing Rulers against the people of God; and seeking to perswade them that they are *Antimagistratical*. Hence the Devil eftsoons casteth some of them into prison, *Rev.* 2 10. *sc.* by his imps and instruments, armed with authority.

Verse 9. *When they had taken security*] It was happy that security would be taken, till the heat was over. For, *Ut fragilis glacies frangitur ira morâ.*

Ovid.

Verse 10. *Went into the Synagogue*] As he had done before at *Thessalonica*, and had sped so ill. Heroick spirits are no whit dismayed with difficulties; but rather whetted on thereby, to more diligence in duty. And the servant of the Lord must not despond or desist, but be apt to teach, *patient, in meekness instructing those that oppose themselves, if peradventure God will at any time give them repentance, &c.* 2 Tim. 2. 24, 25.

εὐγενέστεροι. Verse 11. *These were more noble*] *Better Gentlemen.* Vertue is instead of a thousand Escucheons. *Since thou hast been precious in my sight, thou hast been honourable, Isa.* 43. 4. The Nobles of Israel made their staves (the Ensigns, haply, of their honor) instruments of the common good, *Numb.* 21. 18. When the Nobles of *Tekoah* are blemished in their blood for this, that they *put not their necks to the work of their Lord, Neh.* 3. 5. The

Breerwoods *Enquir.* p. 50. *Biscanies* vaunt of themselves among the Spaniards, that they are the *right Hidalgoes*, that is, Gentlemen, as the Welshmen do here. But Christian Nobility is the best and truest, where God himself is the top of the kin, and religion the root; in regard whereof all other things are but shadows and shapes of Nobleness. The Jews of *Berea* were more noble, or of better descent: *Non per civilem dignitatem, sed per spiritualem dignationem*, as one saith: Not by civil descent, but by spiritual advancement.

Verse 12. *Therefore many of them believed*] There are certain abilities and actions we have, and may perform without special grace: in the employment whereof we are to expect the effectual work of the spirit. See it in these noble *Bereans*; they brought their bodies to the Assembly, took the heads of *Pauls* Sermon very truly, repeated and examined the notes they had taken, and yet were unconverted, as appears by this verse.

Huet *of Conse.* 215. Now if any of us do hide the like talent, we are not to expect the spirit of sanctification. As our liberty in external acts (as to come to Church to hear, &c.) is still some, so must our endeavors be answerable.

Verse 13. *They came thither also*] Thus they pleased not God and were contrary to all men: wherefore *wrath is come upon them to the utmost*, 1 Thes. 2. 15, 16.

Verse 14. *To go as it were to the sea*] This was an high point of wisdom not to send *Paul* the next way to *Athens*, but about by the Sea for avoiding of danger.

Verse 15. *Brought him unto* Athens] The eye of *Greece*, but wofully now bemisted with the fog of Superstition, as our Universities also have been of late: *Athens* was a pleasant and ancient City. *Cecrops* is said to have been King of it in *Moses* his time. It was anciently called κοσμο & κόσμε *the ornament or glory of the world.* But *Gregory Nazian.* reports of it that it was the plaguiest place in the world for Superstition; and he acknowledgeth it a great mercy that he and *Basil* were preserved from those infections.

παροξύνετο. Verse 16. *His spirit was stirred*] The word signifies, he was almost besides himself (such was his zeal) to see the Idolatry of the *Athenians*. So was *William Gardiner* an English Merchant and Martyr in *Portugal*, who when the Cardinal in a Mass, before the King, began to take the Ceremonial Hoast, to toss it to and fro

Act. & Mon. *fol.* 1231. round about the Chalice, making certain circles and semicircles, he not being able to suffer any longer, went to the Cardinal, and in the presence of the King, and all his Nobles and Citizens, with the one hand he snatcht the cake from the Priest, and trod it under his feet, and with the other hand overthrew the Chalice, &c. See the like history of *William Flower*, who wounded the Mass-priest at *Westminster*. *&c.* Act. & Mon. *fol.* 1430. There are that tell us that this book of the Acts is discerned to be written by *Luke*, by his Physicians language here, παροξύνετο, He *was in a feaver*

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feaver fit. and chap. 15. 39. ἐγένετο οὖν παροξυσμὸς, *the contention was so sharp betwixt them.* The word signifies such a sharpness as is in vinegar; and it is used by Physicians to denote the sharpness of the severish humour, when it is acting in a fit. It troubled Saint *Paul*, that the fountain was so troubled, the eye of *Greece* so darkned, the *Ornament of the World* so slurred with *abominable Idolatries*, as Saint *Peter* expresseth it, 1 *Pet.* 4. 3. Τῆς Ἑλλάδος ὀφθαλμὸς Διοδ.

Wholly given to Idolatry] *Pausanias* reckons up more Idols almost in *Athens* then in all Greece besides. And *Xenephon* saith, that the *Athenians* kept double the holy-days and festivals to what others did. *Ephraim* is joyned to Idols, let him alone, *q. d.* there's no hope of him. They that make them are like unto them, so are all they that worship them, as blockish as those Balaami-blocks they worship. No Church could be founded at *Athens*: They for their Idolatry, were given up to strong delusions, vile affections, just damnation. They were too wise to be saved by the foolishness of preaching. *In Atticis. In Athen.* Hos 4. 17.

Verse 17. *With them that met with him*] If any body would but lend him a little audience, he would preach to them, such was his zeal. The Word must be preached in season, out of season, &c. *volentibus, nolentibus.*

Verse 18. *Certain Philosophers, &c.*] The deep Theorems of Philosophy (said King *James*) make one learned, but seldom better, and oftentimes worse, meer Atheists. There is an Arabick proverb: *Cum errat eruditus, errat errore erudito.* And *Indocti rapiunt cœlum*, saith *Aug. Melior est humilis rusticus qui Deo servit, quam superbus Philosophus, &c.* saith a devout Dominican. *Erpen. Cent Prov.* 28.

What will this babler say?] *Seminilega*, by a Metaphor from little birds, that yield neither good meat, nor good musick, but only pick up grain, and live by other mens labours. Master *Rogers* (our late Protomartyr) interpreteth it a prater, trifler, newes-carrier, that tels whatsoever men will have him for gain; that wil for a piece of bread say what you will have him. σπερμολόγος. Act. & Mon. 1353.

A setter forth of strange gods] *Rogers* renders it, *A preacher of new devils.*

Jesus and the Resurrection] *Anastasis*, or the Resurrection, they took for some new goddess, *saith Oecumenius.*

Verse 19. *Brought him unto* Areopagus] A cruel Court, where *Socrates* lost his life for the very same crime that Saint *Paul* is here charged with; *viz.* an endavour to introduce new Deities. That the Apostle came off not only with safety, but some success, (for *Dionysius*, one of the Judges was converted) see a sweet providence. *Paul* wanted a place to preach in: they brought him to *Areopagus* as a delinquent, where he hath an opportunity of doing God a great deal of good service. So *Charls* the fifth Emperour sent the confession of the Protestant Churches to divers Princes of Europe to ask their opinions: Hereby the Gospel was exceedingly spread and propagated; which gave occasion to *Luther* to deride *Pontificiorum stultam sapientiam*, the foolish wisdom of the Papists, in a certain Epistle to the Elector of Saxony. Laertius. Sculet. *Ann.* 274.

Verse 20. *For thou bringest certain strange things*] Or, *new, never heard of*: Yet not so new neither as they thought for; See *Rom.* 11. *verse* 2, 3, 4, & 16. 25, 26. Papists upbraid us with the novelty of our religion, and ask us where it was till *Luthers* time? We answer (as one once did) *In the Bible, where their religion never was.* See *Catalog. test. verit.* and Mr. *Bernards Look beyond Luther*, Dr. *Featlies* conference with *Fisher.* &c. They boast much of Antiquity, as once the *Gibeonites* did of old shoes, and mouldy bread. We refer them to *Alex. Cooks abatement of Popish brags*, and *Guild* his *Popish boasting of Antiquity*; besides abundance of other good Authors. ξενίζοντα.

Verse 21. *For all the* Athenians, *&c.*] The self-same truth is testified by *Demosthenes*, in an answer to *Philips* Letter. We (saith he to his country men of *Athens*) to speak truth, sit here, doing nothing but trifling out our time, and listning what news abroad. This their national itch after novelties, made them the more willing to hear *Paul* speak. It is not amiss to hearken how it goeth with the Church, that we may rejoyce with those that rejoyce, and weep with those that weep; *Cum singulis pectus meum copulo*, saith *Cyprian. Eli* sat to hear what became of the Ark: which when it was taken, it is hard to say whether was first broke, his heart or his neck. ἡμεῖς δὲ τὴν ἡμέραν ἕκαστος ἐν ἀγορᾷ περιπατοῦντες ἀλλήλους ἐρωτῶμεν, εἴ τι καινὸν λέγεται; τί καινότερον;

Verse 22. *You are too superstitious*] You are fearers of evil spirits; so one renders it And *Paul* elsewhere tells the *Corinthians* that what they sacrificed to Idols, they sacrificed to devils. 1 Cor. 10.

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ὡς δεισιδαιμονεστέρους.

Beza renders it *Quasi religiosiores* (as if the Apostle had used an *Euphemismus*) *somewhat superstitious*, or rather *religious*; the better to insinuate: for the *Athenians* had tender ears, and loved to hear toothless *truths*; which made *Demosthenes* call upon

Orat. de ord. civ. get their ears healed.

Verse 23. *I found an altar*] An high-altar, βωμὸς seems to come from במה an high place. Saint *Paul* as he preached without a pulpit, Verse 17. so he takes his text off one of their Altars. Any thing serves turn, so he may do good.

To the unknown God] That uncertainty that attends Idolatry, caused those marriners to call every man to his God, *Ionah* 1. 5. And lest they might all mistake the true God, they awaken *Ionas* also to call upon his God. Hence these *Athenians* worship an unknown

Serv *in Georg.* *l* 1. god: and hence the heathens generally closed their petitions with *Diique Deaque omnes.*

Paus. *in Attic.* *Pausanias* mentioneth this Altar, *To the unknown God.* *Lucian* saith the neighbour Countries would swear by *him unknown at Athens.* The cause of Erecting this Altar, some affirm to have been a fearful vision appearing to *Philippides* (sent Embassador to

Rous *Archæol. Attic.* the *Lacedemonians* concerning ayd against the *Persians*) and complaining that he (that is the great god *Pan*) was neglected, and other Gods worshipped; promising likewise his help. They therefore being victorious, and fearing the like event, built a Temple and

Justin Martyr. Altar *to the unknown God.* Others say, that the plague being hot at *Athens*, and no help to be had from their Gods, they surmising some other power to have sent and set

Occumen. Θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, ὁ θεὸς ἀγνώστῳ καὶ ξένῳ. on the disease, set up this Altar, on which was written, *To the Gods of* Asia, Europe *and* Africa, *to the unknown and strange God.*

Verse 24. *Dwelleth not in Temples*] See the Note on *Act.* 7. 48.

Verse 25. *Neither is worshipped*] *Colitur vel delinitur*, Collogued with, or complemented. *Colendi verbum ἀπὸ τῆς κολακεύειν dictum volunt eò quòd plerunque Dei hominumque cultus cum adulatione & hypocrisi est conjunctus. Sic* λατρεύειν *Gallicum flatter.* Some

θεραπεύεται Suchius *de sacrif. Gentil.* Avenarius. Ainsworth. derive the word here used θεραπεύω of the Hebrew *Taraph* or *Teraphim* idols or images, *Gen.* 31. 30. *Judg.* 17. 5. God is not so worshipped.

Verse 26. *And hath made of one blood*] This our brainsick diggers do much beat upon, and would therefore lay all level, and have all things common. One of their Progenitors came to the Emperour *Sigismund*, and calling him *Brother*, asked him for means; because he was his brother, and one of the same blood. He gave him a *testor*, and told him, if all his brethren would do the like for him, he should soon become a rich man.

ψηλαφήσειαν. Verse 27. *They might feel after him*] Grope after him, as blind men. The Apostle dealing here with Philosophers, disputes Philosophically, shewing them most learnedly, and divinely, the true use of natural Philosophy, which they were utterly ignorant of. *Crucifer* oft contemplated the footsteps of God in the creature: saying with *Paul*, That God was so neer unto us, that he might be almost felt with hands.

Though he be not far] Not so far as the bark is from the tree, the skin from the flesh, or the flesh from the bones. *Dens intimior nobis intimo nostro.* He is neerer to us then we are to our selves, though we see him not. Like as if one hear a preacher by night,

Bugentag. though he see him not, yet he knows he is there present: So in this case.

Verse 28. *For in him we live, &c.*] The heathen could say, *Est Deus in nobis, agitante calescimus illo.*

We move] Understand it as well of the motions of the mind, as of the body.

And have our being] As the beams have their being in the Sun, and an accident in the subject. *Scholastici dependentiam creatorum à Creatore partim luci, quæ in aere remoto Sole, extinguitur, partim vasculo aquam contentam circumscribenti, partim sigillo in aqua impresso comparant.*

As certain also of your own Poets] Note that the Apostle nameth not *Aratus*, whom he citeth, though he were his own Countrey man, a Cilician: notwithstanding the Piety of that Poets beginning Ἐκ Διὸς ἀρχώμεσθα, or the divineness of his subject, the Heavens, a more sublime and pure matter then useth to be in the wanton pages of other Poets. Some sentences of Heathenish Authors are found in Scripture, as the Egyptian spoyls furnished the Israelites, and *David* help himself with *Goliah's* sword: so the holy Ghost strikes the Heathens with their own weapons, *Propriis pennis configimur*, as *Julian* the Apostate complained, and therefore forbad the Christians to send their children to the Heathen schools, lest they should be wounded with their own weapons.

Verse

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Verſe 29. *That the Godhead is like*] *Qui primi deorum ſimulachra induxerunt, errorem induxerunt, metum dempſerunt*, ſaith *Varro* as *Calvin* cites his words. *Plutarch* ſaith it is ſacrilędge to worſhip by Images. They were Atheiſts by night that worſhipped the Sun and Atheiſts by day that worſhipped thee Moon, as *Cyril* wittily ſpeaketh.

Verſe 30. *God winked at*] Regarded not. God accounted the times of Paganiſm before Chriſt (for all their knowledge) even times of ignorance: and looked over or beyond them (as the word here ſignifieth) having reſpect onely to the times of Chriſtianity. υπεριδών.

Verſe 31. *Becauſe he hath appointed a day*] Knowing therefore the terrour of the Lord, and the dreadfulneſs of that great day, what *manner of men ought we to be in all holy converſation and godlineſs*, breaking off our ſins by repentance and being *abrupt* in the work, ſith the very next moment thou maiſt hear that ſummons that Pope *Julius* the ſecond did, and was found dead the next day *Veni miſer in Judicium*, come thou wretch receive thy Judgement. Hence *Auſtin* profeſſed that he would not, for the gain of the world, be an Atheiſt for half an hour; becauſe he knew not how ſuddenly Chriſt might come to judge him. *Aut pœnitendum aut pereundum.* 2 Pet 3 11. *Iac. Konig.*

Verſe 32. *Some mocked*] Three ſorts of hearers: ſome derided, others doubted, a few believed, as *Dennis* and *Damaris*, but no Church here founded. They were too wiſe to go to heaven. Not a Scholar in *Oxford* would look upon the good Biſhops *Ridley* and *Cranmer* priſoners in Bocardo, that Colledge of *Quondams*, as it was then called. Act. & Mon. *fol* 1565.

Verſe 33. *So Paul departed*] They ſaid they would hear him again at better leaſure (εἰς καιρὸν τὸν ἐπιτήδιον, as that trifler ſaid) but they never had another opportunity; procraſtinatours ſeldome ſpeed better; it fareth with them as *Plutarch* writes of *Hanibal*, that when he could have taken *Rome*, he would not; when he would he could not. See *Jer.* 14. 19.

Verſe 34. *Dionyſius the Areopagite.*] Not the Aſtrologer, as ſome have made him; Nor the Author of the heavenly hierarchy made by ſome ſuperſtitious Monk; but a Senatour or Judge in that court of *Mars-hill* in *Athens*, crowned with Martyrdome for the Chriſtian religion, in the year of Grace 96, as *Trithemius* writeth.

And a woman named Damaris] *Damaris* as well as *Dennis*. Souls have no ſexes. In *Chriſt there is neither male nor female, bond nor free.* It is eaſy to obſerve ſaith a Grave Divine, that the new Teſtament affords more ſtore of good women then the old. In the preceding Chapter, when *Paul* came firſt to *Philippi*, he had none that would hear him, but a company of good women. Col. 3. Act. 16. 13.

Chap. XVIII.

Verſe 1. *And came to Corinth.*]

A City very rich, but very looſe and luxurious. *Magna cognatio ut rei ſic nominis, divitijs & vitijs.* The Cornthians had within their City the Temple of *Iſis*, and without it the Temple of *Venus*, to whom there were well-nigh a thouſand Curteſans conſecrated. They held fornication to be no ſin; hence the Apoſtle is ſo earneſt againſt it, 1 *Cor.* 5.

Verſe 2. *Had commanded all Iews, &c.*] Wicked men are ſick of the Saints, and long to be rid of them; not conſidering that they bear up the pillars of the earth, and that God gratifies his children with the preſervation of the wicked, as he did *Paul* with the lives of thoſe Infidels that were in the ſhip with him. Howbeit they are frequently as fooliſh as this *Claudius*, who baniſhed Gods true ſervants; Or as the Stag in the Embleme, which by biting the boughs of the tree, under which ſhe lay hid from the hounds and hunters, bewrayed and betrayed her ſelf into their hands. Act. 27.

Verſe 3. *He abode with them and wrought*] Being no leſs buſie in his ſhop among his Tents, then in his ſtudy among his books and parchments, 2 *Tim.* 4. 13. So *Muſculus*, perſecuted and driven out of his place, was forced for a poor living to dig, and weave. And another late Martyr, though he were one of the greateſt Schollers in Melch. Adam

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Christendom, yet in banishment or flight for conscience, served the Mason.

Verse 4. *Perswaded the Jews*] Men may speak perswasively, but God only can perswade, *Gen.* 9. 27. *Japhets* children were to be won by perswasion. Therefore Christ sent forth to them not Souldiers, but Fishers, who might work upon them *docendo, non ducendo, monendo, non minando*, by informing them, not by inforcing them.

Verse 5. *And when* Silas *and* Timothy] Good people one kindle another. *Paul* was much heated with the zeal of God by the company of these two good men. Two flints, though both cold, yet yield fire, when smitten together. Billets one kindle another. Iron sharpeneth iron: so doth the face of a man, his friend.

Ἀντιτασσόμενον. Verse 6. *And when they opposed*] Gr. *And when they bade him battle.* A military term.

Your blood be upon your own heads] Answerable to their wish, *Mat.* 27. 25. and according to their manner of putting their sins upon the head of the sacrificed creature, *Lev.* 1. 4. & 3. 2.

Verse 7. *Whose house joyned hard to the Synagogue*] *Quo magis pungeret Judæos*; for this *Justus* was (likely) a Gentile. But they were *toties puncti & repuncti, minimè tamen ad resipiscentiam compuncti*, like those Beares in *Pliny*, they could not be awakened with the sharpest prickles: such a dead lethargy had the Devil cast them into.

Verse 8. *And many of the Corinthians*] When *Crispus* the chief Ruler of the Synagogue believed, many of the Corinthians believed also. Great men are the looking-Glasses of the Country, according to which most men dress themselves. *Alexander* the Great, naturally held his head aside, his Courtiers did the like. When *Francis* the French King was polled for the better healing of a wound in his head; all about him, and many others, cut off their long hair, *&c.*

Verse 9. *But speak, and hold not thy peace*] *i. e.* Speak out the whole truth plainly and plentifully: be not for any self-respects found guilty of a sinful silence. *Epist. ad Staupic.* *Inveniar jam superbus, &c. modò impii silentii non arguar, dum Dominus patitur*, saith *Luther*: Let me be counted proud, passionate, impudent, any thing, so that I betray not the Lords cause by a cowardly silence.

Verse 10. *For I am with thee*] As to behold thy behaviour, (*cave, spectat Deus*) so to support, defend and deliver thee. If a child be in the dark, yet, having his Father by the hand, he fears nothing. *David* feared not the *vale of the shaddow of death*, that is, death in its most horrid and hideous representations, and all, because God was with him, *Psal.* 23. 4.

ἐκάθισε. Verse 11. *And he continued there*] Gr. *He sat down there a great while*, though he met with many discouragements and little love, with loss of love, 2 *Cor.* 12. 15. and unworthy usage, being forced to labour with his hands for a poor living: Howbeit, inasmuch as God had much people there, he, as a good Souldier of Jesus Christ, suffered hardship, and sacrificed himself to the service of their faith; not seeking theirs by them, and *Isidor.* *catching them by craft*, 2 *Cor.* 12. 16. as the Fox doth the fouls that fall upon him, when he fains himself a dead carcass.

Calvisius *ex Tacito.* Verse 12. *And when* Gallio *was*] This *Gallio* was brother to *Seneca*, who being a great Courtier, obtained for him of *Claudius* the Emperour, to be made Deputy of *Achaia*, as *Tacitus* testifieth.

Verse 13. *Contrary to the Law*] That is, contrary to our Law. For the Romans had granted liberty to the Jews to worship God, as their own Law prescribed.

ῥᾳδιούργημα. Verse 14. *Or wicked lewdness*] The Greek word doth elegantly set forth the disposition of a lewd man; which is to be easily drawn to any wicked way. If the Devil do but hold up his finger, he may have him at his beck and obedience: he is the Devils clay and wax; and may be wrought to any thing with a wet finger.

Aug. *de civ. Dei.* Verse 15. *A question of words or names*] *Gallio* esteemed no better of divine Doctrine, then vain words, and a very discourse. His brother *Seneca* jeareth the Jews for casting away a seventh part of their time upon a weekly Sabbath. Profane persons hold it a madness to be so conscientious. *Philosophandum, sed paucis. Religiosum esse oportet, sed non religentem.* A little Religion serves turn well enough.

Temerè litigantes publicè flagellandi sunt. Verse 16. *And he drave them from the Tribunal*] As so many *Vitiligatores; qui de lana sæpè caprina rixantur*, that contended for trifles, and such as deserved the whipping-post, which is the punishment that the Turks put such among them to, as are litigious.

Verse

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Verse 17. *Took* Sosthenes] A beloved Brother of Saint *Pauls*, 1 *Cor.* 1.

Verse 18. *In Cencrea*] A haven of the *Corinthians*. Here he was shorn, as a Nazarite, for the sake of some weak Jews, whom herein he gratified and gained to the faith. The Popish shaving is so bald a ceremony, that some Priests in *France* are ashamed of the mark, and few of them have it that can handsomly avoid it.

Verse 19. *And reasoned with the Jews*] Whose salvation he dearly desired, *Rom.* 9. 3. and therefore never gave them over, though he had small thanks for his labour. His love to them was like the Ivy, which if it cleave to a stone, or an old wall, will rather dye then forsake it.

Verse 20. *He consented not*] though lovingly invited, and otherwise easie to be intreated. There was therefore something in it more then ordinary. Θεῷ ἕπου Follow God whethersoever he leadeth thee, was a maxime amongst Heathens. *Magnus est animus qui se Deo tradidit*, saith *Seneca*; that is a brave spirit that hath given up it self to God; and that is a base degenerate spirit which stands off; *Et Deum mavult emendare, quam se*, and had rather find fault with God then with himself. *Boet. de Conso'.* *Sen. Epist.* 107.

Verse 21. *Keep this Feast*] As waiting an occasion, by that solemn meeting of winning many to Christ. *Paul* was *insatiabilis Dei cultor*, as *Chrysostom* truly saith of him. *George Eagles* the Martyr, for his great pains in travelling from place to place to confirm the brethren, was sirnamed *Trudgeover the World*. Acts & Mon. *fol.* 1823.

Verse 22. *And gone up*] *Sc.* To *Jerusalem*, which stood on high in respect of *Cœlosyria*, and the sea-Coasts.

Verse 23. *Strengthening all the Disciples*,] For as natural life needs nourishing, and young plants watering: so do the Saints need confirmation, and Christ hath provided it for them, *Luk.* 22. 32. *Eph.* 4. 11, 12.

Verse 24. *An eloquent man*] *Et eruditum simul & prudentem*, saith *Erasmus*. It imports, 1. skill in the words, he could expound well: 2. good elocution; he could well express his exposition. Matter in Form, as they do all in nature, so also in Art. Good matter well habited is more acceptable.

Verse 25. *Taught diligently*] According to that skill he had. Of *Lactantius*, *Hierom* passeth this Judgement. *Lactantius quasi quidam fluvius Tullianæ eloquentiæ utinam tam nostra potuisset confirmare, quam facile aliena destruxit.* So *Tully* wished that he could as easily find out the true God, as he could disprove the false gods. *De nat. deor.*

Verse 26. *And expounded unto him*] An humble man will be glad to learn of the meanest that is. *A little child shall lead him*, *Isa.* 11. 6. One man may, for counsel, be a God to another, as *Moses* was to *Aaron*.

Verse 27. *Helped them much, Who had believed through Grace*] For faith is a fruit of free Grace. We can glory in nothing, saith *Austin*, because no good thing is ours; we bring forth faith and the fruits thereof, as *Sarahs* dead womb brought forth a child; it was not a child of nature, but of the meer promise; so are all our graces. Others read it thus, *he helped them through grace, who had believed*: that is, he freely communicated to the brethren that grace that he had received, as a good steward; and helped them what he could toward heaven. True grace is diffusive: and is therefore compared to fire, water, wind, light, to spices and Aromatick trees, that sweat out their precious and soveraign oyls for the good of others. *Apollos* was not of those that desire rather *proficere* then *prodesse*, to inform themselves, then to instruct others; to know then to teach, to be *Seraphims* for illumination, then to be Angels, for ministery: Account, he knew, was to be given of his time, and of his talents to an austere master, &c. *Cant.*

Verse 28. *Convinced the Jews*] Who might have been convinced out of their own *Cabbala*, that Christ was come: but that seeing they saw, but perceived not.

CHAP.

Chap. XIX.

Verse 1. *While* Apollos *was at* Corinth.

A Mercy of God to the Church, that in *Pauls* absence, they should be so well provided of a Preacher.

Verse 2. *Have ye received the holy-Ghost*] That is, the extraordinary gifts of the holy-Ghost in Prophecy, Tongues, &c. as *Verse* 6.

Verse 3. *Unto* Johns *Baptism*] That is unto *Johns* Doctrine sealed by Baptism. This *Paul* shews to be nothing so, *Verse* 4. Whence *Piscator* collecteth, that they were baptized by some of *Johns* Disciples into *Johns* name, as if he had been the Christ. For that *John* had some such Zealots about him, appears by *Joh.* 3. 26, &c.

Verse 4. *John verily baptized with the baptism of repentance*] That is, he taught the Doctrine of repentance: see the next Note on *verse* 5. It is not to be thought that those were by *Paul* rebaptized, who were formerly baptized by *John*: for if that had been necessary, Christ would have baptized his Disciples again: but he baptized none himself: *John* 4. *And they baptized not themselves.*

Verse 5. *They were Baptized*] That is, say some, They were Re-baptized, because baptized before in a wrong name. Therefore *Paul* first Catechizeth them, *Verse* 4. Others say, That it was rather their renewing to their baptism, then their baptism to them; and not that they took any other then that of *John*, but that they now began to entertain and apply it to the right intent.

Mr. Lightfoot *Harm. f.* 164.

Verse 6. *And Prophesied*] By a divine and evident inspiration they expounded the writings of the Prophets, and also foretold future events.

Verse 7. *And all the men were about twelve*] These twelve, being the first fruits of this Church, were endued with extraordinary gifts to be for Elders and Rulers there: for these gifts were not common to all believers, as *Beza* well noteth.

Verse 8. *The things concerning the Kingdom of God*] The subject matter of his discourse, were faith, righteousness, life eternal. Of these things he disputed, and so informed their judgements: and these things he perswaded, and so reduced all to practice. Lo, this is preaching. Every sound is not musick: neither is every pulpit discourse, preaching.

Verse 9. *But when divers were hardened*] Hardness of heart is either Natural, or Habitual: and this again is encreased either by doing (that is, by resisting the word of God) or by suffering it to pass by us without amendment of life.

He departed from them and separated] So did *Zuinglius* and *Luther* separate from the Papists for like reason. It was laid to *Luthers* charge, that he was an Apostate. *Confitetur se esse Apostatam, sed beatum & sanctum, qui fidem diabolo datam non servavit.* An Apostate he confessed himself; but one that had fallen off from the Devil only.

In the School of one Tyrannus] In one ancient Copy it is added, *From the fifth hour to the tenth hour*; So indefatigable a Preacher was *Paul*, a very χαλκέντερος or *Iron-sides.* He had a golden wit in an Iron body, as one saith of *Jul. Scaliger.*

Verse 10. *So that all they that dwelt in* Asia] Which now, (according to the notation of its name) became אשיה *Esh-jah*, the fire of God; not from the *Fire* which at first they worshipped as God; but from the fire of Grace kindled upon the hearth of their hearts, and making them shine as Lamps in their lives. Father *Latimer*, when he was demanded the reason why so much preaching and little practise? answered, *Deest ignis*, the fire of God is wanting, *there is not a coal to warm at*; It was otherwise now at *Ephesus*; all was on a light fire, which opened to Saint *Paul* that great door and effectual, 1 *Cor.* 16. 9. so that all they that dwelt in *Asia* were fired up to an holy contention in godlyness.

Verse 11. *And God wrought special Miracles*] *Virtutes non vulgares*, yet ordinary in the infancy of the Church, but now not to be expected. *Manna* ceased when they came to *Canaan*; as if it would say, ye need no miracles, now you have means. So here.

Verse

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Verse 12. *Handkercheifs or aprons*] Which having been touched by *Pauls* body, became soveraign (by a miracle) to cure diseases and cast out Devils.

Verse 13. *Exorcists*] But of these, (having no call from God, but unwarrantably emulating *Paul*, and yet using good words) we may say as One doth of Witches with their good prayers (as they call them) *Si magica, Deus non vult tales; si pia, non per tales.* If Magical, God will none of them: as if good prayers, yet because out of an evil mouth, he rejects them.

Verse 14. *Seven Sons of one* Sceva] All Fathers, but especially Ministers should use all utmost care, that their children be well educated and instructed: and not think it sufficient to say of them as Pope *Paul* the Third did of his dissolute son *Farnesius*, *Haec vitia me non commonstratore didicit.* He never learned it of his father.

Verse 15. *Jesus I know, and* Paul] Jesus had destroyed his works, and *Paul* had felt his fingers, 2 *Cor.* 12. 7. and yet thrown him out of his trenches, 2 *Cor.* 10. 4.

Verse 16. *So that they fled out, &c.*] *Non omnia possumus omnes.* Albeit the Eagle in the fable did bear away a Lamb in her talons with full flight, yea a Raven endeavouring to do the like, was held intangled, and fettered in the fleece. Every Exorcist must not think to do as *Paul* did; nor every preacher as *Latimer* did. He had my fiddle and my stick (said he of one that preached his Sermons) but wanted my Rozen.

Verse 17. *And fear fell on them all*] See the note on *Acts* 5. 5.

Verse 18, *Confessed and shewed their deeds*] With detestation, being moved thereto by the fear of Gods Judgements. This they did publikely, not in the Priests ear, as Papists, nor out of a brain-sick humour, as the Anabaptists at *Sangall* (*Caepernit plurimi enormia sua delicta profiteri, alius furta, alius adulteria, alia alius, non sine admiratione audientium, non sine stomacho conjugum maritis talibus nihil non imprecantium*, saith *Scultetus*) But with discretion, and detestation. Oftentimes the very opening of mens greivances easeth the conscience, as the very opening of a vein cools the blood. Howbeit it is neither wisdom nor mercy to put men upon the rack of confession, further then they can have no ease any other way. Scul. *Annal.* D. Sibbes.

Verse 19. *Which used curious Arts*] The Ephesians were much addicted to the black Art. Whence that antient proverb Ἐφέσια γράμματα *Ephesian learning* for Necromancy. *Cornelius Agrippa's* dog had a devil tyed to his coller, as some write. And *Paracelsus* (or else *Erastus* belyes him) had one confined to his sword pommel.

Verse 20. *So mightily grew the word of God and prevailed*] Happy it is for a people or person, when the word falls upon their spirits in the power of it, and subdues them: when the *peace of God ruleth in their hearts*, and every high thought is so captivated to the obedience of Christ, that they can say as *Judg.* 8. 22. *Rule thou over us, &c. For thou hast delivered us from the hand of* Midian. κατὰ κράτος τοῦ. Col. 3. 15.

Verse 21. *Purposed in the Spirit*] *i. e.* By the instinct of the holy Spirit, his Counsellor and conduct, by whom all his actions were moderated. So he went bound in the spirit, *Act.* 20. 22. So *Simeon* came by the Spirit into the Temple, *Luke* 2. 27. And so still, the steps of every good man are ordered by the Lord, *Psal.* 37. 23.

Verse 22. *In Asia*] *i. e.* At *Ephesus*, the chief City of *Asia* the less. See the note on *Verse* 10.

Verse 23. *No small stir*] Covetousness, as it self is Idolatry, so it upholds Idolatry (as here) under a pretext of piety. *Deos quisque sibi utiles cudit*, saith one. *Ubi utilitas, ibi pietas*, saith another. The Papists are found in those points that touch not upon their profit, as in the doctrine of the Trinity, &c. *Luther* was therefore so much set against (as *Erasmus* told the Elector of *Saxony*) because he medled with the Popes tripple crown, and the Monks fat paunches. Epicter. Sculter. Annal.

Verse 24. *Which made silver shrines*] *Gr.* Temples, *Templa portatilia*, small portable temples, resembling that greater temple of *Diana*; as now the *Agnus Dei*'s among the Papists. Some say they were little houses or Caskets to put the Idol in. Others, small coins stamped with the Image of that famous Temple. Idolatrous trinkets they were, such as brought no small gain to the crafts-men, to whom gain was Godliness. Beza. Casaubon. Piscator.

Verse 25. *By this craft we have our wealth*] And wealth is the wordlings God; which he prizeth, as *Micah* did his mawmet; and can as hardly forego it. What a cursing made *Micahs* mother in the loss of her eleven hundred shekels of silver. *Judges* 17. 2. and what an *hubbub* raised *Micah* all the country over, when the *Danites* had despoiled

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despoiled him of his dunghill-deity? *Iudges* 18. So did the Silver-smiths here: and they thought they had reason to be thus mad, when their trade was taken away.

Vers. 26 *That they be no Gods*] The town-clark then told a loud lye, *vers.* 37. Politicians think they may lawfully lye for peace sake. Howbeit *Paul* decryed *Diana's* temple and worship with better discretion, then *Abdias* the Bishop burnt down the temple of the Fier (which the *Persians* worship) at *Persepolis*. Whereupon not only he himself was slain, but all the temples of the Christians throughout *Persia* were overthrown, and many Christians put to death the *Persian* Priests being their chief persecutors, *Anno* 413. Funccius.

Verse 27. *This our craft*] Whereof they had the Pattent, the Monopoly. *Dictio est mercimoniorum & negotiorum, in genere significans illud quod in divisione obvenit*, saith *Lorinus*. *Istud quod nobis est peculiare.* So *Beza* renders it. τὸ μέρος.

To be set at nought] *Gr.* To be refuted, disgraced, decryed, and we greatly damnified. *Nobis refutatum intercidat.* Beza. This was the *Diana* they strove for, and about which they raised all this uproar. So the poor *Waldenses* were persecuted, not for detestation of their Tenets, but out of a jealousie, lest these mens plain dealing should discover their drifts, and marr their markets. εἰς ἀπελεγμὸν ἐλθεῖν.

And her magnificence should be destroyed] *Her maiesty. Utinam aeque saltem reverenter de Dei nomine hodiè homines loquerentur*, saith an Interpreter. I would men would but use like reverence in speaking of the true God. μεγαλειότητα. Malcolm.

Verse 28. *They were full of wroth*] The Greek word signifieth the heating or heaving of the blood by the apprehension of the injury offered: hot and fiery anger, such as was that of *Nebuchadnezzar*, seven-fold hotter then his fiery furnace, *Dan.* 2. θυμοῦ.

Great is Diana] Papists boast and write much of the Romish greatness, as *Lipsius* and others. We grant them to be that great Whore in the *Revelation*, *Chap.* 17. 18.

Verse 29. *And the whole City was filled with confusion*] See the Note on *chap.* 17. 1.

Verse 30. *The disciples suffered him not*] *i. e.* They perswaded him otherwise, and prevailed. It is best, if a man can so order his affairs, as not to need the counsel of others: And the next best is to rest in good counsel, and to be ruled by it. But he that is uncounselable, is ripe for ruine, and that without remedy, *Prov.* 29. 1.

Verse 31. *Certain of the chief of* Asia] Not Rulers, but Priests (saith *Beza*) whose office was to set forth stage-playes in honour of the gods. These, though bad enough, had some good affection to the Christian Religion, and cautioned *Paul* not to come into the Theatre. Christ finds some friends amongst the worst of men.

Verse 32. *Knew not wherefore, &c.*] No more do the most of our common hearers. They follow the drove, and believe as the Church believeth. They will say, they come to Church to serve God. But who that God is, how to be served, wherein, and in whom to be served, they know not. *Si ventri benè sit, si lateri*, as *Epicurus* in *Horace*, if the belly may be filled, the back fitted, it sufficeth them.

Verse 33. *And they drew* Alexander] The Copper-smith; who was here neer to Martyrdom, yet afterwards made shipwrack of the faith, 1 *Tim.* 1. 19 20. and did the Apostle much evil, and greatly withstood not his person only, but his preachings, 2 *Tim.* 4. 15, 16. Which was a sin of an high and heinous nature.

Would have made his defence] He would have excused his countreymen the Jews (who therefore put him forward) and have turned all the rage of the people upon the Apostles. But by a sweet providence of God, he could not have audience.

Ver. 34. *That he was a Jew*] The Jews were generally hated of the Gentiles; and especially after their return from the Babylonish captivity: because they cried down all gods and religions but their own, and would never be drawn again to worship other gods, for which sin they had so exceedingly smarted. At this day the Jews for their inexpiable guilt in crucifying Christ, and their implacable hatred to his people, are by a common consent of Nations, banished out of the world, as it were: The very Turks themselves so hate the Jews for their crucifying Christ, that they use to say in detestation of a thing, *I would I might die a Jew then.* Neither will they permit a Jew to turn Turk, unless he be first baptized. *Iudæus sim, si mentiar.*

All with one voice cryed out, &c.] So the Papists cry up *ad ravim usque* their Lady of *Loretto*, of *Sichem*, of *Walsingham*, &c. and have nothing in their mouths so much as *the Church, the Church*: wherein, like Oyster-wives, they do easily out-cry us.

Verse

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Verse 35. *Great goddess* Diana] Who yet as great as she was, being busie at *Alexanders* birth (as he said) could not be at leasure to save her temple at *Ephesus* from burning. Like as *Baal* was so hot in the pursuit of his enemies, that he could not be at hand to help his friends, 1 *Kings*. 18. 27.

And of the Image that fell] A very ancient image made by *Canetias* a certain artificer, and for the antiquity of it, said by the covetous Priests to have fallen down from *Jupiter*, that it might be the more venerable. By a like craft the Popish Priests now shew some shivers of the cross whereon our Saviour suffered, yea some shreds of the tail of that Ass whereupon he rode to *Jerusalem*.

Verse 36. *Ye ought to be quiet*] Or, sedate, composed, kept within compass, and *to do nothing rashly or headlongly*: *Temeritas enim comitem* ἀμετάνοιαν ἔχει.

Verse 37. *Blasphemers of your goddess*] This was false: but this politician held it lawful to redeem peace with a lye. Not so Saint *Paul*, he knew that after his departure from *Ephesus* grievous wolves would enter in, *Act*. 20. 29. And yet because he could not stay to preach unless he would have restored some Pharisaical observations, and unless for peace sake, he would have yielded to the rites and image of *Diana*, he left the place, because he must not do the greatest good by any evil means.

Verse 38. 39, *&c.*] As the town-Clark here quieted the tumultuating people, so ought we to compose unruly passions. Say to them, 1. Ye ought to do nothing rashly. 2. The Law is open; so is Gods ear, to whom vengeance belongeth. 3. We are in danger of this days uproor, &c.

Verse 39. *In a lawful assembly*] Such as this could not be. *Cum boni, cum probi coeunt, non est factio dicenda sed curia: ut è contrario, illis nomen factionis accommodandum est, qui in odium bonorum & proborum conspirant.* Tertul. *apol. cap.* 39.

Verse 40. *For we are in danger*] Danger we all desire to decline, whether it be of life, limb, estate, &c. but venture our souls daily to the danger of damnation: this is practical Atheism, rank folly.

Verse 41. *Dismissed the Assembly*] And so *Demetrius* was cozened. See here the power of civil prudence and flexanimous eloquence, *Videsis* Cic. *de Oratore lib.* 1.

Chap. XX.

Verse 1. *Into* Macedonia]

GReat *Alexanders* country, called at this day *Albany*, and is subject to the Turk.

Verse 2. *Into* Greece] *sc.* To *Corinth*, whence he wrote the Epistle to the Romans.

Verse 3. *And there abode three*] Gr. *Was doing there*, he was in continual action. Life consists in action; so doth spiritual life, *Isa*. 38. 16. And by this reason one may live more in a moneth, then another in many years. In this sense *Seneca* saith, *Quamvis vitæ paucos fecerimus dies*. See the same word used thus, *Mat*. 20. 12. πτύπας. Epist. 67.

Verse 4. *Sopater* of *Berea*, *Aristarchus* and *Secundus*, *&c.*] These all were the very *glory of Jesus Christ*, 2 Cor. 8. 23. and yet counted the *off-scouring* of all things: these pretious sons of *Zion*, comparable to fine gold, were esteemed as earthen pitchers, *Lam*. 4. 2. These worthies of whom the world was not worthy, were cast out of the world as it were by an Ostraciſm. These *Jewels* of Jesus Christ, these *excellent ones of the earth*, these earthly Angels, were shamefully slighted, and trampled upon by the fat buls of *Basan* with the feet of insolency and cruelty. Howbeit as Stars (though we see them sometimes in a puddle, though they reflect there, yet) have they their situation in heaven; So Gods Saints, though in a low condition, yet they are fixed in the region of happiness. Content they are to pass to heaven (as Christ their head did) as *concealed men*, and would not change estates with the Earths mightier Monarchs. περίψαμος. 1 Cor 4. Heb. 11. 38.

Verse 5. *Tarried for us at* Troas] See the Note on *chap*. 16. 8.

Verse 6. *In five days*] Let them that please, read here *Ptolomy* his first Table of *Asia*: where they shall have this whole voyage of Saint *Paul* daintily described.

Verse 7. *Continue his speech till midnight*] *Media nocte vigilabant, ut eos condemnent*

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qui media die dormiunt, ſaith *Chryſoſtome*. *Iacob* fearing his brother, ſlept not all that night. If *Samuel* had thought it had been God that ſpake to him, he would not have ſlept. Whiles *Iſhboſheth* ſlept, *Baanah* and *Rechab* took off his head. After the diſciples ſlept, being bidden watch, they fled from Chriſt and forſwore him, *Matt.* 26. 40.

Verſe 8. *And there were many lights*] Night-meetings are lawful, and, in ſome caſes, needful: though carnal men will calumniate, and *muſe as they uſe*: *Caligula* thought there was not a chaſt man upon earth, becauſe himſelf was moſt deteſtably unchaſt.

Verſe 9. *Being fallen into a deep ſleep*] Wo be to many now-adayes, when God ſhall once ſend out *ſummons for ſleepers*.

Verſe 10. *His life is in him*] After that *Paul* prayed for him, life returned; or elſe becauſe he knew it ſhould return, he ſpeaks of it as a done thing.

Verſe 11. *And eaten*] After the celebration of the Lords Supper, followed the uſe of daily food. *Animantis cujuſque vita eſt in fuga*, ſaith the Philoſopher; ſo that were it not for the repair of nutrition, natural life would be ſoon extinguiſhed. So would ſpiritual life alſo.

Verſe 12. *And were not a little comforted*] Not ſo much for the yong mans recovery, as for the love of God ſealed up unto them therein: this was the kernel, the other but the ſhell.

Verſe 13. *Aſſos*] A chief city of *Myſia*, called alſo *Apollonia* on the *Aſiatick* ſhore.

To go afoot] Haply for his healths-ſake, or for more conveniency of viſiting the brethren, whoſe edification he minded more then his own eaſe.

Verſe 14, 15. *Mytilene*] An Iſland of the *Cyclades*, now called *Metelino*. See what great difficulties theſe good men devoured for the glory of God, and good of his people. The love of Chriſt conſtrained them (*amor addidit alas*) and the recompence of reward in heaven quickened them; *Quis enim non patiatur, ut potiatur?* who would not ſuffer for ſuch a felicity?

Verſe 16. *To be at Ieruſalem*] Not ſo much to obſerve the legal rites, which he knew to be then abrogated (onely *ſepelienda erat Synagoga cum honore*) as to edifie the Church by declaring to the faithful there, how Chriſts Kingdom was propagated abroad: and by confuting the ſlanderous aſperſions caſt upon him, by evil-minded men.

Verſe 17. *From* Miletus] A city of *Aſia*, lower then *Epheſus*.

Verſe 18. *Ye know*] This the Apoſtle ſpeaketh, not out of vain glory or deſire of popular applauſe: but partly for their imitation (all things in a Miniſter ſhould be eximious and exemplar) and partly to procure credit to his doctrine by ſetting forth the holineſs of his life; ſich *quod juſſit, & geſſit*, as *Bernard*, *nec verbis ſolum prædicavit, ſed & exemplis*, as *Euſebius* ſaith of *Origen*, he did what he taught: and his life was nothing elſe but a Tranſcript of his Sermons. This would be a real Apologie for him againſt the falſe Apoſtles.

Verſe 19. *Serving the Lord, &c.*] Here's a mirrour for Miniſters.

Verſe 20. *With many tears*] He went weeping from houſe to houſe, beſeeching them to be reconciled to God, perſwading them, as knowing the terrour of the Lord, 2 *Cor.* 5. 10.

Verſe 21. *Teſtifying*] Not barely preaching, but vehemently preſſing (as matters of greateſt importance)

Repentance towards God] Not a deſperate repentance (as was that of *Iudas*, that drives men from God: but ſuch as draws them toward him, and brings them before him, ſubmitting to his juſtice, and imploring his mercy, as at the Meet at *Mizpah*. 1 *Sam.* 7.

Faith towards Ieſus Chriſt] Repentance is put firſt, becauſe initial repentance is a preparation to effectual faith. See *Mark* 1. 15. with the Note.

Verſe 22. *I go bound in the ſpirit*] *Pauls* ſpirit did not hang looſe, but it was girt up in a reſolution to go through with the work, whatſoever came of it. The Spirit hems us about, comprehends and keeps us, when a mans own ſtrength would fall looſe. It is not ſo with every ungirt Goſpeller, that hath a looſe, diſcinct and diffluent mind, and no ſupernatural ſtrength to ſupport him.

Verſe 23. *Bonds and afflictions abide me*] Let no faithful Miniſter dream of a delicacy, or think by any diſcretion to prevent affliction: but be ready, as a good Soldier of Ieſus Chriſt, to ſuffer hardſhip. To preach is nothing elſe but to derive upon himſelf the hate and rage of graceleſs men, ſaith *Luther*.

Verſe

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Verſe 24. *Neither count I my life dear*] *Singula propè verba ſpirant Martyrium*, as one ſaith of *Cyprians* writings. When one ſaid to *Julius Palmer* the Martyr, Take heed, it is an hard matter to burn. Indeed, ſaid he, it is for him that hath his ſoul linked to his body, as a thiefs foot in a pair of fetters. Amongſt all the vain mockeries of this world (ſaid the Duke of *Sommerſet* at his death in K. *Edw.* 6. time) I repent me of nothing more then of eſteeming life more dear then I ſhould. A&M. Mon. *fol.* 1433. Life of *Edw.* 6. *pag.* 140.

Verſe 25. *Shall ſee my face no more*] *viz.* In the fleſh, and upon earth. But in heaven we ſhall ſee and ſay, Ἴδε ὁ Παῦλος καὶ ὁ Πέτρος (*as Chryſoſtom* thinks) *Lo thats* Paul, *and the other is* Peter. In the Transfiguration, *Peter* knew *Moſes* and *Elias*, as if he had been long acquainted with them. And yet that was but a glimpſe of heaven.

Verſe 26. *I take you to Record*] Happy is that man that can be acquitted by himſelf private, in publike by others, in both by God.

I am pure from the blood of all men] The Apoſtle hath an eye here (doubtleſs) to that ſtaming place of *Ezek.* 3. 18. His *blood will I require at thine hands*: which words are *fulmina, non verba* (ſaith *Eraſmus*, not words, but light-bolts.

Verſe 27. *All the counſel of God*] *ſc.* that concerneth you to know, to your eternal ſalvation by Chriſt alone. See *Luke.* 7. 30. with the Note.

Verſe 28. *Hath made you overſeers*] But many are *Apoſcopi* rather then *Epiſcopi*, ſaith *Eſpenſæus*, *By-ſeers* rather then *Overſeers*. ἐπισκόπους.

Which he hath purchaſed with his blood] The Church is to Chriſt a bloody Spouſe, an *Acheldama* or field of blood; for ſhe could not be redeemed with ſilver and gold, but with the blood of God; ſo it is called by a communication of properties, to ſet forth the incomparable value and vertue thereof.

Verſe 29. *Shall grievous wolves enter*] Or, *fat Wolves*: for Βαρεῖς in Greek comes of בריא in Hebrew, which ſignifies *fat*, as ſome Etymologiſts have obſerved; a fit Epithite for ſeducers, which fat themſelves with the blood of ſouls. Now it is well obſerved that heretical ſeducers are fitly compared to Wolves in diverſe reſpects. Firſt wolves are dul-ſighted by day, but quick-ſighted in the night: ſo are pernicious ſeducers ſharp-witted for errour, but dull to apprehend the truth of ſound Divinity. Secondly, as the Wolf deals gently with the ſheep at firſt, carrying it away unhurt upon his back, till he have brought it to the place where he means to ſtrangle it: Even ſo deal ſeducers; they firſt draw their Proſelytes into lighter errours, and then into blaſphemous and damnable hereſies. And thus *homo homini lupus eſt*, One man becomes a Wolf to another: Thirdly, as a Wolf begetts a Wolf: ſo doth a deceiver, a deceived. Fourthly, as the Wolf is ſaid to ſtrike a man dumb, if he ſpy the man before the man ſpy him: ſo when Seducers prevail, they ſtrike men dumb in reſpect of ſavoury communication, or Chriſtian profeſſion. Fifthly, as the wool of a Wolf, if it be made into a garment, will prove but an odious garment, breeding vermine upon him that ſhall wear it, as *Plutarch* ſpeaks: ſo the good which poor ſeduced ſouls think they receive by impoſtors, it will prove corruption in the end. Laſtly, as Wolves are of a ravenous diſpoſition, and unſatiable: ſo Seducers hunger after gain, *Rom.* 16. 18. and thirſt after blood of ſouls, as thoſe *Mat.* 23. 6. Βαρεῖς. *Lupus interdiu obtuſius, nocte clarius videt.* Geſner. *lib.* 1. *de quadrup.* Vincent. *ſpec. nat. l.* 19. *c.* 83. *Omne ſimile generat ſibi ſimile.* Plin. *l.* 8. *c.* 22. *Lupi me videre priores.* Virg. *Lib.* 2. *ſympoſ. q.* 9. D. *Deniſon his white wolf. p.* 32.

Verſe 30. *To draw away diſciples*] To tear them limb-meal by a violent avulſion and diſtraction, compelling them by their perſwaſions to embrace thoſe diſtorted Doctrines, that produce convulſions of Conſcience, *Deut.* 13. 5. Such are ſaid to thruſt men out of Gods wayes. ἀποσπᾶν. ἀποστρεφοντα.

Verſe 31. *Night and day with tears*] Good men weep eaſily, ſaith the Greek Poet; and the better any is, the more enclined to weeping; as *David* then *Jonathan*, 1 *Sam.* 20. Some (as they ſay of witches) cannot weep for ſin. But they that weep not here, where there are wiping handkerchiefs in the hands of Chriſt, ſhall have their eyes whipt out in hell. ἀγαθοὶ δ' ἀεὶ δακρυόεντες ἄνδρες.

Verſe 32. *Able to build*] As being Gods arm, and mighty inſtruments of his power, 1 *Cor.* 1. 18. *Rom.* 1. 16.

Verſe 33. *I have coveted no mans, &c.*] *Non opes, non gloriam, non voluptates quæſivi, &c. Hanc conſcientiam aufero quocunque diſcedo*, ſaid *Melanchthon*. Melch. Adam.

Verſe 34. *Theſe hands have miniſtred*] More ſhame for them to ſuffer it. *Sed rara ingeniorum præmia, rara item & merces*, ſaith One; And, *Neſcio quomodo bonæ mentis ſoror eſt paupertas*, ſaith another; and, *Paupertas eſt Philoſophiæ vernacula*, ſaith a third. Let Gods ſervants keep them honeſt, the world will keep them poor enough. Rhodig. *l.* 29. *c.* 16. Petron. Apuleius.

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τὸ εὖ πάσχειν τοῦ εὖ ποιεῖν κάλλιον καὶ ἡδίον.

Verse 35. *It is more blessed*] *Epicurus* could say, that to do good was not only better, but sweeter also then to receive good. *Julius Cæsar* counted nothing his own that he bestowed not upon others. And it better pleased *Cyrus* to give, then to possess any good thing that he had.

Διὸδ ἐς μᾶλλον ἢ κτώμενοι ἥδονται. Xenoph.

Verse 36. *And prayed with them all*] *O verum valedicendi morem Christianis dignum*, saith one. Now 'tis no parting without potting and healthing. *Quæ turpissima κυκλοποσία Principum derisio, à parasitis traxit originem*, saith *Pasor*. Which curled custom had its beginning from Court-parasites.

Tertul.

Verse 37. *And they all wept sore*] *Expletur lachrymis egeriturque dolor.* It was noted and noticed by the very Heathens, that there were no people under heaven so loving one to another as the primitive Christians: *animo animaque inter se miscebantur*, saith *Tertullian* of them: It should seem so indeed by this mutual melting-heartedness. Well might the heathen beholders say, *Vide ut invicem se ament Christiani*, see how these Christians love one another, like as the Jews, when they saw Jesus weep over *Lazarus*, said, *Behold how he loved him.* John 11.

Calvin.

Verse 38. *Sorrowing most*] They are out then, *qui ferream & immanem constantiam exigunt à fidelibus*, who exact of Christians a Stoical *apathy* or insensibleness of crosses and sorrowful occurrences. Religion doth not root out natural passions, but regulate them. The parting with dear freinds (*which are as a mans own Soul*, Deut. 13.6.) is so grievous, that death it self is called a *Departure*.

Chap. XXI.

Verse 1. *We came with a straight course*]

εὐθυδρομήσαντες. Mar. 7 26.

SO shall all those that make *straight paths for their feet*, *Heb.* 12. 13. whose eye-lids look straight before them, *Prov.* 4. 25. who ponder their paths by the weights of the Word, *verse* 26.

Verse 2. *Phœnicia*] A region of *Syria*: the woman of *Canaan* was a *Syrophenician*.

συνεσταλμένος.

Verse 3. *Now when we had discovered Cyprus*] *Vox nautica*, a Marriners term: So is that 1 *Cor.* 7. 29. St. *Paul* was a great trader of Christ both by land and Sea: and had terms ready for both. See the note there.

Verse 4. *And finding disciples*] Such as *Esay* had long since foretold should leave hoarding and heaping wealth, and find another manner of employment for it, to feed and cloath Gods Saints, *Isay* 23. 18.

That he should not go up, &c.] They understanding by his divine revelation, what danger *Paul* was in, out of Charity, and not by any special command of the Spirit, forewarned him, and desired him not to go up.

Verse 5. *And prayed*] See the note on *chap.* 20 36.

Verse 6. *We took ship*] Leaving them on shore: we shall one day meet, and never more be separated. *O diecul am illam, &c. Euge, Deo sit laus & gloria, quod jam instet hora illa gratissima.* O that day! O that joy! *Castigemus mores & moras*, Let us ripen apace, and hasten to that heavenly home, that glorious *Panegyris*, *Heb.* 12. 23.

Grotius moribundus. Melch. Adam. Bernard.

Verse 7. *And abode with them one day*] *Suavis hora, sed parva mora*, short and sweet abode.

1 T

Verse 8. *Philip the Evangelist*] He was at first but a Deacon; but having well used that lower office, he was advanced to this. A fruitful man shall not sit long in a low place: God will call him forth to a higher employment, and make him Master of much, that was to *faithful in a little*, *Luke* 16.

Verse 9. *Did prophesie*] That is, they had the gift of foretelling future things by divine inspiration. This was every way extraordinary.

Verse 10. *A certain Prophet*] So called *à procul fando*, as some will have it. These New-Testament Prophets were next to the Apostles in office; and are mentioned together with them in laying the foundation of Christianity, *Eph.* 3. 5. & 2. 20.

Verse

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Verse 11. *So shall the Jews*] Who were ever most bitter enemies to Christians, and so they continue. Among the Turks every *Visier* and *Basha* of State useth to keep a Jew of his private council: whose malice, wit, and experience of Christendome, with their continual intelligence, is thought to advise most of that mischief which the Turk puts in execution against us. Are those then well-advised that desire that the Jews may have free commerce amongst us, as they have in *Poland*? where they not only curse all Christians publikely in their daily prayers, but boldly prine against our religion whatsoever they please? Blunts voyage p. 114. Buxtorf *Synag. Iud.* p. 170.

Verse 13. *What mean you to weep?*] Ecclesiastical history mentioneth one *Phileas*, a Noble-man and a Martyr, who going to execution, seemed as one deaf at the perswasions, and blind at the tears of his friends; *Nam quomodò potest terrenis lacrymis flecti, cujus oculi cœlestem gloriam contuentur?* said one *Philoramus* defending him, and was therefore bheaded with him.

I am ready, not to be bound] This was a brave Roman resolution. *Necesse est ut eam, non ut vivam*, said *Pompey*. The Lacedæmonians were wont to say, It is a shame for any man to fly in time of danger. But for a Lacedæmonian, it is a shame for him to deliberate. How much more for a Christian, when called by God to suffer. Go (said *Luther*) I will surely go (sith I am sent for) in the name of our Lord Jesus Christ, yea, though I knew there were so many Devils to resist me, as there are tiles to cover the houses in *Worms*. *Spalatinus* had sent to *Luther*, to enquire whether or no he would go to *Worms*, and appear in the Gospels cause, if *Cæsar* summoned him; *Omnia de me præsumas* (said he) *præter fugam, & palinodiam. Fugere nola, multò minus recantare, Ita me confortet Dominus. Socrates* would not hearken to his friend *Criton*, perswading him to shift for himself by a dishonourable flight. And when some friends dealt with Dr. *Taylour* Martyr, not to appear before *Stephen Winchester*, but to fly; *Fly you* (said he) and do as your conscience leads you; I am fully determined, with Gods grace, to go to the Bishop, and to his beard to tell him that he doth naught. True zeal is of a most masculine, disingaged, couragious nature, and ready to say, shall I change mine opinion, because *Hoc Ithacus velit?* remit of my diligence for fear of death? Oh that I might enjoy those wild beasts prepared for my torments, said blessed *Ignatius*. And O that it might be so with me, said *Basil*, threatned with death by *Valens* the Arrian Emperour. So we read of another holy Bishop, who when his hand was threatned to be cut off, cryed out, *seca ambas*, nay cut off both. Act. & Mon. 776. Luth. *Epist.* Act. & Mon. fol. 1380. Ὀναίμην τῶν θείων τῶν ἐμοὶ ἑτοιμασμένων. Εἴθε γένοιτο μοι. Basil.

Verse 14. *The will of the Lord be done*] *Vox verè Christianorum*, saith one, *Voluntas Dei, necessitas rei*. A godly man sayes *Amen* to Gods *Amen*; and puts his *Fiat* and *Placet* to Gods. One said, he could have what he would of God. Why? how was that? because whatsoever was Gods will, that was his. It is said that I shall be burned in Smith-field (said blessed *Bradford*) and that very shortly, *Fiat voluntas Domini: Ecce ego, mitte me*. Mr. *Beza's* last text was the third Petition of the Lords Prayer, *Thy will be done, &c. In qua deficere potius quam desinere visus est*, saith he that writeth his life. Act. & Mon. 1502. Melch. Adam.

Verse 15. *We took up our carriages*] A military term: we trussed up our fardles, made up our packs, our bag and baggage, *instructi & comparati ad quevis nimirum pericula subeunda*, saith *Beza*, being ready prest and prepared to whatsoever hazard. ἐπισκευασάμενοι.

Verse 16. *An old disciple*] A gray-headed experienced Christian, a Father, 1 *John* 2. 13. Such as those mentioned *Psal.* 92. 12, 13, 14. A Christian hath his degrees of growth. Ye have his Conception, *Gal.* 4. 19. Birth, 1 *Pet.* 1. 13. Childhood, 1 *Cor.* 3. 1, 2. Youth or well-grown-age, when he is past the spoon, 1 *John* 2. 13. his fulgrown age, *Eph.* 4. 13. Old age, as *John* 2. 13. and here. An *old Disciple*, and yet a *Disciple* still; not too old to learn. *Solon* said, I wax old ever learning somewhat. *Julianus* the Lawyer said, that when he had one foot in the grave, yet he would have the other in the School. *Chytreus* when he lay a dying, lift up himself to hear the discourse of some friends that visited him; and said, that he should dye with so much the better chear, if he might better his knowledge, by what they were speaking of. Γηράσκω ἀεὶ πολλὰ διδασκόμενος. Solon. *Melch. Adam.*

With whom he should lodge] *Viz.* When we came to *Jerusalem*. This *Manson* was another *Gaius*, the Host of the Church. The Waldenses were so spread in *Germany*, that they could travel from *Colen* to *Millain* in *Italy*, and every night lodge with Hosts of their own profession, which was a great comfort to them. *Cade* of the Church p. 180.

Verse

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ἀσμένως. *Dat bene dat multum, qui dat cum munere vultum.*

Verſe 17. *Received us gladly*] Gr. *Smilingly*; when we come to the new *Ieruſalem*, the whole Court of heaven ſhall meet us, and greet us with great joy.

κατ' ἕν ἕκαστον.

Verſe 18. *Unto* James] The ſon of *Alpheus*, called by St. *Mark*, *Iames the leſs*, and by ſome of the Antients, Biſhop of *Ieruſalem*.

Verſe 19 *He declared particularly*] Gr. *One by one*. So *Moſes* tels *Iethro* all things one by one what God had done for Iſrael, *Exod.* 18. 8. We muſt not relate Gods loving kindneſs in the lump or by whole-ſale, but be punctual, and particular.

Verſe 20. *Many thouſands*] Therefore not to be ſlighted.

Verſe 21. *To forſake* Moſes] An odious and falſe imputation. All that Saint *Paul* taught, was, that the legal rites and cuſtoms were only ſhadows of things to come, but the body is of Chriſt, *Col.* 2. 17. and that Chriſtians ſhould know and uſe their freedom in wiſdom and charity, *Gal.* 2. 3. 1 *Cor.* 8. 13.

Verſe 22. *The multitude muſt needs come together*] And be ſatisfied: for elſe that ſiniſter opinion which they have conceived of thee, will be increaſed, and they will take all for granted, that is alledged againſt thee. Now a heathen Sage could ſay (and there is much truth in it) *Negligere quid de ſe quiſque ſentiat, non ſolum arrogantis eſt, ſed & diſſoluti.* It is a ſign of a proud lewd perſon, not to care what people think of him.

Verſe 23. *A vow on them*] A voluntary vow of Nazarit-ſhip, which yet is agreeable to the Laws præſcript.

Verſe 24. *And all may know*] There is a real confutation of calumnies.

Verſe 25. *And from fornication*] See the Note on *Acts* 15. 20.

Verſe 26. *Purifying himſelf*] See *Auguſtin. Epiſtles* 11. and 19.

Dixerunt adverſarii ſe mihi non reliquiſſe veſtigium pedis in Germ. Epiſt. ad Harderberg.

Verſe 27. *The Iews which were of* Aſia] Saint *Pauls* good intent had but evil ſucceſs; but his conſcience was his comfort, as 2 *Cor.* 1. 9. 12. So was holy *Melanchthons*, when but courſely dealt with, and threatned with baniſhment, &c. this he could ſay for himſelf, I have not fought for my ſelf, wealth, honour, pleaſure, or victory over mine Adverſaries: This conſcience I take with me, whether ſoever they ſhall drive me.

Verſe 28. *Crying, men of Iſrael help, this is the man, &c.*] An admirable and graphical deſcription of this tumult: every circumſtance ſet forth to the life as it were: No Poet could have done it with more skill and artifice. There is as good Rethorick in the Bible as in any heathen Orator whatſoever: It was therefore a fooliſh and prophane fear of *Politian*, *Longolius*, *Bonamicus*, and other *Logodadali*, that if they ſhould read the Scriptures, they ſhould marre the purity of their ſtile. *This is the man that teacheth, &c.* There is not a true word in all this out-cry. So *Elias* was called a *troubler*, *Luther* a Trumpeter of rebellion, *Melanchthon* a blaſphemer of God and his Saints, *Calvin* a Mahometan, *Zanchius* an Anabaptiſt, a Swenckfeldian, a Novatian, and what nor? *Arminius* paved his way firſt by aſperſing and ſugillating the fame and authority of *Calvin*, *Zuinglius*, *Beza*, *Martyr*, and other Champions of the truth. The Papiſts reported the *Waldenſes*, (thoſe antient Proteſtants) to be Manichees, Arrians, Cathariſts, *&c.* as they do us to be Libertines, Enthuſiaſts, Atheiſts, *&c.* *Contra ſycophantæ morſum non eſt remedium.* They ſet their mouthes againſt heaven, and their tongue walketh through the earth, *Pſal.* 73. 9. But God will cut out ſuch falſe tongues. *Pſal.* 12. 3. and broyl them upon coals of *Iuniper*, *Pſal.* 120. 4.

Verſe 29. *Whom they ſuppoſed*] But was that ſufficient ground to make ſuch a coyl, to raiſe ſuch an uproar? Paſſions are head-long and head-ſtrong; like heavy bodyes down ſteep hills, once in motion they move themſelves, and know no ground but the bottom.

Verſe 30. *The doors were ſhut*] That he might not there take ſanctuary.

Iacob. Lect. in vita Anton. Sadeel.

Verſe 31. *And as they went about to kill him*] The Devil was firſt a Lyer, and then a Murtherer. The perſecutors ever firſt belyed the Church, and then did their worſt againſt her. Slander is a kind of Murther, and makes way for it, *Ezek.* 22. 9. as in the Maſſacre of *Paris*, The Monks had given out before, that the Proteſtants met for no other purpoſe but to feaſt their carcaſſes, and then (the lights being put out) to ſatisfie their unlawful luſts promiſcuouſly. Thus they prepared and provoked the people to that bloody butchery, and ſo ſlew the innocent Huguenots twice; like as it is ſaid of *Humphrey* Duke of *Gloceſter*, that he was thought by the people of *England* to be doubly murthered; *viz.* by detraction, and deadly practiſe.

Speed. 846.

Verſe

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Verſe 32. *Who immediately took Souldiers*] An admirable example of Gods good providence, who delighteth to reſerve his hand for a dead lift, to ſave thoſe that are forſaken of their hopes: He cometh unlookt for, as it were out of an engine. ἀπὸ μηχανῆς.

They left beating of Paul] who could the better bear it, becauſe he had felt worſe fingers then theirs, when that *Meſſenger of Satan buffeted him*, 2 *Cor.* 12. And ſurely if the Philoſopher (when brayed in a Morter by his cruel Scythians) could bear it patiently, ſaying, *Beat on* Anacharſis *his wind-bang*, meaning his body: much more could the Apoſtle by the force of his Faith. Eſpecially, ſince his ſuffering reached only to his fleſh, his ſoul was untouched thereby. *Col.* 1. 24. *Tundite Anach. ſolliculum.*

Verſe 33. *To be bound with two chains*] As if he would have preſently puniſhed him. This he did to ſatisfie the mad multitude.

Verſe 34. *For the tumult*] All was on an hurry, as it was *Chap.* 19. at *Epheſus*, *vel ut in regno Cyclopico.*

Into the Caſtle] Called *Antonia*, neer the Temple where the Souldiers kept Garriſon.

Verſe 35. *He was born of the Souldiers*] Who conſidered as little what a precious pack they now had upon their backs, as once the Midianitiſh merchants did, what a price they had in their hands, *viz. Joſeph* the Jewel of the world and Lord of *Egypt*.

Verſe 36. *Away with him*] Yea, but ſtay: *Pauls* time was in Gods hand, who had told him, that after he had been at *Jeruſalem*, he muſt ſee *Rome* too. In the mean time it might be ſome comfort to *Paul* to hear the ſame words (and perhaps by the ſame men) uſed of him, as had been before of his maſter Chriſt, *Away with him, &c.* It is ſufficient for the ſervant to be as his Lord. *Art thou not glad to fare as Phocion?* ſaid he to one that was to ſuffer with him. Holy *Ignatius* took great comfort in this, that though he ſuffered death for Chriſt, yet in the day when God ſhould make up his Jewels, he ſhould reckon not only from the blood of righteous *Abel* to the blood of *Zacharias* ſon of *Barachias*, but from the blood of *Zacharias* to the blood of mean *Ignatius*. We have mentioned before that Martyr that rejoyced that ſhe might have her foot in the hole of the Stocks in which Mr. *Philpot* had been before her. When *Luther* thought he ſhould dye of an Apoplexy, it comforted him, that the Apoſtle *John* had dyed of that diſeaſe: How much more ſhould it do us, that we *fill up that only which is behind of the afflictions of Chriſt in our fleſh*; and that ſuffering together, we ſhall alſo raign together? εἰ ἀγαπᾷς μετὰ Φωκίωνος ἀποθανέμενος. *Plut. Apoph.* Act. & Mon. Col. 1. 24.

Verſe 37. *Canſt thou ſpeak Greek*] I, no man better, whenſoever he pleaſed: witneſs his gallant *Antapology* to *Tertullus*, *Cap.* 24. and again his moſt accurate *Apology* to *Agrippa*, *Chap.* 26. wherein (*Pericles*-like) *fulgurabat, intonabat, &c.* he lightened one while, thundred another, did what he would with his audience, became maſter of their affections: being as Potent in his Divine Rhetorick, as *Cicero* in his humane; who, as it is ſaid, while he pleaded for *Ligarius*, diſarmed the angry Emperour, and gat pardon for the poor ſuppliant. Cicer. Plut.

Verſe 38. *Art not thou that Egyptian*] Of whom read *Ioſeph.* lib. 2. cap. 10. *de bello* Jud. *& antiq. lib.* 20.

That were murderers] *Aſſaſines*, Cut-throats. Theſe were of the faction of *Judas Gaulonites* or *Galileus*. See *Luke* 13. 1. Godw. *Heb. Antiq.*

Verſe 39. *Of no mean City*] and yet more ennobled by *Paul*, then *Paul* was by it: like as *Hippo* was better known by *Auſtin*, then *Auſtin* was by *Hippo*, whereof he was Biſhop; the Iſland *Co* by *Hippocrates*, then *Hippocrates* by *Co*; King *Archelaus* by his friend *Euripides*, then *Euripides* by *Archelaus*.

Verſe 40. *In the Hebrew tongue*] *i. e.* In the *Syriack*, a Daughter of the Hebrew, and the mother tongue of them who were called Hebrews.

CHAP.

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Chap. XXII.

Verse 1. *Men, brethren, and fathers*]

They that spake for themselves before the *Areopagites* in *Athens*, were required to do it ἀνευ παθῶν καὶ προοιμίων, without passions or prefaces. Not so here.

Verse 2. *In the Hebrew tongue*] See the Note on *chap.* 21. 41.

Verse 3. *At the feet of* Gamaliel] Among the Jews, the Rabbi sate, termed יושב or or the *Sitter*; the Scholar was called מוראבק or one that lies along in the dust, a token of the Scholars humility, subjecting himself even to the feet of his Teacher, as here, and *Luke* 10. 39. and 2 *Kings* 2. 5. Knowest thou not that the Lord will take thy master from thine head? A phrase taken from their manner of sitting in the Schools.

Godw. *Antiq. Heb. p.* 37. This same custom (saith one) it is thought Saint *Paul* laboured to bring into the Christian Church. 1 *Cor.* 14.

And was zealous toward God] With a blind zeal, which is no better then mettle in a blind horse, then fire on the chimney-top, then the Devil in the Demoniack, which threw him into the fire sometimes, and sometimes into the water.

Verse 4, 5, 6, &c. See the Notes on *chap.* 9 1, 2, &c.

Verse 8. *I am Jesus of* Nazareth] Why saith our Saviour Jesus of *Nazareth*? Doth any good come out of *Nazareth*? Why saith he not rather, I am Jesus the son of God, the heir of the world, &c. *Nazareth* was a reproach cast upon Christ; and he glories in it: Should not we prefer the reproach of Christ before the highest honour the world can do us?

Verse 9. *But they heard not*] See the Note on *Act.* 9, 7.

Verse 10, 11, 12, 13.] See *Act.* 9. 16, 17. &c.

προχειρίσατο Verse 14. *Hath chosen thee*] Gr. Hath handled thee before hand. *Beza*, *Hath designed thee. Erasmus*, hath prepared thee, *viz.* by unhorsing and blinding thee. *Schola Crucis*, *schola lucis.*

Verse 15. *Of What thou hast seen*] *sc.* When rapt into the third heaven, 2 *Cor.* 12. 2, which might very well be in that three days darkness. See the Note on *Act.* 9. 9.

Verse 16. *Wash away thy sins*] By being inwardly baptized in the blood of Christ, by his merit and spirit: For there is *baptismus flaminis*, & *baptismus flaminis*, *Mat.* 3. 11. hence we read of baptisms, *Heb.* 6. 2. and of the washing of regeneration, and renewing of the holy Ghost. *Tit.* 3. 5. See *Act.* 2. 38. with the Note.

Verse 17. *Even while I prayed*] Then especially Gods people are rapt and ravished. See the Note on *Chap.* 10. 10.

Verse 18. *They will not receive*] And I have ordained thee for a better purpose then to lie idle. He therefore *that heareth, let him hear*; *and he that forbeareth, let him forbear*. God will not alwayes be with men in the opportunities of grace, but make them know the worth by the want.

Ezek. 3.

Verse 19. *Lord, they know that I imprisoned*] Therefore no wonder though they of *Jerusalem* reject my testimony, as a light giddy-headed fellow, who now teach that religion that I lately persecuted: *sed praestat herbam dare quam turpiter pugnare. Luther* was counted and called an Apostate: He confessed the action; but blessed God that had given him grace to fall off from the Devil. *Bugenhagius* having read some few leaves of *Luthers* book *de captivitate Babylonica*, rashly pronounced *Luther* the most pestilent Heretick that ever troubled the Church. But shortly after, reading the book thorow, and wisely weighing the arguments therein used and urged, he recanted his former censure, and publikely averred and maintained, that all the Christian world was out, and *Luther* onely in the right: *Hic vir unus & solus verum videt*, said he to his Collegioners; many of whom he convinced and converted to the truth. It is judged by many that the fear of disgrace began to work upon *Paul* here (as it had done upon *Jonas*, *Chap.* 4. 2.) *q. d.* I shall be counted a Moon-calf; a *Retraxit* shall be entred against me, as is against a Plaintiff that will not proceed in his suit.

Sculr. *Annal.*

Verse 20. *When the blood of thy Martyr*] An honour not afforded to any Angel in heaven, said Father *Latimer*. God forgive me mine unthankfulness said *Bradford*, for this,

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this, that I must dye a Martyr, that Christ will be *magnified in my mortal body, whether it be by life or by death. Stephen* Christs Protomartyr! *Antipas*, my faithful Martyr! what an high stile is this! *Ignatius* professed that he had rather be a Martyr then a Monarch. He called his bonds his spiritual pearls, and triumphed in his voyage to *Rome* to suffer, to think that his blood should be found among the mighty Worthies, such as *Abel*, *Stephen*, *Antipas*, &c. τὰ δεσμά μου εἰρέφω τὰς μυμαπὲ μαργαρίτας ep. ad Ephes.

Verse 21. *And he said unto me, depart*] Which good *Paul* was full loth to do; having (with the Vine-dresser in the Gospel) both digd and begg'd for his unworthy countrymen, till there was no remedy, 2 *Chron.* 36. 16. till the very last period of their day of grace, *Act.* 13. 46. See the Note there. Luke. 13.

Verse 22. *And they gave him audience*] The Iews to this day will not hear of the Gentiles having any interest in their Messiah, They call us bastard-Gentiles, and curse us Christians in their daily prayers, with a *Maledic Domine Nazaræis*. They stick not to say that rather then we should have any benefit by their Messiah, they would Crucifie him an hundred times over. Thus to this present, they please not God, and are contrary to all men. We must pitty them and pray for them, as *Psal.* 14. 7. *Lopez* the Traitor, at Tiburn, affirmed that he loved Queen *Elizabeth*, as he loved Jesus Christ: which from a Jew was heard not without laughter. 1 Thes. 2 15. Cam. Eliz. *fol.* 431.

Verse 23. *And as they cryed*] A graphical description of their unreasonable rage and rout. Well might our Saviour say *beware of men* acted and agitated by the Devil: and Saint *Paul* pray to be delivered from *absurd and wicked men*, as bad as those beasts that he encountred at *Ephesus*, 1 *Cor.* 15. 32. Let a bear robbed of her whelps meet a man rather then a fry of furious fools in their folly. Mat. 10. 2 Thes. 3. 2. Prov. 17. 12.

Verse 24. *Examined by scourgings*] Politicians consider not oft what is just, but what is of use for the present purpose, be it right or wrong. *Paul* is here commanded to be scourged, and then examined. This is *hysteron proteron*, Justice turned to topsie turvy.

Verse 25. *A man that is a* Roman] A Citizen of *Rome* might neither be bound nor beaten. See the Note on *Acts* 16. 37. *Paul* by this freedom escaped whipping: we by that which Christ hath purchased us, not for gold or silver, but his own blood, 1 *Pet.* 1. 19. escape the pain of eternal torment.

Verse 26. *This man is a* Roman] The Centurion might believe Saint *Paul* upon his bare word, because if any claimed that priviledge and could not prove it, he was to dye for so doing.

Verse 27. *He said yea*] And withall he made it out (likely) by sufficient proof to be so: he produced some convincing evidence, though it be not here recorded. All Gods people are fellow-citizens with the Saints, Burgesses of the new Jerusalem, free denisons of heaven, where their names are enrolled long since, as the maner was at *Rome*, and likewise at *Jerusalem*. *Psa.* 48. 3. But they must look up their evidences, and be able to prove their interest by irrefragable arguments, when *Satan* shall roar upon them and shake his chain at them. It should be our care and study to find out that which *Luke* calls *the certainty*, chap. 1. 4. and not be led by conjectural suppositions, but be fully perswaded, *vers.* 1. and get such a victorious faith, as the gates of hell may not prevail against. God is no way wanting to us herein, as having made heaven ours both by *Covenant* and his *Testament*. His covenant he hath written not onely in his word, but also in our hearts: and we have witnesses thereof, three in heaven, and three on earth: his seals also and oath to confirm it. And lest we should think that Covenant may break, he hath likewise given us heaven by *Testament*, confirmed by the death of the *Testatour*. A certainty therefore may be had of our interest in heaven, of our names written there; and thats an ignorant distinction among Papists, that men may have a certainty of hope, but not *of faith* in matters of salvation. Ephes. 2. 19. Heb. 12. 23.

Verse 28. *With a great summ*] Or, with long service. This priviledge was first sold at a dear rate to forreiners, but afterwards for a small matter. *Dio in Claudio.*

But I was free-born] *Tarsus Pauls* country was a *Roman* Colony, and made free of *Rome* by *M. Antonius*.

Verse 29. *Then straightway they departed from him*] Thus wonderfully and opportunely doth the Lord free his people, sometimes, from evils and enemies, when in humane apprehension, there is no way of escape.

Verse 30. *And brought* Paul *down*] *sc.* from the Castle, or from the rock *Antonia*.

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Chap. XXIII.

Verse 1. *In all good conscience*]

Good, both with the goodness of integrity and of tranquillity. *A recta conscientia transversum unguem non oportet quenquam in omni sua vita discedere*, saith *Cicero*. Let a man keep his Conscience cleer. Better offend all the world, then Conscience.

Ep. ad Attic. l. 13.

Verse 2. *To smite him on the mouth*] So when *Henry Zuiphen*, Martyr was bound hard to a ladder and cast into the fire, he no sooner began to pray and to repeat his Creed, but one struck him upon the face with his fist, saying, Thou shalt first be burned, and afterwards pray and prate as much as thou wilt.

Act. & Mon. fol. 802.

Verse 3. *God shall smite thee*] He was afterwards cruelly slain by *Manaimus* a captain of the Iews in the beginning of the Jewish wars. As Master *Bradford* went toward the stake, he was met by a brother in law of his, called *Roger Beswick*, which assoon as he had taken *Bradford* by the hand, *Woodroof* Sheriff of *London* came with his staff and brake the said *Rogers* head, that the blood ran about his shoulders. But within half a year after, God so struck *Woodroof* on the right side with a palsey, or what ever it was, that for eight years space, to his dying day, he was not able to turn himself in his bed, &c.

Act & Mon. fol. 1457.

Ibid. 1475.

Thou whited wall] That is, thou hypocrite, *Mat. 23. 27.* So Master *Philpot* Martyr to Doctor *Morgan* that scoffed him, I must now tell thee (said he) thou painted wall and hypocrite, that God shall rain fire and brimstone upon such scorners of his word and blasphemers of his people as thou art. What an arrogant fool is this (said *Bonner* to *Philpot*) I will handle thee like an Heretick and that shortly. I fear nothing (answered *Philpot*) that you can do to me: but God shall destroy such as thou art: and that shortly, as I trust. So when *Shaxton* Bishop of *Salisbury* said to *William Wolsey* Martyr, and some others with him, Good brethren, remember your selves, and become new men: for I my self was in this fond opinion that you are now in, but I am become a new man: *Wolsey* replyed, Ah, are you become a new man? Wo be to thee, thou wicked new man: for God shall justly judge thee, &c.

Ibid. 1653.

Ibid. 1654.

Ibid. 1558.

Ver. 4. *Revilest thou Gods high-priest?*] Some think it was not the high-priest himself, but his Surrogate, such as *Dic* of *Dover* was to the Archbishop of *Canterbury*, active against the Martyrs in Queen *Maries* dayes, and known by that name.

Act. & Mon. fol. 777.

Verse 5. *I wist not Brethren*] Whether he speak seriously or Ironically it is doubtful. He might not know him, as having been long absent from *Ierusalem*. Or his present heat, might so darken his judgement, that he might not for present acknowledge the high priests authority. It was certainly some disadvantage to *Paul*, that (although provoked and unjustly smitten) he called the high priest whited wall; he was glad to excuse it by his ignorance. We may not be too bold, or too forward to speak in a good matter, lest we over-shoot. *Luther* confessed before the Emperour at *VVorms*, that in his books against private and singular persons, he had been more vehement then his religion and profession required. And he cryed our *Henry* 8. mercy for his uncivil handling of him.

Verse 6. *But when* Paul *perceived*] *Paul* wanted not humane prudence: wise as serpents we should be to improve all advantages that we may with the safety of our consciences. Religion doth not call us to a weak simplicity: but allows us as much of the Serpent as of the Dove. The Dove without the Serpent is easily caught; the Serpent without the Dove, stings deadly: Their match makes themselves secure, and many happy.

Of the hope and resurrection] For *fiducia Christianorum est resurrectio mortuorum*, saith *Tertullian*. Christians look for great things at that great day, and in that other world, which the Hebrews call *saculum mercedis*, the world of wages.

Verse 7. *A dissention betwixt the Pharisees*] So among Papists, the Priests disparage the Jesuits, the Jesuits the Priests, the Priests again the Monks, the Monks the Friers, and the Jesuits all.

Verse 8. Sadduces *say there is no resurrection*] The occasion of this Heresie is said to be this; When *Antigonus* taught that we must not serve God as servants do their Masters for hope of reward, his scholars *Sadoc* and *Baithus* understood him as if he had utterly denied all furure rewards or recompence attending a godly life; and thence framed their Heresie, denying the Resurrection, world to come, &c.

Verse

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Verſe 9. *We find no evil in this man*] God when he pleaſeth, can find patrons of his cauſe amongſt his very enemies. Beza.

But if a Spirit or an Angel, &c.] It is well obſerved by a Reverend man from this ſcripture, that men will grant truths or not, as their paſſions lead them. Before *Paul* diſcovered himſelf to be a Phariſee, they all with one conſent cryed out, *This man is not worthy to live.* But now that he ſhews himſelf to be on their ſide, *I am a Phariſee and the Son of a Phariſee*, oh how finely do they mince the matter. *Perhaps an Angel hath revealed it to him*: he was an honeſt man then. So men either judge, or not judge, as their paſſions and affections carry them.

Verſe 10. *To take him by force*] This the Soldiers did, for none other end, then to prevent ſedition and man-ſlaughter; but God had a further end in it, *viz.* to preſerve his ſervant for further noble employment: *ideoq; cæcas manus illuc dirigit*, ſaith *Calvin*, and therefore he directeth their blind hands thereunto. The truth is, every creature walks blindfold. Onely he that dwels in light, ſees whither they go.

Verſe 11. *The Lord ſtood by him*] Turned his priſon into a pallace, as likewiſe he did to *Algerius* Chriſts priſoner, and Maſter *Philpot* who writes thus to his friends, Though I tell you that I am in hell in the judgement of this world, yet aſſuredly I feel in the ſame the conſolation of heaven, I praiſe God: And this loathſom and horrible priſon is as pleaſant to me, as the walk in the garden of the Kings bench. A&. & Mon. 857. *Ibid.* 1663.

Verſe 12. *Bound themſelves, &c.*] The Conſtable of *France*, when he covenanted with God, that if he had the victory at Saint *Quintons*, he would ſet upon *Geneva*, thought no doubt that he had made a great good bargain with God. Much like to *Julian* the Emperour, who going againſt the *Perſians*, made his vow, That if he ſped well, he would offer the blood of Chriſtians. But what did God? Came not both their vows to like effect? *My times are in thy hand*, ſaith *David*. *Pilate* could do nothing againſt Chriſt, were it not given him from above. Commit we therefore our ſelves to God in well-doing, as to a faithful Creatour. *Ibid.* 1514.

Verſe 13. *And they were more then* 40.] The Aſſaſines are a kind of moſt deſperate men among the Mahometans, who, ſtrongly deluded with the blind zeal of their ſuperſtition, and accounting it meritorious by any means to kill any great enemy of their religion, for the performance thereof, as men prodigal of their lives, they deſperately adventure themſelves into all kinds of dangers. Such alſo are the Spahyels among the Turks, a kind of voluntary horſemen in meer devotion to gain paradiſe by dying for the Mahometans cauſe. Turk Hiſt. fol. 120. Blunts voyage 67.

Verſe 14. *And they came to the chief Prieſts and Elders*] With whom they knew they ſhould hereby ingratiate. Rulers vices as ſeldom go unattended, as their perſons. If *Herod* mock Chriſt, his men of war will do ſo too. If a ruler hearken to lies, all his ſervants are wicked, *Prov.* 29. 12. See the Note there. Luke 23. 11.

Verſe 15. *As though he would enquire*] Craft and cruelty are combined in the Churches enemies; Neither of them wanteth his mate, as the Scripture ſpeaketh of thoſe birds of prey and deſolation, *Iſa.* 34. 16. and as the Aſp is ſaid never to wander alone, without his companion with him.

Verſe 16. *And when* Pauls *ſiſters ſon*] A ſweet providence that this boy ſhould be by, to detect and defeat their wicked counſel. God will be ſeen in the Mount; he ſuffereth oft his enemies to go to the utmoſt of their tedder, and then puls them back with ſhame to their task. He delights to make fools of them. He lets them have the ball on their foot till they come to the very goal, and yet makes them miſs the game.

Verſe 17. *And ſaid*] *i. e.* Prayed, verſ. 18. The poor man ſpeaks ſupplications, *Prov.* 18. 23. puts his mouth in the duſt ſpeaks as out of the ground in a low language, in a ſubmiſs manner, when a Suitour eſpecially: for in that caſe, the anſwer commonly cuts off half the petition as the *Eccho* doth the voice.

Verſe 18. Paul *the priſoner*] But therein happier then any Potentate (*Pſal.* 89. 27.) with all his chains of gold. Τιμιώτερα δεσμὰ μαργαρείτου, ſaid *Ignatius*: my chain is my honour, my links pearls. One hour changed *Joſephs* fetters into gold-chains, his ſtocks into a Charriot, his gaol into a Palace, *Potiphars* captive to his Maſters Lord, the noiſe of his gyves into *Abrech*. So and much more then ſo ſhall it be with all Chriſts priſoners at his coming: beſides their *priſon-comforts* in the mean-while; thoſe divine conſolati-

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ons that *Philip* Lantgrave of *Hesse*, prisoner to *Charls* the fifth, for defence of the truth, said, that he sensibly felt in the time of his sad captivity. This made *Chrysostom* say that he had rather be Paul *the prisoner of Iesus Christ*, then *Paul* rapt up into the third heaven.

Divinas Martyrum consolationes sic sensisse dixit. Homil. in Epist. 3. 1.

Verse 19. *Took him by the hand*] Courtesie and affability in high degree is very attractive: it easily allureth mens minds, as do fair flowers in the spring the passengers eys.

Verse 20. *As though they would*] See *vers.* 15.

Verse 21. *Which have bound themselves*] Gr. *Wished themselves dead, or given up to the devil*, except they brought their purpose to pass: and likely enough they had their wish, for they missed of their purpose. Cursing men are cursed men. See *vers.* 17.

ἀνεθεματίσαν

Verse 22. *See thou tell no man*] Taciturnity is reckoned among the vertues. *Detexit facinus fatuus, & non implevit*, saith *Tacitus* (that best Historian) of a fool that could not keep his own counsel, and so marred the design.

Verse 23. *At the third hour of the night*] A well chosen season is the greatest advantage of any action; which, as it is seldom found in haste, so it is often lost in delay.

Verse 24. *That they may bring him safe*] The vulgar Latine adds, *For he feared lest the Jews would take him away by violence and kill him, and so he should suffer blame, as if he had been hired to permit it.* But this the Greek hath not.

Verse 25. *And he wrote a letter*] Gr. *An Epistle, cujus ornamentum est ornamentis carere*, saith *Politian*.

Verse 26. *Unto the most excellent*] *Felix* was (as likewise *Haman*) of base birth, but highly advanced in Court by means of his brother *Pallas*, a great favourite of *Nero's*, in so much as he became husband to three *Queens* successively, as *Suetonius* writeth. He cruelly killed *Jonathan* the Jewish Priest, and committed many other outrages in this province; so that being complained of at *Rome*, he had been put to death, but for the greatness of his brother, who begged his pardon.

Iosephus.

Verse 27. *Understood that he was a* Roman] He saith nothing of binding him to have been scourged against the law. Nature needs not be taught to tell her own tale. Every man strives to make his own penny as good silver as he can.

Verse 28. *I brought him forth into their Council*] As being himself ignorant of their religion; and haply having as evil an opinion of it, as *Cicero* had, who disdained at the Jews for their slighting the Roman superstition, and censured their religion as false, because they and their religion were in subjection to the *Romans*.

Gens illiqua cara Diis immortalibus esse docuit, quod est victa quod elocata, quod servata. Cic. *pro* L. Flacco.

Verse 29. *Questions of their Law*] Which these profane Heathens held to be meer nifles and niceties, *quæ nec ignoranti nocent, nec scientem juvant*, as *Seneca* saith. See *Act.* 18 15. with the Note there.

Verse 30. *And gave commandment to his accusers*] For no man is bound to accuse himself: and, *De secretis non judicat lex.* In the Courts of men tis safest to plead *Non feci*, saith *Quintilian* (though in Gods Court its otherwise.)

Verse 31. To *Antipatris*] So called by *Herod* (who had repaired it) in honour of his father *Antipater*. Christ, the everlasting father, *Isa.* 9. 6. hath his name far better propagated and perpetuated by his sons and daughters, *Psal.* 72. 17. his name shall endure for ever (*filiabitur nomine ejus*) *by a continual succession* of spiritual *children* (so the Hebrew word signifieth) who shall build his house, and keep up his name, much better then Rachel *and* Leah *did the house of* Israel.

Ruth. 4. 11.

Verse 32. *And returned to the Castle*] Whereof See *chap.* 21. 34.

Verse 33. *Presented* Paul *also before him*] And so was fulfilled in him that of our Saviour, *Mat.* 10. 18. See the Note there. Neither was he more afraid of *Felix*, then *Moses* and *Micaiah* were to stand before *Pharaoh* and *Ahab*, when once they had seen God in his majesty. *Animo magno nihil magnum.*

Sen.

Verse 34. *Of what Province he was*] So the *Romans* called the Countries by them subdued: looking upon themselvs as Lords of the World, *Luke* 2. 1. See the Note.

ἀκούσομαί σου διακούσομαι, Vid. Alex. ad h. l. Ulpian. in Dem. de fals. leg.

Verse 35. *I will hear thee*] *Pergam te audire, & auditionem absolvam* (so *Beza* rendereth the Greek) I will hear thee out, when thine accusers are come. In the mean while I will keep τὰς ἀκοὰς καθαρὰς, mine ear free. I will not be prepossessed; nor hear one tale, till I may hear both. This was well done of *Felix*, and Judge like; *qui*

Si statuat aliquid, parte inaudita altera,
Æquum licet, statuerit, haud æquus fuerit.

At *Rome*, the accuser had six hours allotted him to accuse: the guilty or defendant had nine hours to make his answer. This, *Felix* knew full well.

CHAP.

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Chap. XXIV.

Verſe 1. *With a certain Oratour*]

ONe of thoſe *ſordida poſcinummia* (as *Plautus* phraſeth it) thoſe *leguleiorum faces decem-drachmarie*, as another ſtileth theſe mercenary Oratours, *qui linguas habent venales*. It is reported of *Neveſſan* (a better Lawyer then an honeſt man) that he ſhould ſay, He that will not venture his body, ſhall never be valiant: he that will not venture his ſoul, never rich.

Verſe 2. Tertullus *began to accuſe him*] *Proſperior Afro Oratori eloquentia quam morum fama*, ſaith *Tacitus*. *Ciceronis linguam omnes fere mirantur, pectus non ita*, ſaith *Auguſtine*. The Duke of *Buckingham* ſpeaking to the *Londoners* for *Richard* the Third, gained the commendation, that no man could deliver ſo much bad matter in ſo good words and quaint phraſes. Such another was *Tertullus*, wittily wicked, *& malo publico facundus*, eloquent for miſchief to other men. There is a ſtory of a poor man who complained to his King, that a man (naming a Lawyer) had taken away his Cow from him. I will hear, ſaid the King, what he will ſay to the matter. Nay, ſaith the poor man, if you hear him ſpeak, then have I ſurely loſt my Cow indeed.

Tacit. Annal. confeſſ. lib. 4. cap. 3. Tyuſſels continuation of Daniels Hiſt. 223.

Verſe 3. *We accept it alwayes.*] So they ſay, the ſooner to ingratiate: when in truth they worthily hated *Felix* for his oppreſſion and cruelty. *Nota hypocriſin cum aſſentatione*, ſaith *Beza*. *In his eſtate ſhall ſtand up a vile perſon*, *Dan.* 11. 21. that is *Antiochus Epiphanes*. And yet *Joſephus* reports that the Samaritans writing to him, becauſe he tormented the Jews, to excuſe themſelves that they were no Jews, ſtiled him, by flattery, *Antiochus* the mighty God. *Romani, propter omnia quæ à Nerone fiebant etiam ſcelera, quaſi gratias agentes ſacra faciebant*: Such was their baſeneſs, & ſuch were theſe Jews.

Verſe 4. *That I be not farther tedious unto thee*] Gr. *That I hinder thee not in thine haſte to other buſineſſes: that I put not a ſtop to thy Praiſe-worthy proceedings, by a troubleſome prolixity, &c.* Thus he cunningly inſinuateth into the Judges affections: which is one of the Rhetorical precepts: and another is (*Tertullus* likely had learned it out of Tully) *Non ad veritatem ſolum, ſed etiam ad opinionem eorum qui audiunt, accomodanda eſt oratio*. An Orator may make a little bold with the truth to give his hearers content. *Socrates* in his Apologie, My Lords (ſaid he to his Judges) I know not how you have been affected with mine accuſers eloquence while you heard them ſpeak: for mine own part, I aſſure you that I, whom it toucheth moſt, was almoſt drawn to believe that all they ſaid, though againſt my ſelf, was true: when they ſcarcely uttered one word of truth.

ἵνα μὴ ἐπὶ πλεῖον σε ἐγκόπτω.

Cic. Partit.

Verſe 5. *A peſtilent fellow*] Gr. A botch, *ſicut Scelus pro ſcelerato*: *Tubulus quidam, paulo ſupra Ciceronem, Prætor fuit, homo tam Projectæ improbus, ut ejus nomen non hominis ſed vitii eſſe videretur*. Now if ſo precious a man as *Paul* (then whom ſaith *Chryſoſtome* the earth never bare a better, ſince it bore Chriſt) were counted and called a Peſt, let not us think much to be ſo eſteemed.

λοιμὸν. Lipſ. Antiq. Lect.

And a mover of Sedition] So *Elias* was held, and called the *Troubler of Iſrael*; *Luther Tuba rebellionis*. So it was laid to one *Singleton*, ſometimes Chaplain to the Lady *Ann Bullen*, that he was the murtherer of *Packington*, and afterwards that he was a ſtirrer up of ſedition and commotion, who alſo ſuffered as a Traitor for the ſame: where in very deed the true cauſe was nothing elſe but for preaching the Goſpel, ſaith Maſter *Fox*. And he might as ſafely ſay as Mr. *Latimer* did in his third Sermon before K. *Edw.* 6. *As for ſedition, for ought that I know, methinks I ſhould not need Chriſt, if I might ſo ſay.*

Act. & Mon. 1145.

Of the Sect of the Nazarites] Who ſtirred up the people to ſtand up for their Liberty againſt the Romans, ſaith an Interpreter.

Verſe 6. *To profane the Temple*] A loud lye: but innocency is no target againſt calumny.

Verſe 7. *Took him out of our hands*] Wherein he did well, though he hear ill; as publike perſons muſt look to doe.

Verſe 8. *By examining of whom*] By this out-facing boldneſs, and theſe ſpecious pretences, they hoped to have ſwayed the Governeour to deliver up the priſoner to their pleaſure without any more ado, and to have condemned him unheard. But God had otherwiſe ordered it.

Verſe

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Verſe 9. *and the Jews aſſented*] With what face could they do it, but that their faces were hatcht with impudence; and they had taken an order with their conſciences not to trouble them? *Trouble me not, for I am in bed*, as he in the Goſpel ſaid to his neigbour.

Verſe 10 *For as much as I know, &c.*] *Paul* was a ſtately Oratour when he liſted, as here. *Porphyry* ſaid it was pitty that ſuch a man as *Paul* ſhould be beſtowed upon our Religion. How bravely doth he here unſtarch the Oratours ſpeech, and make his own defence!

Verſe 11. *There are yet but twelve dayes*] And therefore in ſo ſhort a time I could ſurely do no ſuch great matters as they charge me with.

Verſe 12. *And they neither found me in the Temple.*] As he had argued from the circumſtance of time, *verſe* 11. (to diſprove their empty allegations) ſo here of place. It fared with the Apoſtle, as the Hiſtorian ſaith it did with *Cuthbert Tunſtal*, B. of Durrham, who was ſent to the Tower for concealment of (I know not what) Treaſon written to him (I know not by whom) and not diſcovered until (what ſhall I call) the party did reveal it. Falſe accuſers, as they affirm without reaſon, ſo they may be diſmiſſed without refutation; unleſs we will anſwer them with a down-right denial, as here. It fals out often, that plain dealing puts craft out of countenance.

Sr. Ioh. Heyw. *Life of* Edw. 6. *pag* 137.

Verſe 13. *Neither can they prove the things*] And if to be barely accuſed, be ſufficient to make a man guilty, no man ſhall be innocent. It is happy if we can write (as ſhe the Lady *Elizabeth* did in Woodſtock Windows)

Much alledg'd againſt me:
Nothing proved can be.

Act. & Mon.

Tul. Paradox. Verſe 14. *Which they call hereſie*] *Hæreſis eſt vox Eccleſiæ peculiaris. Antiquitùs enim dicebatur, In hac hæreſi ſum, id eſt in hac ſum ſententia vel ſic ſentio.* Eccleſiaſtical Writers take it for an Error in Religion, for an opinion repugnant to the word of God. There muſt be in it, *Error in ratione, & pertinatia in voluntate. Fevardentius*, that fiery Frier fains 1400. Errors and Hereſies, all which he fathers and faſtens on the Calviniſts. *Genebrard* imputes to *Calvin* as an Error, that he taught Chriſt to be αὐτόθεον, God of himſelf. It is not ſo long ſince, whoſoever amongſt us was not an Arminian, was *eo nomine* a doctrinal Puritan, as he was then termed; and now, he that was the old Engliſh *Puritan*, cryed out upon as the worſt of men, and greateſt *Heteroclite*.

Theomachia Calviniſt.

—*pudet hæc opprobria nobis & dici potuiſſe & non potuiſſe reſelli.*

Verſe 15. *And have hope toward God, which themſelves alſo allow*] The Jews generally believed no Article of the Faith more then this, *Joh.* 12. 24. *Act* 23. 8. The primitive times yielded ſome that denyed it, 1 *Cor* 15. ſo do theſe unhappy times of ours: we muſt all look to our ſtanding, and get our hearts ballaſted with grace, (as the Bee, when ſhe is to flie againſt the wind, ballaſteth her body with ſome little ſtone carried betwixt her feet) that we be not whirled about with every wind of doctrine. A man is to expect, if he live out his dayes, to be urged to the breach of every branch of the Decalogue, and to be put to it in reſpect of every Article of the Creed. Provide for a ſtorm: ſhipmen in a calm, or at a haven, look to their tacklings: ſee the ſhip be well ballaſted, victualled, watered, &c.

ἐν τούτῳ, *i. e.* σχοίνῳ. *anno.*

Verſe 16. *And herein*] Or, *Mean while*, Or, for this cauſe do I exerciſe my ſelf: Or, I uſe diligence, skill and conſcience; I lay my policy, or bend my wit, I diſcipline and inure my ſelf.

Prov. 18. 16. Verſe 17. *To bring alms to my nation*] And therefore ſhould have been better welcome; a preſent *makes roomth for a man*. But it is God alone that faſhioneth mens opinions, and affections: and therefore *Rom.* 15. St. *Paul* prayeth that this ſervice of his might be accepted of the Saints themſelves. The Jews at this day ſend their alms yearly from all parts to *Jeruſalem* for the maintenance of the praying Poor that live there.

Verſe 18. *Puriſied in the Temple*] Therefore ſurely not profaning of it: unleſs they will ſay of me as *Diogenes* did of *Antipater* (who being vitious, wore a white cloke, the Enſign of innocency) that he did *virtutis ſtragulam pudefacere*, put honeſty to an open ſhame: Or unleſs they will concur in opinion with their utter enemy *Florus*, who calleth the Temple at *Jeruſalem impia gentis arcanum, libidinum ſacrarium, &c.*

Virgil. Verſe 19. *Who ought to have been here before thee*] For thoſe that are here to accuſe me, ſpeak but by hearſay, which is *tam ficti pravique tenax quàm nuntia veri*, a loud lyer, for moſt part.

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Verse 20. *Or else let these same here say*] This is the best defence, that is thus fetcht from the accusers themselves who are apt to make the worst of every thing, and to aggravate faults beyond truth. This is no small prejudice to *Luthers* adversaries, said *Erasmus*, that they cannot but say he lives honestly. And the like is recorded of *Bucer*, *Bradford*, others: the Papists could not find fault with their lives, onely they taxed them for heresie: but so they could not *Paul*, unless they would conclude themselves also Hereticks, *Verse* 21.

Verse 21. *Except it be, &c.*] And if this be a fault in true account, why are not all the whole nation of the Pharisees faulted, that hold the same thing? Is that *Nevus* in me, that is *Venus* in them? Or is that a vice in *Caius*, that is a vertue in *Titus*? Are they not apparently *partial in themselves, and become Judges of evil thoughts*? If *Dioscorus* the Heretick could cry out in the council of *Chalcedon*, *I am cast out with the Fathers, I defend the doctrine of the Fathers, I transgress them not* in any part: may not I more truly lay the like claim to the Pharisees, those Fathers of our nation? Iam 2. 4.

Verse 22. *He deferred them, and said*] Truly and timely spake the Orator, *De vita hominis nulla satis diuturna cunctatio esse possit*, (See *Deut.* 17. 3.) In a case of life and death there cannot be too much caution and cunctation.

Verse 23. *And to let him have liberty*] This shews that *Felix* himself found that it was malice, more then matter, that moved the Jews to prosecute. And the same perhaps is hinted in the former verse, *having more perfect knowledge of that way*; that is, as some sense it, being well acquainted with their courses, and knowing it to be their common practise to accuse innocent men of meer spite. But why then did not *Felix* punish those malicious men, and let *Paul* go? why is he still a prisoner, though a free-prisoner, under a keeper, or with some chain on him? Oh it is a mercy to have Judges *modò velint quæ possint, modò audeant quæ sentiant*, so they be willing to do what they may, and dare do what they judge fit to be done. Cic pro Milone.

Verse 24. *With his wife* Drusilla] The sister of King *Agrippa*, and wife of *Abidus* King of *Emesenes*, whom she had basely forsaken, and came and joyned her self to this *Felix*; worthy therefore to have been hanged, as *Joane* Queen of *Naples* was at a window for like treachery by *Lewis* King of Hungary. Ioseph. *Antiq.* 20. Heyl. *Geog.* 167.

Verse 25. *Of righteousness, temperance, &c.*] Whereas *Felix* did many things there tyrannously, and had greater regard to Gain then to Justice: And whereas *Drusilla*, a Jewess, was not only married to an uncircumcised man, but also a filthy adultéress: *Paul* in a certain kind of grave wisdom, which yet had joyned with it great liberty of speech, reasoneth and disputeth of things that he knew principally wanting in his hearers.

Felix *trembled*] See the force of Conscience, which like *Sampsons* wife conceals not the Riddle: like *Fulvia* a curtesan, who declared all the secrets of her foolish lover *Cneius* a Noble Roman, bewrayes and betraies those that harbour her. She is a watch and will at length give warning. Iudg 16. *Salust. bell Catilinar.*

Go thy way for this time, &c.] The President of St. *Julians* being sent to *Angrogne* would have forced a poor man to rebaptize his Child. He, after he had prayed, required of the President that he would write and sign the same with his own hand, that he would discharge him before God of the danger of that offence, and that he would take the peril upon him and his. The President hereat was so confounded, that he spake not one word a good while after. Then said he, Away thou villain out of my sight. After that, he was never called more. Act. & Mon. 871.

Verse 26. *He hoped also, &c.*] *Fuit Felix inexplebilis gurges*, as *Tacitus* testifieth. He trembled, and yet gaped after money. A man may as soon find an harvest in an hedge, as the least goodness in a covetous heart. *Privatorum fures in nervo & compedibus ætatem agunt: publica in auro & purpura visuntur.* Publike thieves are gallant fellows. And covetousness is a drydrunkenness. Justice is oft made an hackney by them to be backed for money: and a Golden spur brings her to the desired journies end of injury and wrong. Whereas a Judge, as he should have nothing to lose, so he should have nothing to get: he should be above all price or sale: and *justice justice*, as *Moses* speaketh, that is, pure justice without mud should run down amain. *Catoapud Gell. lib. 12. cap.* 18. Deut 16. 16.

Verse 27. *Willing to shew the Jews &c.*] Polititians care not to gratifie others and serve their own turnes, with the loss of right and good conscience. In the reign of *Hen-*

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Hist. of Coun. of Trent 387.

ry the second of *France*, *Anno* 1554. many were there burnt for Religion, not without the indignation of honest men, who knew that the diligence used against those poor people was not for piety or religion, but to satiate the covetousnes of *Diana Valentina*, the Kings Mistres, to whom he had given all the confiscation of goods made in the Kingdom for cause of Heresie.

Chap. XXV.

Verse 1. *Now when* Festus]

Who succeeded *Felix* in the government, as after *Festus* came *Albinus*, and after him *Florus*, under whom Jerusalem was sacked and ruined. That heavy curse was executed upon this wretched people, *Lev.*26,17. *If ye still trespass against me, I will set Princes over you that shall hate you*, mischievous odious princes; odious to God, oppressive to the people. After the revolt of the ten Tribes, they had not one good King. And a Popish writer complaines, that for many successions the Sea of *Rome non merita est regi nisi à reprobis*, had deserved to be ruled by none but reprobates. When *Phocas* had slain *Mauricius*, there was an honest poor man (saith *Cedrenus*) who was wonderful importunate at the throne of Grace, to know a reason why that wicked man prospered so in his design? he was answered again by a voice, that there could not be a worse man found, and that the sins of Christians did require it.

Verse 2. *Informed him against* Paul] They *gave him private intelligence* (so the word signifies, saith *Erasmus*) they buzzed false reports into his ears: An old practice of persecutors. Truth seldome goes without a scracht face. The Arminians endevoured to perswade the States of *Holland*, that the Orthodox Pastors sought to diminish the authority of the civil Magistrates, and to affect and arrogate to themselves a power collateral or equal to their power.

ἐνεφάνισαν. *proprè signi. tacitè & clam indicare.* Eras. *Act. Synod. Dordrecht praefatione.*

Verse 3. *Desired favour*] Or, a good turn: Such was their impudency.

χάριν.

Verse 4. *That* Paul *should be kept &c.*] How easily can God defeat the most cunning contrivances of his Churches enemies! He sees and smiles he looks and laughs. Commit we therefore our selves to him in well-doing, as unto a faithful Creator. 1. *Pet.* 4.19.

Verse 5. *That are able*] Or *well appointed*, well provided of moneys and other necessaries for such an enterprise. He that prosecutes another, need be well underlaid.

Verse 6. *Commanded* Paul *to be brought*] This is now the third time: and what if it had been the Thirtieth? *Cato* (the very best of the *Romans*) as he was two and Thirty times accused, so he was two and Thirty times cleared and absolved.

Verse 7. *Laid many and grievous complaints against* Paul] Whereby to take away his precious life: which because they could not, they had little comfort of their own. Some of their own *Talmudists* have observed, that the Devil was as much wounded with that restraint that he should not take away *Jobs* life, as *Job* was with all those wounds that the Devil inflicted on his body.

Verse 8. *Neither against the Law of the Jews*] *Quàm multa quàm paucis!* said *Tully* of *Brutus* his Laconical Epistle: and the same may I say of this defence; *How much in a Little?* See the note on *Act.* 24. 12.

Verse 9. *Wilt thou go up to Hierusalem*] Irreligious persons that are not acted by the spirit of God, we see how flexible and inclineable they are to corrupt councels and courses. Before, he would not yield to the Jews motion: now he would. *A double-minded man is unstable in all his wayes,*

ἀκατάστατος. Iam. 1.6.

Et tantum constans in levitate sua.

But should not the cheif Posts in a building be heart of Oak? should not the standard be made of mettle of proof? *Fabricius* is famous for his well knit resolution; sooner might a man turn the Sun out of his course, then draw him to do any thing that was not just and equal. As on the other side, those *Athenian* Judges shall be infamous to all posterity, who when they had determined to condemne *Phryne* (that stinking strumpet) were yet drawn to acquit her, after that they beheld her beautiful

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tiful bosom which *Hyperides* (her Advocate) had purposely laid open (pulling her clothes aside) to move them to shew her mercy. Plut. in *Hyper. vid.*

Verse 10. *I stand at* Cæsars *judgement-seat*] We may safely make our just defence when falsely accused, and take the benefit of the Law. *Ambrose* would be judged at *Millain*, where he was known; and *Athanasius* refused to be censured by corrupt Councils.

Verse 11. *I appeal to* Cæsar] Who though a Lion, 2 *Tim.* 4. 17. Yet I hope to be *tutus sub umbra leonis*, against a manifest violence of a corrupt Judge, notoriously forestalled and preoccupated.

Iudex, locusta civitatis est, malus. Scaliger *in Act.*

Verse 12. *Hast thou appealed, &c.*] *Elegans loquendi forma*, saith *Piscator*: such as are those 1 *Cor.* 7. 18. 21. 27. *Rom.* 13. 3. A cutted kind of speech, say others, savouring of discontent.

Verse 13. *King* Agrippa *and* Bernice] Son and daughter to that *Herod* mentioned *Act.* 12. They were known, saith *Iosephus*, to live in detestable incest. It pleased God that his faithful servant *Paul* should plead for his life before these two filthy beasts: which he did freely and modestly.

Verse 14. *A certain man left in bonds*] Wherein he glorieth more then others in their gold-chains, *Ephes.* 3. 1. *Phil.* 1. *Non ita beatum* Paulum *puto* (saith *Chrysostom*) *quod in cœlum raptus, quam quod in carcerem conjectus.* I hold not *Paul* so happy in his rapture, as in his captivity. Chrysost. *in* Eph. 3. 1.

Verse 15. *To have judgement against him*] *Damnationem*, saith *Beza*. This was the favour they craved of *Festus*, vers. 3. So a writ came down whiles the Lady *Elizabeth* was in the Tower, subscribed with certain hands of the Council for her execution. *Stephen Gardner* being the chief Engineer; but God prevented them. The Lord *Paget* in a certain consultation said that King *Philip* should never have any quiet Commonwealth in *England*, unless Lady *Elizabeths* head were stricken from her shoulders; The *Spaniards* thereto answered, God forbid that their King and Master should have such a mind to consent to such a mischief. Act. & Mon. *fol.* 1899. *Ibid.*

Verse 16. *Have the accusers face to face*] Here was no Oath *ex Officio* to force a man to accuse himself. Among the Romans the Accusers sat in those seats that were at the left hand of the Judge; The Accused and his Advocate at the right hand. The Accuser had three hours allotted him, the Defendant six. And if he were cast, yet was he not given up to his Adversaries to be punished at their pleasure (as these Jews would have had it) but as the Judge appointed it.

Verse 17. *Without delay*] This was well; Judges should dismiss timely those whom they cannot presently dispatch, as *Jethro* adviseth, *Exod.* 18. It is recorded of Sir *Thomas Moor*, to his eternal commendation, that when he was Lord Chancellour, and sat in the Court of Chancery, he called for the next cause, and there was none remaining. But what meaneth *Festus* here to crack so much of his diligence in doing Justice?

Cur ego, si nequeo, ignoroq;, Poeta salutor. Horat.

What is the honour of this world, or the applause of men (though well deserved) but a puff of stinking breath? and what advantageth it a man, to have the worlds *Euge*, and Gods *Apage*?

Verse 18. *Of such things as I supposed*] They accused *Paul* of sedition; but because they failed in the proof, he makes it nothing. This is said by the Historian to be the *commune crimen eorum qui crimine vacabant*, the innocent mans crime. Tacit.

Verse 19. *But had certain questions*] See how basely this prophane fellow speaketh of Gods true service. These Cocks on the dunghill know not the price of that pearl, and do therefore avile it. They took occasion also from the contentions of the Churches Doctors, to condemn their Doctrine. It was therefore a devillish device of *Julian* the Apostate, to call home those Heterodox and Heretical Bishops that had been banished by *Constantine*, that they might embroyl and darken the Church by their mutual discords amongst themselves, and so bring the Christian Religion into disgrace.

Verse 20. *And because*] He tells not *Agrippa*, that to gratifie the Iews (who in all likelihood had bribed him) he asked, whether he would go up to Ierusalem; but pretends another matter. Nature need not be taught to tell her own tale, or to make the best of her own case, bad though it be: And this is incident to the very best, as to do

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what we can to hide our bodily deformities, ſo our moral defects and frailties. *What doſt thou here* Elias? ſaith God. *I have been very zealous for the Lord of hoaſts*, ſaith he; he had rather ſay ſo, then *I was fearful of* Jezabel, *and here I hide me from her malicious purſuit.* But were it not better to ſpeak out, and to acknowledge all with aggravation of circumſtances? ſith ſuch only find mercy, as in confeſſion ſhew the Lord *the iniquity of their ſin, the filthineſs of their lewdneſs, the abomination of their provocations.*

Verſe 21. *Send him to* Ceſar] That is, to *Nero.* But for memory of their two firſt Emperours, *Cæſar* and *Auguſtus*, all their ſucceſſours bore theſe two names. Many other ſwelling titles they had: but all or moſt of them, till *Conſtantine*, dyed unnatural deaths, and got nothing by their adoption or deſignation, *niſi ut citiùs interficerentur*, but to be ſent out of the world the ſooner.

Verſe 22. *I would alſo hear the man*] More for his mind ſake, and to ſee what he would ſay for himſelf, then out of any deſire to learn of him. So *Herod* deſired to ſee Chriſt, as a man would ſee ſome Iugler act his feats, and make him ſport.

μετὰ πολλῆς φαντασίας. Verſe 23. *With great Pomp*] Gr. *with great phantaſie*, or vain ſhew: For no better is all worldly pomp and ſtate. Of Cardinal *Wolſyes* twenty great Mules paſſing through *London*, laden with roſted eggs, and rotten ſhoes, and other like treaſure, as was diſcovered by the fall of one Mule that caſt his burden, read Acts and Monuments fol. 899. My Lord Cardinal, ſaid *Bayfield* the Martyr is no good man: for Chriſt never taught him to follow riches, promotions, wordly pomp as he doth; to wear ſhoes of ſilver and gilt, ſet with pearls and pretious ſtones. Chriſt had never two croſſes of ſilver, two axes, nor pillar of ſilver and gilt, &c. *Ibid.* 1531.

Verſe 24. *That he ought not to live any longer*] All malice is bloody, and is therefore called *murther*: becauſe it wiſheth him out of the world whom it maligneth. See the Note on *verſ.* 7.

Verſe 25. *Nothing worthy of death*] What an honour and comfort was this to the Apoſtle? *Lyſias* acquits him, ſo doth *Felix*, and now *Feſtus*; neither doth *Agrippa* diſſent. See the Note on *verſ.* 6.

Deducitur à κύριος *& authoritas.* Verſe 26. *To write unto my Lord*] Κύριος ſignifieth one that hath rule or dominion, being a word of relation. This title was firſt affected by tyrants: but afterwards the good Princes ſuffered it to be given unto them, as appeareth by *Plinies* epiſtle to *Trajan*. The Emperours diſclaimed only the name of King, to avoid the hatred of the people, and yet ſought the full right of Kings, and to deſtroy the liberty of the people. But God calls them Kings, 1 *Pet.* 2. 13. 17. God hateth hypocriſie in whomſoever: and will unmask even Kings, if they diſſemble.

Ver. 27. *For it ſeems to me unreaſonable*] And ſhould not Gods people be as careful to perform unto him a *reaſonable ſervice*, *Rom.* 12. 1. ſuch as whereof they can render a ſound and intelligible reaſon out of the word of God? Should they not prove what that good, and holy, and acceptable will of God is, *verſ.* 21. by taking warrant from his word, and doing all to his glory? Is not this to do the *works of God*, *Joh.* 6. 28. and to do them *in God*, *Ioh.* 3. 22. and *for God*, according to that, *Quicquid agas propter Deum* καλὸν καλῶς. *agas*? And is not the contrary will-worſhip? *Col.* 2. 22. ſpiritual fornication, *Pſal.* 106. 39. *idol-worſhip*, *Num.* 15. 39. *devil-worſhip*, 1 *Cor.* 10. 20. with *Acts* 17. 23. *Apoc.* 9. 20?

Chap. XXVI.

Verſe 1. *And anſwered for himſelf*]

THis the Apoſtle doth moſt artificially and effectually. *Raptare eum judices credas*, (as one ſaith concerning *Cicero*) *involvere, præcipitem agere, nec incendere auditorem, ſed ipſum putes ardere: animorum denique quendam credas Deum.*

Verſe 2. *I think my ſelf happy*] *Eſt quædam putativa felicitas* (ſaith an Interpreter here) *ſi concedatur nobis cauſam noſtram apertè agere. Beatitudo autem vera in peccatorum remiſſione, &c. Pſal.* 32. 1, 2. It is a kind of happineſs to have fair hearing afore men: but the true happineſs is to find favour with God.

Verſe

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Verse 3. *To be expert in all customs and questions*] As being a Jew, and conversant among the Jews (for he was *Herods* son) and therefore a more competent Iudge.

Verse 4. *My manner of life from my youth*] And although with some, *Principium fervet, medium tepet, exitus alget*, their best is at first, as *Nero* (who now raigned at *Rome*) for his first five years was very hopeful; yet that is not ordinary. A good beginning hath for most part a good ending: and a yong Saint proves an old Angel.

Verse 5. *After the most straighteſt ſect*] There were three several sects among the Iews, Pharisees, Sadduces and Essenes; which last lived a monastick kind of life, and besides the Bible, studyed physick: whence also they had their name of *Asa*, to heal. The Pharisees were most in request, professing extraordinary strictness, as those *districtissimi Monachi*, those puritan-Monks among the Papists (as one calleth them) that carried wooden crosses at their backs continually, and pretended for it, *Mat.* 10.38.

Verse 6. *For the hope of the promiſe*] The goodness of his cause made much for his comfort. It is one thing to suffer as a *Martyr*, and another thing to suffer as a *Malefactor*. *Ibi erat Christus, ubi latrones: ſimilis pœna, diſſimilis cauſa.* Christ and the thieves were in the like condemnation, but their cause was not alike. *Sampſon* dyed with the *Philistins*, by the fall of the same house: *ſimili quidem pœna, ſed diſſimili culpa, & diverſo fine ac fato*, but for another end, and by a different destiny. Together with the Lord *Cromwel*, was beheaded the Lord *Hungerford*: neither so Christianly suffering, nor so couragiously dying for his offence committed against nature. Blessed are they that suffer *for righteousnesse sake*, Mat. 5. 12. And, *for thy sake are we slain all the day long*, Psal. 44 22. And, *O beata Apocalypſis, quàm benè mecum agitur qui comburar tecum?* said a certain Martyr when he saw the Revelation cast into the fire with him. So might Saint *Paul* say by that hope of the promise made of God unto the Fathers, for the which he now *stood and was judged*. Augustin. Bucholc. Speed 779. Fox.

Verse 7. *Inſtantly ſerving God*] And yet finding enough to do, when they have done their utmost, to get to heaven. The time is short, the task long; *Caſtigemus ergò mores & moras.*

Præcipita tempus, mors atra impendet agenti. Silius.

Verse 8. *Why ſhould it be thought a thing incredible?*] Philosophy indeed is against it. *A privatione ad habitum, &c. Et redit in nihilum, quod fuit ante nihil*, as the Epicure in *Eccleſiaſtes* concludeth. But first, many Heathens believed a Resurrection; as *Zoroaſter, Theopompus*, and *Plato*. And the Stoicks opinion was, that the world should be dissolved by fire or water; and all things brought to a better state, or to the first golden age again. Secondly, no Article of the Faith was more generally believed among the Iews then this, *Job.* 12.24. *Act.* 23.8. Hence they called their burying places *Domus viventium*, the houses of the living; the Greeks called them *dormitories*, or sleeping houses; as holding that their dead should once awake again, and be filled with Gods image, *Psal.* 17. *ult.* The *Germans* call the Churchyard *Gods acre*; because the bodies are sown there to be raised again. What if those prophane *Popes* (sons of perdition) *Leo* the tenth, and *Julius* the second jeer at the Resurrection, as if any thing were impossible with God? cannot he that made man at first of nothing, make him up again of that substance of the body that is preserved after death, though never so dispersed? God knows where every part and parcel of it is, and can easily bring it together again. In the transfiguration, that body of *Moses* which was hid in the valley of *Moab*, appeared glorious in the hill of *Tabor*; that we may know that these bodies of ours are not lost, but laid up; and shall as sure be raised in glory, as they are laid down in corruption. Do we not see a resurrection of the creatures every spring? and the corn we sow, doth it not first rot, and then revive? See we not men of ashes to make glass? and cannot a skilful gardiner discern his several seeds when mixed together, and gather every one of them to their own kind? Have we not observed how those little balls of quicksilver dispersed, will not mix with any of another kind; but if any man gather them, they run together of their own accord into one mass? why then should it be thought a thing incredible with any, that God should raise the dead? *Conſentaneum eſt Phœnicem*, saith One, &c. It is probable enough, that that *Phœnix* that was found in the raign of *Nero* (and perhaps at this very time when Saint *Paul* was thus pleading for the resurrection) might signifie the resurrection of Christ, and of all Believers by him; according to that of the Prophets, *Thy dead men ſhall live, together with my dead body ſhall they ariſe; awake and ſing, ye* Sen. *Nat. quæſt. lib.* 3. *c.* 26, 27. בית חיים κοιμητήρια. Nyssen.

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that dwell in the duſt; for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead. Iſa. 26. 19.

Verſe 9. *Contrary to the name, &c.*] *Tertullian* teſtifieth, that in the Primitive Chriſtians, *nomen damnabatur, non crimen aut ſcelus: ſolum nomen innocuum, hominibus innocuis eſſe pro crimine, &c.* And *Tacitus* to the ſame purpoſe, that when *Nero* had ſet the City on fire for his pleaſure, and then fathered it upon the Chriſtians; a great company of them were preſently ſlaughtered, *haud perinde in crimine incendii, quàm Odio humani generis, convicti*: Not for any fault, whereof they could be convicted, but out of a general hatred of their perſons and religion.

Tertul. *in Apolog.*

Tacit.

Verſe 10. *I gave my voice*] So did *Gerſon* to the condemnation of *John Huſs* and *Jerome* of *Prague* at the Council of *Conſtance*, againſt his conſcience doubtleſs: So did the Lord *Cromwel* to the condemnation of *Lambert* the Martyr: for the which he afterwards cryed him mercy. And ſo did Sir *John Cheek* in Queen *Maries* days, out of a baſe fear of the Biſhops: he was, ſaith Mr. *Fox*, through the crafty handling of the Catholicks, allured firſt to dine and company with them. At length drawn unawares to ſit in place where the poor *Martyrs* were brought before *Bonner* and other Biſhops, to be condemned; and ſo to give his voice, or ſeem to do ſo by his preſence there: The remorſe whereof ſo mightily wrought in his heart, that not long after he left this mortal life: whoſe fall, though it was full of infirmity, yet his riſing again by repentance was great, and his end comfortable.

Joh. Maul. loc.com.pag. 125. Mr. *Clarks* Lives Act. & Mon. Ibid. 1774.

Verſe 11. *Compelled them to blaſpheme*] So the ancient perſecutors compelled many not only to renounce their Religion, but to curſe Chriſt. When the Emperor *Heraclius* ſent Embaſſadors to *Choſroes* King of *Perſia* to deſire Peace of him, he received this threatning anſwer; I will not ſpare you, till I have made you curſe your crucified God, and adore the Sun. He was afterwards (like another *Senacherib*) depoſed and murthered by his ſon *Stroes*.

Plin. *Epiſt. ad Trajan.* Diac. *Cedren.*

And being exceedingly mad, I perſecuted] He was not then ſo mad in perſecuting, but when God turned the ſtream, he was judged by ſome as mad in preaching, and preſſing toward the high price which he perſecuted (that's his word, *Phil.* 3. 14.) with as much eagerneſs, as ever he had done Gods poor Saints and Servants.

2 Cor. 5. 13. Διώκω.

Verſe 12, 13. See *Act.* 9. 2. with the Notes.

Verſe 14. *I heard a voice*] I not only ſaw a ſign: ſo in the transfiguration, a voice came forth to them from the Excellent Glory. *Signo verbum eſt conjungendum.* God in the Sacraments, for the furtherance of our Faith, affects both our learned Senſes, as *Ariſtotle* calleth our ſight and hearing: giving us his word both audible and viſible.

Verſe 15. See *Act.* 9. 5.

Verſe 16. *But riſe and ſtand upon thy feet*] Thus,

Dejicit ut relevet; premit ut ſolatia præſtet:
Enecat, ut poſſit vivificare, Deus.

Verſe 17. *Delivering thee from*] For though thou art ſent to them for their greateſt good, *viz. To open their eyes*, &c. *verſe* 18. yet they ſhall flie at thine eyes, as frantick people flie in the faces of their Phyſicians: they ſhall flie againſt the light that thou ſhalt ſet up amongſt them, as Bats do, becauſe their works are evil; they ſhall kick and winch, as horſe and mule at thoſe that come to cure them. But I will deliver thee, fear not.

Pſal 32. 9.

Verſe 18. *To open their eyes &c.*] An excellent deſcription of St. *Pauls* Commiſſion to preach, by the five ends or effects of it, *viz.* Converſion, Faith, Remiſſion of ſins, Sanctification, Salvation.

Verſe 19. *I was not diſobedient*] As I ſhould have been, if I had taken fleſh and blood into counſel, *Gal.* 1. 16. (See the Note there) but ſilencing my reaſon, I exalted my Faith; and putting my ſelf into Gods hands, ſaid,

Te duce, vera ſequor: te duce, falſa nego.

Verſe 20. *Works meet for repentance*] Gr. *Worthy of Repentance*, that weigh juſt as much as Repentance doth. The Syriack hath it, Works equal and even with Repentance. See my Note on *Mat.* 3. 8.

Verſe 21.

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Verse 21. *Went about to kill me*] Gr. To tear me in pieces, or pull me limb-meal with their own hands, as the Senators did *Romulus*, and afterward *Cæsar*. The Italians that served the French King, having taken the Town of *Barre*, did out of hatred of Religion rip up a living Child, and taking out his Liver, being as yet red hot, they did eat it as meat. Many Children there at the same time had their hearts pulled out, which in rage those Cannibal-Papists gnawed with their teeth. διαχειρίζειν. Act. & Mon. fol. 1951.

Verse 22. *Saying none other thing*] Truth is one and the same in all Ages; it is also ancient, and ever at agreement with it self. As on the other side, Error is new, manifold, dissonant, and contradictory to it self, and much more to the Truth. *Paul* delivered no *new truths*, but stood in the good old way of *Moses* and the Prophets, and followed them κατὰ ὁδὸν. Those that stumble from the ancient ways, to walk in *new paths, in a way not cast up*, they are people that *forget God*, Jer. 18. 15. to sacrifice to *new gods*, that came *newly* up, *Deut.* 32. 17. they are none of Gods *ancient people*, *Isa.* 44. 7. but an upstart generation, that knew not *Joseph*.

Verse 23. *That Christ should suffer*] This verse may be fitly called *A little Bible*, a short Gospel, a Model of the mysterie of Godliness. The Greek runs thus, *Whether Christ should be a sufferer? Whether he should be the first that should rise from the dead? &c.* As if St. *Paul* should hold forth these questions, and offer to prove them out of the Prophets and *Moses*: And hence (haply) that way of expounding the Scriptures, by propounding doubts and questions. *Abulensis* hath his eight-score questions (and more then a good many sometimes) upon the shortest Chapter in the Bible. The Schoolmen were great *Questionists*; and they had it from the *Artemonites* a sort of Hereticks, *Anno Christi* 220. that, out of *Aristotle* and *Theophrastus*, corrupted the Scripture, by turning all into questions. In detestation of whose vain jangling and doting about questions, *Luther* saith, *Prope est ut jurem*. I durst swear almost, that there was not one School-Divine that rightly understood one Chapter of the Gospel. So that we may say of their Expositions as One did once, when being asked whether he should read such a Comment upon *Aristotle*? he answered, yes, when *Aristotle* is understood, then read the Comment. εἰ παθητὸς ὁ Χριστὸς, &c. Iac. Renius. *pag.* 10. 1 Tim. 6. 4. *Tom.* 1. *oper. Latin. ep.* 47.

Verse 24. *Much learning hath made thee mad*] *Cere-diminuit-brum*, as *Ennius* hath it. *Paul* was indeed a man of much Learning; for besides the Bible, and the Jewish Records, he had read the Poets (whom also he citeth) and *Plato*, from whom he borrowed that excellent word ἀναζωπυρεῖν, 2 *Tim.* 1. 6. *Stir up thy gift, &c.* But if *Paul* were so great a Scholar, why did not *Festus* shew him more favor, or at least do him better justice? *Æneas Sylvius* was wont to say of Learning, that popular men should esteem it as silver; Noblemen as gold; Princes prize it as pearls. *Festus* might possibly have heard or read of *Antipius Triumvir*, that when *Varro* (his very enemy, and of a contrary faction) was listed for death, he thus gallantly superscribed his name, *Vivat Varro vir doctissimus*; Let *Varro* have his life for his Learning sake. And if *Antipater* (saith Sir *Walter Raleigh*) upon his conquest, had carried all other actions never so mildly, yet for killing *Demosthenes*, all that read his eloquent orations, do condemn him for a bloody Tyrant to this day. Hist. of the World, *par.* 1. *lib* 4 *cap.* 3.

Verse 25. *I am not mad*] *Paul* rather pitieth his ignorance, then blameth his blasphemy, and alledgeth his own words for a proof of his no-madness; like as *Sophocles* produced a Tragedy he had lately made, that was full of Art and Wit, when his sons would have beg'd him for a dotard. These real Apologies are most powerful; When thus managed especially, with *meekness of wisdom*.

Verse 26. *For this thing was not done in a corner*] Neither Christs passion, nor *Pauls* conversion. *Rome* rang of the former, and it was seriously debated in the Senate-house, whether Christ should not be received into the number of the Gods? *Tiberius* would have had it so; but it was carried against him, because of the poverty of Christs life, and the infamy of his death: And as for *Pauls* conversion, it was far and near talked of. For as a Bell cannot be turned from one side to another, but it will make a sound, and report its own motion: so will the turning of a sinner from evil to good; such a sinner especially: his conversion was *toto notissima cœlo*; like the trumpet of God in Mount *Sinai*, it filled the whole Country.

Verse 27. *I know thou believest*] *&c.* The truth of what the Prophets spoke concerning Christ, and that are accordingly fulfilled in him. Faith hath for its general object the

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the whole holy Scripture; but for it ſpecial object the promiſes, or rather Chriſt revealed in the promiſes: All the Iſraelites beheld the wilderneſs and the whole Hemiſphere: but ſuch only of them as were ſtung, looked up to the brazen ſerpent, and were healed. Devils and Reprobates may believe the truth of the Scriptures, and ſee far into the myſterie of Chriſt by a common illumination: but true Believers only can cloſe up themſelves in the wounds of Chriſt; and by a particular Faith receive healing by his ſtripes.

Verſe 28. *Almoſt thou perſwadeſt me*] Here he was nigh Gods Kingdom, who yet (for ought we find) never came there. Almoſt he could be content to be, but Altogether may chance bring a chain with it. *Jehu* will not part with his Calves, leſt he venture his Kingdom. Policy is ever entring caveats againſt Piety. It is thought of Cardinal *Pool*, that toward his latter end, a little before his coming from *Rome* to *England*, he began ſomewhat to favour the Doctrine of *Luther*, and was no leſs ſuſpected at *Rome*, and therefore put by the Popedom. Notwithſtanding the pomp and glory of the world did afterwards carry him away to play the Papiſt. Such as theſe *Philo* calleth *ſemperfectæ virtutis homines*, Cakes half-baked, *Hoſ.*7.8. See the Note there.

Act. & Mon. *fol.*1790.

To be a Chriſtian] The profane Philoſophers called the Chriſtians *Credentes*, that is, Believers, by way of reproach: becauſe they did not argue by reaſon, but take things upon truſt. *We believe and know* (not, we *know and believe*) *that thou art the Son of the living God*, Joh.6.69. *Illi garriant, nos credamus*, ſaith *Auſtin*. Let them jeer us for our Faith, let us believe nevertheleſs; and our Faith ſhall be one day found *to praiſe, honor and glory*, 1 *Pet.*1.7. If *Agrippa* had been right, he would have eſteemed it the higheſt honour, to be able to ſay, *Chriſtian is my name, and Catholick my ſurname*. Thoſe that might well have been his Maſters and Makers, *viz. Conſtantinus, Valentinianus* and *Theodoſius* (three Emperors) called themſelves *Vaſallos Chriſti*, not Chriſtians only, but the Vaſſals of Chriſt, as *Socrates* reporteth: And *Juſtinian* the Emperor ſtiled himſelf, *Ultimum ſervorum Chriſti*, the meaneſt of Chriſts ſervants.

Verſe 29. *I would that all*] Charity is no churl: there is no envy in ſpiritual things; becauſe they may be divided *in ſolidum*: One may have as much as another, and all alike. Self-love writes, as that Emperor did, τὰ εἰς ἐμαυτὸν, *For mine own uſe only*. It makes men like thoſe envious *Athenians*, who ſacrificed for none but themſelves and their neighbors of *Chios*. But true Chriſtian love wiſheth well to the community. I *would to God* (ſaid Mr. *Dod*) *I were the worſt Miniſter in* England (and *England* had but a few better) not wiſhing himſelf worſe then he was, but other men better.

Mr. *Burroughs* his heart. diviſ.

Verſe 30. *The King roſe up and the Governour*] A little of ſuch ſad diſcourſe ſerved their turn: they were ſoon ſated, and ready to ſay as *Antipater* King of *Macedony* did, when one preſented him a Book treating of happineſs, he anſwered, ἐ σχολάζω, *I have ſomewhat elſe to do, then to learn or liſten to ſuch buſineſſes*: When perhaps they might never have the like opportunity of hearing ſuch a perſwaſive Preacher while they breathed again, as *Paul* was.

Verſe 31. *This man doth nothing worthy*] Here *Feſtus* conſenting with the reſt, condemneth himſelf. See *chap.* 25.25.

Verſe 32. *If he had not appealed*] Which if he had not, this free-man of *Rome* had been *free among the dead*, free of that company ere this time of day. There was a neceſſity of his appeal, for the ſaving of his life. And he is the better contented with his preſent condition, becauſe he had been told in a viſion, that he muſt to *Rome* alſo, *Act.* 23.11. while it was *in flore*, and not yet come to that —— *tota eſt jam Roma Lupanar*. *Rome* is no better then a great brothel-houſe. That once faithful City is now become an harlot; it was full of judgement; righteouſneſs lodged in it, but now Murtherers.

Pſal.88.5.

Mantuan. Iſa.1 21.

Chap. XXVII.

Verſe 1. *It was determined*]

FIrſt by God, *Chap.* 23. and then by the ordinary Magiſtrate guided by God.

Verſe 2. *One* Ariſtarchus, *&c.*] Saint *Pauls* fellow-traveller firſt, and then fellow-priſoner too, yea fellow-worker unto the Kingdom of God, and a great comfort to him, *Coloſſ.* 4.10,11. *Act.* 19.29. & 20.4. *Optimum ſolatium, ſodalitium*. Therefore *David*

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vid ſo bewayles the loſs of *Jonathan*, Saint *Paul* counts it a ſingular mercy to him, that *Epaphroditus* recovered, *Phil.* 2.27. And Saint *John* found himſelf furthered and quickned by the graces of the elect Lady, *Ioh.* 2. 12.

Verſe 3. *Liberty to go to his friend*] A great favour: there is no ſmall comfort in the communion of Saints. This heathen perſecutors knew: and therefore ban ſhed and confined the Chriſtians to Iſles and Mines, where they could not have acceſs one to another. Cyprian. *Ep.*

Verſe 4. *Becauſe the winds, &c.*] The Straits of *Magellan* is ſuch a place, that which way ſoever a man bendeth his courſe (ſaith one) he ſhall be ſure to have the wind againſt him. Heyl *Geog. p.* 80.

Verſe 5. *And when we had ſailed*] Theſe things are therefore particularly ſet down, that we may ſee *Pauls* perils by ſea no leſs then by land; and ſay with *Solomon*, *No man knoweth either love or hatred* by all that befalleth him. *Eccleſ.* 9.1. See the Note there.

Verſe 6. *Sailing into Italy*] To ſhew that they had a terrible tempeſtuous time of it all along, from *Sidon* to *Malta*. So have the Saints of God here, for moſt part, *ab utero ad urnam*, from the womb to the tomb, from the birth to the Burial. This made *Solomon* preſer his Coffin before his Cradle, *Eccleſ.* 7.1. yea before his Crown; as Q. *Elizabeth* alſo did: for indeed this life is peſtered with ſo many miſeries and moleſtations ſatanical and ſecular, that it were to be accounted little better then hell, were it not for the hopes of heaven; that ſweeteſt harbour and haven of happineſs. Bern.

Verſe 7. *Salmone*] An high cliff of *Creet*. See *Strabo Lib.* 2. and the uſe of Geography and other ſciences, to the better underſtanding of the Scriptures.

Verſe 8. *Called the fair havens*] Which name it retains alſo at this day: for better cauſe, I believe, then the ſea called Pacifique or calm, which Sir *Francis Drake* ever found rough and troublous above meaſure. Calos *Liminas* Camd. *E.* 221.

Verſe 9. *Now when much time was ſpent*] Not ſpilt; for that *Paul* was not idle all that while, ſee *Tit.* 1. 5. and *Beza's* Annotations thereupon. *Nolite tempus in nugis conterere*, ſaith one. Time is a precious commodity. Of all other poſſeſſions a man may have two at once; but two moments of time together no man could ever have. Therefore *Cato* held, that a wiſe man ſhould be able *tam otii quam negotii rationem reddere*, to give an account of his leiſure as well as of his labour. *Nullus mihi per otium dies exit*, ſaith *Seneca*, I ſpend no day idly. And *Pliny* ſaid to his Nephew when he ſaw him walk out ſome hours without ſtudying, *Poteras has horas non perdere*, You might have better beſtowed your time. The common complaint is, we want time; but the truth is, we do not ſo much want it, as waſt it. Cic *de ſenectlute.* Lib. 3. *cap.* 5. *Non parum habemus temporis, ſed multum perdimus.* Sen.

Becauſe the Faſt was now paſt] The Jews yearly faſt, *Levit.* 23.27. which fell out in the ſeventh moneth, that anſwereth to our October, when Navigation is dangerous. This yearly Faſt (or feaſt of Expiation, as it is called) was inſtituted, that they that had committed haynous offences worthy of death, and could not by offering up particular ſacrifices for them, and confeſſing them, but hazard the loſs of their lives, might have this day of Expiation for all their ſins whatſoever; God of his goodneſs ſo providing for the worſt of his people.

Verſe 10. *But alſo of our lives*] Which every creature from the higheſt Angel to the loweſt worm, maketh much of. Why is living man ſorrowful? *Lam.* 3.39. As if the Prophet ſhould ſay, He hath cauſe to rejoyce that he is yet alive amidſt all his ſorrows. A living Dog is better then a dead Lion. *Joſeph is yet alive.* This was more worth to *Jacob*, then all *Iſephs* honour. It is the Lords mercy that we are not conſumed. Skin for skin, &c. It ſhould not be grievous to any man to ſacrifice his eſtate to the ſervice of his life. Cameron. *de Eccleſ. p.* 137.

Verſe 11. *Nevertheleſs the* Centurion] Profane perſons truſting more to their own carnal wiſdom, then to Gods word, caſt themſelves wilfully into the greateſt dangers. Believe the Prophets, and ye ſhall proſper. The wicked paſs on and are puniſhed, *Prov.* 22. 3. We cannot get men to believe, till they feel, as *Pharaoh.*

Verſe 12. *And lieth toward the Southw.*] It is a juſt complaint that a Modern writer maketh of many mens ſpirits amongſt us now adayes: that they lie like this haven, toward the *South-weſt and North-weſt*, two oppoſite points. Methinks it ſhould lie heavy upon thoſe mens ſpirits that firſt divided us, by publiſhing and preſſing their new fangled fancies. *M.* Burrough. *is Epiſt. dedi.*

Verſe

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Verſe 13. *Suppoſing that they had, &c.*] God maketh many times the ſtrongeſt ſinew of the arm of fleſh to crack.

Fallitur augurio ſpes bona ſæpè ſuo.

Virg. Æncid. Lib. 2. cap. 28. Verſe 14. *Called* Euroclydon] A ſtormy blaſt coming from the Eaſt, *quandò Una Eurusq; Notuſque ruant, creberque procellis Africus, & vaſtos volvant ad littora fluctus.* This wind is by *Pliny* called *Navigantium Peſtis*, the Marriners miſery. How happy is the Church, to whom what wind ſoever bloweth, blows good and Comfort? *Cant.* 4. 16. As for others, like as here, after a ſoft South-wind aroſe. *Euroclydon:* ſo to them after a falſe peace, will be a ſad ſtorm. *Tranquillitas iſta tempeſtas erit.*

ἀντοφθαλμεῖν. *Verbum Polybianum.* Hiſt. l. 4. Verſe 15. *Could not bear up*] Or direct the eye againſt the wind, could not look it in the face. There is an elegancy in the Original, becauſe part of the foreward of the Ship is by Marriners called the *Ships-eye.*

Verſe 16. *To come by the boat*] *i. e.* To recover, take up and ſave the boat, that the waves ſhould not break it.

Verſe 17. *Underguirding the Ship*] With truſſes or ſtrong ropes, for fear leſt ſhe ſhould ſplit.

Multum jactati ſunt, non navigarunt. Verſe 18 *And being exceedingly toſſed*] *Seneca* ſpeaking of ſuch as have lived long to little purpoſe, not improving their time and their Talents. He ſaith, that their lives are like Ships in a ſtorm, toſſed much, but have ſailed nothing: or like a milſtone that is ever moving, but removes not at all: Or as when men make imperfect daſhes, they are ſaid toſcribble, but do not write.

Verſe 19. *The tackling of the ſhip*] *eth hacchelim*, *Jonah* 1. 5. which is almoſt our word *tackling.*

Verſe 20. *All hope that we, &c.*] God delights to help thoſe that are forſaken of their hopes: he reſerveth his hand for a dead lift. Good therefore and worthy all acceptation is the Prophets councel, *Eſay* 50. 10, 11. A Child of light walking in darkneſs muſt do as theſe here, when neither Sun nor ſtar appeared for many dayes, caſt the Anchor of hope within the veyl of heaven, pray and wait till the day dawn, and the day-ſtar appear in his heart.

Verſe 21. *gained this harm*] *i. e.* Prevented it. Previſion is the beſt way of prevention, but for want of prudent forecaſt, *men paſs on and are puniſhed. Leo caſſibus irretitus dixit, ſi præſciviſſem.* Men might by wiſdom redeem many miſeries.

Act. & Mon. Verſe 22. *Be of good chear*] So Biſhop *Ridley* being once toſſed by a ſad tempeſt, Be of good chear, ſaid he to the Boat-men, and ply your Oares: for this Boat carrieth a Biſhop that muſt be burned, not drowned. So *Cæſar* ſaid to the ferriman in a ſtorm, *Noli timere; Cæſarem fers, & fortunam Cæſaris.* Never fear; *Cæſar* is of better fortune, then to die by drowning. That was a memorable ſpeech of a Philoſopher, who being in danger of Ship-wrack in a light ſtarry night, ſaid, *Surely I ſhall not periſh, there are ſo many eyes of Providence over me.* Much more may a Saint ſay ſo.

Verſe 23. *Whoſe I am, and whom I ſerve*] Lo how holily he ſpeaks, and like a Chriſtian, among a company of profane and rude Souldiers and ſeamen; ſo doth *Jacob* in his intercourſe with *Eſau*: Theſe, ſaith he, are the children whom God of his grace hath given me, *Gen.* 33. 5. *Ubiquity* is a ſure ſign of *Sincerity.* An upright man is the ſame in all companies, and in all conditions; as a pearl is a pearl, though caſt into a puddle; as gold will gliſter, whether caſt into the fire, or the water. Good blood will not bely it ſelf; neither will a good ſpiritual conſtitution ſhew it ſelf otherwiſe, then by ſuitable both communication, and converſation.

Verſe 24. *God hath given thee all*] It is for the Godlies ſake that the wicked are ſpared and favoured. To the wicked God ſaith concerning his ſervants, as the Prophet 2 King 3. 14. once ſaid to *Iehoram*, *Surely were it not that I regard the preſence of* Jehoſaphat *King of* Judah, *I would not look toward thee, nor ſee thee.*

Verſe 25. *For I believe God*] The believer walks about the world as a conqueror. Faith drinks to him in a cup of Nepenthes, and bids him ſing away ſorrow; But if ye Eſay 7. will not believe, ſurely ye ſhall not be eſtabliſhed.

Verſe 26. *We muſt be caſt*] Where our ſhip being broke, we ſhall be brought ſafe to land by an all-powerful hand of God, who delights to help at a dead lift. And this is here foretold, that it may not be thought to fall out by hap-hazard.

Verſe 27. *In Adria*] That is, in the *Adriatick Sea.*

Verſe

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Verſe 28. *Fifteen Fathoms*] A ſign they were nearer ſhore then before.

Verſe 29. *Wiſhed for the day*] Wiſh we as much for the day of Redemption, when after much toſſing on this glaſſie ſea, we ſhall ſafely land at the haven of happineſs, at the key of *Canaan*, the Kingdom of heaven.

Diſcupio ſolvi, tecumque, ô Chriſte, manere:
Portio fac regni ſim quotacunque tui.

Verſe 30. *And as the Ship-men*] So to ſhift for themſelves, not caring what became of the paſſengers. A private-ſpirited man is *totus in ſe*, like the ſnail, ſtill within doors, at home: and though he may look abroad ſometimes, and ſeem well affected to others, yet he ſeeks himſelf: as the ſnail creeping abroad out of the walls and hedges, yet ſtill keeps within its own houſe.

Ver. 31. *Ye cannot be ſaved*] God muſt be truſted, but not tempted, by wilful neglect of due means. He is not tyed to them, but yet doth uſually work by them. See my Note on *Mat.* 4.4.

Verſe 32. *Then the Soldiers*] According to Saint *Pauls* counſel, who was now *ſomebody* with them. Indeed he was grown, by much exerciſe and experience, *harum rerum callentiſſimus, & vir in omnibus rebus excellentiſſimus*, as one ſaith of him, a moſt gallant man, and every way accompliſhed.

Verſe 33. *Having taken nothing*] *i. e.* Having made no ſet meal but by ſnatches and catches. When life is in danger, all is laid aſide till that be ſecured. Oh that we were likewiſe wiſe for our ſouls: Surely if we knew our danger, we ſhould neither eat nor reſt till we had made our peace with God. For is it nothing to loſe an immortal ſoul? to purchaſe an everliving death?

Verſe 34. *Not an hair*] A proverbial ſpeech, *Luke* 21. 18. See *Mat* 10.30. with the Note.

Verſe 35. *In preſence of them all*] He was not aſhamed of Gods ſervice afore thoſe Heathens. No more was *Abraham*, who built an Altar to his God wherever he came. That was the firſt work he did, not fearing the Idolatrous Canaanites. A bold and wiſe profeſſion is required of every Chriſtian. It is no gold that gliſters not.

Verſe 36. *Then were they all of good chear*] By *Pauls* good example. For as one bad man may hinder much good, *Eccleſ* 9. *ult.* ſo on the contrary.

Verſe 37. *We were all two hundred, &c.*] And that not one of this *All* ſhould miſcarry, was a miracle of Gods mercy: ſith all of them could not ſwim, (likely) and being ſo low-brought with fear and faſting, how could they ſo beſtir themſelves, as in that caſe was requiſite? Or being ſo many on a cluſter, how did they not one hinder another? But God was in the ſhipwrack: and if he *command deliverance*, it ſhall be done with eaſe and expedition. In caſe their skill or ſtrength fail, *he ſhall ſpread forth his hands in the middeſt of them, as he that ſwimmeth ſpreadeth forth his hands to ſwim, Iſa.* 25. 11. with greateſt facility he ſhall do it: the motion in ſwimming is eaſie, and with a ſlight: ſtrong violent ſtrokes in the water, would rather ſink then ſupport.

Verſe 38. *Caſt out the wheat*] *Faſtidientes divinum verbum, & damnum & dedecus patiſ oportet.* Behold! they have rejected the word of the Lord, and what wiſdom is in them? *Jer.* 6.

Verſe 39. *They diſcovered a creek*] Then chiefly are we to look for tempeſts when we draw nigheſt to the ſhore, to the haven. Our laſt encounter at death is like to be the ſharpeſt. The Iſraelites never met with ſuch oppoſition, as when they were to take poſſeſſion of the land. Then all the Kings of Canaan combined againſt them.

Verſe 40. *Hoiſed up the main ſail*] Which before they had ſtrucken, by reaſon of the violence of the ſtorm. If God afflict, we muſt carry our ſail accordingly, *Ruth* 1. 20.

Verſe 41. *Where two ſeas met*] The men of *Malta* ſhew a certain place at this day which they call *laſcala di San Paulo*, Saint *Pauls* arrival.

Verſe 42. *To kill the priſoners*] An ill requital of *Pauls* kindneſs. But Souldiers make but a ſport of killing men. *Let the young men ariſe and play before us*, ſaid *Abner*.

Verſe 43. *Willing to ſave* Paul] By whom he had been hitherto ſaved: and in whom he ſaw that goodneſs that could not but attract all hearts not congealed into ſteel and

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Zonaras *in Annal.* Act & Mon. *fol.* 1087. *Ibid.* 1843. *Ibid.* 1465. Speed 1178.

Adamant. I read of a Monſter, who that night that his Prince pardoned and releaſed him, got out and ſlew him: This was *Michael Balbus*. Such another was bloody *Bonner*, active in bringing the Lord *Cromwel* (who had been his great Patron) to an untimely death. In like ſort dealt Biſhop *Watſon* by Mr. *Rough*, and Biſhop *Bourn* by Mr. *Bradford*, who had ſaved their lives with the hazard of their own. *William Parry* was for burglary condemned to dye, but ſaved by Q. *Elizabeths* pardon: this ungrateful man afterwards ſought to requite her, by vowing her death, *Anno Dom.* 1584. and was therefore worthily executed as a traitour: and indeed hanging was too good for him. The Senate of *Baſil* firſt tortured, and then burnt to aſhes: a Villain called *Paulus Sutor*, that murthered an old man, that had done him many father-like courteſies, *Anno Dom.* 1565. as judging, that to render evil for evil is brutiſh, but to render evil for good, is devilliſh. *Lycurgus* the *Lacedemonian* Law-giver would make no law againſt ſuch: *quod prodigioſa res eſſet beneficium non rependere*, becauſe it could not be imagined, that any would be ſo unworthy, as not to recompenſe one kindneſs with another. If this Centurion ſhould have done otherwiſe then he did in ſaving *Paul*, by whoſe prayers and for whoſe ſake he and his company had eſcaped, no time would have worn out his utter diſgrace and infamy.

Lonicer. *theat. hiſt.* 404.

Verſe 44.] *Hominum malitiam vincit Dei bonitas*, ſaith *Beza* here. Gods goodneſs overcometh mans badneſs.

Chap. XXVIII.

Verſe 1. *And when they were eſcaped*]

SOme of them eſcaped perhaps as narrowly as did Sir *Thomas Challoner*, who when he was young, ſerved under *Charls* the Fifth in the expedition of *Algeir*; where being ſhipwrackt, after he had ſwum till his ſtrength and his arms failed him, at the length catching hold of a Cable with his teeth, he eſcaped, not without the loſs of ſome of his teeth. He was afterwards knighted for his valour at *Muſſeborough* field, and died *Anno* 1566.

Camd. *Britan. fol.* 66.

Verſe 2. *And the barbarous people*] So the Grecians, (and afterwards the Romans) called all other nations, beſides themſelves. But now the Grecians having loſt their ancient liberty and glory, by means of the Turkiſh oppreſſion, are become no leſs barbarous, then thoſe rude nations, whom they before ſcorned. Which miſery with a thouſand more, they may juſtly impute to their own ambition and diſcord.

Turk. Hiſt. *f.* 260.

Verſe 3. *And faſtened on his hand*] Thus, many are the troubles of the righteous: but out of them all the Lord delivereth them. No Country hath more venenous creatures then *Egypt*, none more Antidotes: So godlineſs hath many troubles, and as many helps againſt trouble. The devils deſign here was to have deſtroyed *Paul*, but he was deceived. So he deſired to have *Peter*, *Luke* 22.31. *ſc.* to hell, but that was more then he could do.

Verſe 4. *Yet vengeance ſuffereth not, &c.*] *Nemo ſcelus gerit in pectore, qui non idem habet Nemeſin in tergo.* The fall of Black-friers ſlew well nigh an hundred, whereof two were Prieſts; and a third having taken water, together with many others that had eſcaped, purpoſing to go into *Flanders*, were drowned at *London*-bridge ſhortly after, the boat being over-turned.

Verſe 5. *And he ſhook off the beaſt*] So ſhould we do falſe and ſlanderous reports: or rather make a good uſe of them: as the skilful Apothecary of the fleſh of this poyſonful beaſt, makes an wholeſome Theriacle, or Treacle, as we call it.

England.

And felt no harm] No more did Q. *Elizabeth*, when *Squier*, the Traitour, ſent by *Walpool* the Jeſuit, had poyſoned the pummel of her ſaddle. The vigour of the poiſon (ſaid the Jeſuit) is ſuch, as neither continuance of times, nor ſubtilty of air could check or unvirtuate. And yet, albeit the ſeaſon were hot, and the veins open to receive any malign tainture, her body thereupon felt no diſtemperature, *nor her hand felt no more hurt* (ſaith the Chronicler) *then Paul did, when he ſhook off the Viper into the fire.*

Speed 1184.

Verſe

Verſe 6. *That he ſhould have ſwollen*] Or, have been inflamed, *viz.* with the Vipers venome. The Devils darts are called fiery for the dolour and diſtemper they work; in alluſion likely to the poyſoned darts that the *Scythians* of old and other nations now uſe in War, dipped in the blood and gall of Vipers; the venemous heat of which like a fire in their fleſh killed the wounded with torments; the likeſt hell of any other, ſaith one. Theſe fiery darts ſting the wicked, as the fiery Serpents did the *Iſraelites*. The Saints ſhake them off without hurt, though not always without ſmart. πίμπρασθαι. Eph 6.

Verſe 7. *Who received us, and lodged us three days courteouſly*] Gr *of a friendly mind.* As he is the beſt Chriſtian that is moſt humble, ſo is he the trueſt Gentleman that is moſt curteous. And as fair flowers in the ſpring draw paſſengers eyes; ſo doth courteſie in high degrees win mens affections. φιλοφρόνως.

Verſe 8. *Sick of a feaver*] Which hath its name both in Greek and Latine from the fire that is in it. The difference is not ſo great whether a man broyl in the bed, or at a ſtake by frying a faggot; fear it not. πυρετὸς. *Febris à ſervore.*

Verſe 9. *Came and were healed*] On both ſides (likely) and hence their forwardneſs and free-heartedneſs, *verſ.* 10.

Verſe 10. *Who alſo honoured us*] *Perraro grati reperiuntur*, ſaith one. A thankful man is worth his weight in gold, ſaith another. The Italian hath a proverb, *Seiapato il morbo, fraudato il Santo*: When the diſeaſe is departed, the Saint is defrauded, *viz.* of the honour that was vowed to be done to him. Not ſo here. Cicero *M.* Ward.

Verſe 11. *Whoſe ſign was* Caſtor *and* Pollux] Sea-men ſay that if theſe two ſtars ariſe not together, it is a ſign of an enſuing tempeſt. Diſſenſion is a fore-runner of deſtruction.

Verſe 12. *Syracuſe*] The *Metropolis* of *Sicily*, where lived and dyed that famous Mathematician, *Archimedes*: who by his art ſo long held out the City againſt *Marcellus* the Roman General, that beleaguered it. Plut.

Verſe 13. *Came to* Rhegium] Which hath its name of breaking; becauſe ſay ſome, there the Sea broke off *Sicily* from *Italy*, which was before but one continent. The like they report concerning *France* and *England*. Ἀπὸ ῥήγνυμι *rumpo.*

Verſe 14. *Seven days*] for mutual enjoyment of one another: there being no ſuch comfort upon earth, next to communion with God, as the communion of Saints. 2 *Joh.* 12. that *our Joy may be full*. This, Heathens knew, and therefore relegated Chriſtians and confined them to Iſles and mines, where they could not have acceſs one to another. Cyprian. *epiſt.*

Verſe 15. *They came to meet us*] So *Paul* entered *Rome* as a long looked for Triumpher.

Verſe 16. *Paul was ſuffered to dwell*] So *Bradford* priſoner in the Kings-bench, was in ſo good credit with his keeper, that he had licenſe to go all about the City without a keeper, &c. Yea to ride into *Oxford-ſhire* to a Merchants houſe of his acquaintance, &c. Act. & Mon. *fol.* 1457.

Verſe 17. *After three days*] Miniſters ſhould free themſelves as much and as ſoon as may be from ſiniſter ſuſpitions. For they muſt never think to do good on thoſe that have conceived an incurable prejudice againſt them.

Verſe 18. *Becauſe there was no cauſe*] See *chap.* 25. 25.

Verſe 19. *To accuſe my nation of*] But to defend Chriſts cauſe and mine own innocency, with as little reflex on the Jews as may be. It is an ill buſineſs to defame a whole Nation (ones own eſpecially) as *Scaliger* that proud Hypercritick, who gave this baſe and unmannerly character, *Gothi bellua, Scoti non minus, Angli perfidi, inflati, feri, contemptores, ſtolidi, amentes, inertes, inhoſpitales, immanes.* The Goths are beaſts, ſo are the Scots. As for the Engliſh, they are perfidious, proud, fierce, ſcornful, fools, mad men, ſluggards, inhoſpitable, cruel. Scal. *de re Poet. cap.* 16.

Verſe 20. *For the hope of Iſrael*] That is, for the reſurrection of the dead and that eternal life that Iſrael hopes and looks for. *Hallucinantur Philoſophi, qui ſapientem non metu ſolum ſed & ſpe vacare vellent. Spes in terrenis incerti nomen boni, ſpes in divinis nomen eſt certiſſimi. Heb.* 11. 1. Hope in God, ſaith every *David* to himſelf, *Pſal.* 43. *ult.*

I am bound with this chain] At *Rome*, ſuch priſoners as had liberty to go abroad, had a long chain; the one end whereof was faſtened to their right hand, and the other end was tyed to a ſouldiers left hand, who was to be his keeper. Thus was Saint *Paul* bound, likely.

Verſe 21. *We neither received letters*] Not becauſe the Prieſts and Elders were now grown

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grown better minded toward *Paul* then they wont to be (for malice is like the *Crocodile*, that groweth as long as it liveth; and, as we use to say of *Runnet*, *the older it is, the stronger*) but that they could not so well deal with him at such a distance: and besides, being so far off them, he could be no such eye-sore to them.

Verse 22. *Everywhere it is spoken against*] *Nomen in Christianis damnabatur, non crimen*, saith *Tertullian*. When *Attalus* the Martyr was put to death at *Lions*, a table was set up over his head with this inscription, *Hic est Attalus Christianus*, This is *Attalus* the Christian; that was all they had to charge him with. So when *Polycarp* was Martyred, all the crime objected against him, was, that he confessed himself to be a Christian. *Nero* made this cruel Edict, Whosoever confessed himself to be a Christian, let him be presently put to death without any more ado, as a convicted enemy of mankind.

Sine ulteriore sui defensione capite plectitor.

Verse 23. *There came into his lodging*] *Tertullian* telleth us that it was forbidden the Primitive Christians by a publike Statute, to have temples, or places of publike meetings. It is yet better with us; blessed be God. We have, as *Joseph* provided them in *Ægypt*, a granary or store-house in every City, and Village for most part.

Verse 24. *And some believed not*] The word, as *Moses*, slays the Ægyptian, saves the Israelite. It is to some the savour of life, to others of death, as *Obed-Edom* was blessed for the Ark, the Philistims cursed.

Ασύμφωνοι. Verse 25. *And when they agreed not*] They jarred. Its a Metaphor from Musical instruments that make no harmony.

Had spoken one word] A terrible stinging word, that would stick in their souls and flesh, as the invenomed arrows of the Almighty, throughout all eternity.

Verse 26. *Hearing, ye shall hear, &c.*] A heavy ear is a singular judgement. *Antagoras,* Erasm. *Chiliad.* *cum Thebaidos librum apud Bœotos, recitaret, nec quisquam recitanti applauderet, complicato volumine, Merito, inquit, Bœoti vocamini, quia boum habetis aures.* The Greeks have a proverb, *Asino quispiam narrabat fabulam, ac ille movebat aures.*

Seeing, ye shall see] Speculatively. *And not perceive*] *i. e.* Practically, as given over for their wilfulness to spiritual blindness.

Verse 27. *Is waxed gross*] Their heart is as fat as grease, but I delight in thy law, Psal 119.70. saith *David*. Naturalists tell us that fat-hearted men are dul-witted. Ταχὺ παχεῖα λεπτὸν ἐ πίκτει νόον. It is a heavy case when men have got a kind of hoof over their hearts, *callum obductum, corneas fibras*, brawny breasts, horny heart-strings.

Their eyes have they closed] *Gr.* They have winked; they shut the windows, lest ἐκάμμυσαν. Bern. *Annot. in loc.* the light should come in. *Ut liberius peccent, libenter ignorant*, saith *Bernard*. *Sponte quidem reluctantur veritati, non tamen fortuitò*, saith *Beza*.

Verse 28. *That the salvation of God*] *i. e.* The Gospel, that *grace of God that bringeth salvation*, Tit. 2. 11. and is the power of God to salvation to as many as believe, *Rom.* 1. 16. therefore called the *word of this life*, that is *able to save souls*: and hath heaven in it, *potentially*, as the kernel hath the Tree, or the seed the harvest.

Verse 29. *Had great reasoning, &c.*] It is not the Gospel, but the contempt of the Gospel that breedeth questions and quarrellings.

Verse 30. *And received all that came in unto him*] Being a genuine child of the Church, set forth by that παδοχεῖον (*Luke* 10. 34.) that *Inn*, that receives and succours all sinsick passengers. Christ himself (saith one) was therefore born in an Inn, to signifie that Col. 2. 5. in the Church there is lodging for all. Let our houses be little Churches and receptacles Gen. 28. for the righteous, as *Pauls* was; so that a stranger coming thither, may behold our holy *order*, and say as *Jacob* did of *Bethel*, *This is the house of God, this is the gate of heaven.*

Verse 31. *Preaching the kingdom, &c.*] M. *Bradford*, during the time of his imprisonment, preached twice a day continually, unless sickness hindred him: where also the Acts & Mon. Sacrament was often ministred. And through his means (the keeper so well did bear *fol.* 1157. with him) such resort of good people was daily at his lecture, and ministration of the Sacrament, that commonly his chamber was wel-nigh filled.

Deus dedit his quoque finem.

A

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A

COMMENTARY

OR

EXPOSITION

UPON

All the EPISTLES

AND THE

REVELATION of *John* the Divine.

VVherein the Text is explained, ſome Controverſies are diſcuſſed, divers Common places are handled, and many remarkable matters hinted, that had by former Interpreters been pretermitted.

Beſides, divers other Texts of Scripture, which occaſionally occur, are fully opened, and the whole ſo intermixed with pertinent Hiſtories, as will yield both pleaſure and profit to the judicious Reader.

With a Decad of Common-places upon theſe ten Heads,

Abſtinence.	*Anger.*
Admonition.	*Apoſtaſie.*
Alms.	*Arrogancie.*
Ambition.	*Arts.*
Angels.	*Atheiſm.*

By *John Trapp* M. A. Paſtour of *Weſton* upon *Avon* in *Glocesterſhire.*

Paulum quotieſcunque lego, non verba audire videor, ſed Tonitrua. Hierom:

LONDON,

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TO THE

REVEREND,

and his much honoured Father,

Mr. *IOHN LEY*,

Paſtour and Preacher of Gods Word at great *Budworth* in *Cheſhire*, and one of the venerable ASSEMBLY.

Reverend Sir,

NOW, by a ſweet providence, is that happineſs put into my hands, that I have long wiſhed and waited for, *viz.* a fit opportunity of telling the world, how highly I honour You, and how deeply I ſtand ingaged unto You. A moſt able and abſolute Divine (in another ſenſe then *Eraſmus* termed ſome in his time) I ever took You for, ſince I firſt came acquainted with You. And how little miſtaken I am therein, let Your many elaborate lucubrations ſay for me; thoſe accurate Annotations upon the *Pentateuch* eſpecially: of which precious piece, and the thrice-worthy Author, I am eſt-ſoons ready to ſay, as one did once of *Eraſmus* and his *Adagies*—— *quis noſſet Eraſmum,*

Chilias æternum ſi latuiſſet opus?

Abſolutæ eruditionis & pietatis viris. Sic ſcripſit Theologis Pariſienſib. Voluit autem, alienis ab omni eruditione & pietate, interprete Melanct. *Buch l.*

Or as another did of *Calvins* Inſtitutions,

Præter Apoſtolicas, poſt Chriſti tempora, chartas
Huic peperere libro ſecula nulla parem.

Sure I am, and not a little ſenſible, that he that here comes after You, ſhall but *actum agere*, he ſhall but *facem Soli* (*Soli, inquam, in Sion*) *accendere*, he ſhall but *in nobiliſsimo theatro ſeipſum traducere*. Well he may pick up *Præterita* with *Druſius*, or *ſpicilegium poſt meſſam* with *Capellus*; he ſhall hardly ever get ſo near You, as the Latine Orator did the Greek, *Demoſthenes Ciceroni præripuit, ne primus eſſet Orator; Cicero Demoſtheni, ne ſolus.* But whither (*ore I wiſt*) hath the juſt admiration of Your ſingular worth tranſported me? My deſign was not to praiſe You (for that were, as an Antient ſaid of *Athanaſius*, *to praiſe vertue it ſelf*) but to profeſs my deep indebtedneſs unto you, for your many fatherly favours and real courteſies done me ſince mine adoption, *Quibus effeciſti, ut viverem & morerer ingratus*, as he ſaid to *Auguſtus*,

Ἰωάννης ὁ Λεῖος. γένος. Ἀ ὀψὲ ἐν Σιὼν. *Dugardi mei ingenioſiſsimum inventum.* M. Ley was at that time the firſt Preſident of *Sion*-College. Ioſeph. Scalig. *epiſt. ad* Ellam Vinet. *Val. Max.* Cant. 6. 12.

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Sen. de benef. l. 2. c. 12.

Augustus, this being the only wrong that ever you did me, that I must live and die unthankful. These brief Notes passable (I say not praisable) only for their brevity, do humbly beg your perusal, and (*si tanti sint*) your Patronage; and surely may they but obtain your much-desired countenance and comprobation, I shall soon say with the Orator, κατὰ πίστιν ἴσχω τὴν νικητήριαν, *I fear not any mans censure.* Whatever else is wanting in them, a will, I am sure, is not wanting, of laying forth my small talent to the honor of my Master, and the good of my fellow-servants; those of mine own particular charge especially; to whom most of these things have been delivered, and of whom I can truly say, as Reverend M. *Stock* did of his people in *Breadstreet London*, That he had rather win one of them, then twenty others. Now that I may be fit and able to *fulfill the Ministery that I have received in the Lord*, so as *to save my self and them that hear me*, let your fatherly benediction, and instant intercession *to the Father of all the fatherhood in heaven and earth*, be never wanting to

Mr. Gatak. Abrahams decease.

Col. 3. 17. 1 Tim. 4. 16.

Eph. 3. 15. πατριὰ Parentela.

Your most affectionately obsequious son and servant,

Welford this 16. of *Nov.* 1647.

John Trapp.

Ad Libellum chartaceum, venerando Autori, ante manum huic Annotationum parti admotam, dono missum, *Affatio.* Quæ vice *Prefationis*, de Autore Operéque, esse possit.

Dominum, Libelle, gratulor tibi novum.
Mihi negatam tu sortem felix habes;
Viro futurus eximio jugis comes,
Qui floribus, quos fundit, seu Britannia,
Seu Latium, seu Palestina, simul Graciâ,
Te fragrantissimis ornabit, instruet:
Ut olim Acheloi cornu implerunt Najades.
Qui proprii venustos fœtus ingeni,
Quibus venustiores nullum parturit,
Magisve densos, credet servandos tibi.
Qui quicquid audit est divino pectore,
Linguâ facundâ, moribus suavissimis.
Contrà quàm Sacra jam profitentes plurimi,
Docere recta callidi, non vivere.
Quam vellem scitus esse nunc Libellulus!
Forem ut tuæ felicitatis particeps,
Ejus beandus, gestandus, manu, sinu.
Tene fidelis quicquid mandarit tibi.
Furacibus cave sedulus ab unguibus.
Tibe nè maculas aut fœdas labes contrahe:
Subire vultus ut queas libens meos.
Abi jam, & Dominum à me saluta milliès.

THOMAS DUGARD,
Art. Mag. Rector Barfordiæ.

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A COMMENTARY OR EXPOSITION Upon the Epistle of St. *Paul* to the Romanes.

CHAP. I.

Verse 1. *Paul*]

A Little man, it should seem by his name (such as was *James* the less, *Mar.* 15.40. but as the Church of *Philadelphia* (discommended for nothing) though she had but a *little strength*, yet had *a great door set open*: And as *Bethlehem* was *the least*, and yet *not the least* among the Princes of *Judah*: So was this Apostle the last 1 *Cor.* 15.8. (and perhaps the least in stature) as one born out of due time. But God (who loves to be *Maximus in minimis*) had designed him to great services, and gifted him accordingly: so that he was no whit behinde the very chiefest of the Apostles, 2 *Cor.* 12.5. And for pains taking, he laboured more abundantly then they all, 1 *Cor.* 15.10. Hence *Chrysostome* calleth him *insatiabilem Dei cultorem*, an insatiable servant of Christ. And himself seems as insatiable an Encomiast of this Apostle (the Apostle he commonly nameth him *by an excellency*) for he hath written eight *Homilies* in his commendation. And if any think he hath said too much, it is because either they have not read him, or cannot judge of his worth, *Qui tricubitalia cœlos transcendit* (as the same Father saith) little though he were, yet he gat above the heavens. *gigantibus. Aut illum non audierunt, aut judicare non possint, ut olim de Crasso & Antonio dixit* Cicero.

See the Note on Act. 13.9. Rev. 3.9 Mat. 2.6. with Mic. 5.2. 1 Cor. 15.8.

Grandior solet esse Deus in parvulis quam in magnis. In formicis maior anima quam in elephantis, in nanis quam in de Orat.

A servant of Jesus Christ] This is an higher title then *Monarch of the world*, as *Numa*, second King of *Rome* could say. *Constantinus*, *Valentinianus* and *Theodosius*, three Emperors, called themselves *Vasallos Christi*, the vassals of Christ, as *Socrates* reporteth.

τῷ Θεῷ χαίρειν βασιλεύειν ἐρώμενον. *Plut.*

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Verse 2. *Promised*] Fore-shewed and foreshadowed in the Types of the Ceremonial Law (which was their *Gospel*, it was *Christ in figure*) and in the writings of the Prophets: only by degrees and *peace-meal*, God spake of old to our Fathers, by his servants the Prophets, *Heb.* 1. 1. (See my *True Treasure* pag. 5. 6. *&c.*) All was in Riddles to what it is now: and that saying took place, *Et latet, & lucet*. It is *close*, and yet *clear*.

πολυμερῶς.

Verse 3. *Concerning his Son*] Here's a lofty and lively description of Christs sacred person. The whole Epistle being the Confession of our Churches, as *Melanthon* calleth it, who therefore went over it ten several times in his Ordinary Lectures: The Epistle being such, as never can any man possibly think, speak or write sufficiently of its worth and excellency. Mr. *Perkins* adviseth, in reading the Scripture, first to begin with the Gospel of *John*, and this Epistle to the *Romans*; as being the keys of the New Testament. And, for this Epistle to the *Romans*, Cardinal *Pool* adviseth, to begin at the twelfth chapter, and read to the end; and practise the precepts of Repentance and Mortification; and then set upon the former part of the Epistle, where *Justification* and *Predestination* are handled.

Scultet. Annal.

τῆ σαρκί

According to the flesh] *i.e.* Either his *body* or his *humane nature*, called a *swift cloud*, (as some will have it) *Isa.* 19. 1. *Behold the Lord rideth upon a swift cloud, and shall come into Egypt*. And, *the habitable part of Gods earth*, Prov. 8. 31. For the Word dwelt amongst us, *Joh.* 1. 14. And here was *habitatio Dei cum carne*, God dwelling with flesh, which the Magicians held impossible, *Dan.* 2. 11. It was much for God to *pour out his Spirit upon all flesh*, the best thing upon the basest, *Joel* 2. 28. But it was more, for the *fulness of the Godhead bodily to inhabite it*, Col. 2. 9. See the note on 1 *Cor.* 1. 2. St. *Paul* seems to have learned of the holy Angels, thus to salute. *Luke* 2. 14. See the Note there.

ἀορίστως.

Verse 4. *Declared to be*, &c.] *Gr.* Defined; for definitions explain obscurities.

With power] For, *Superas evadere ad auras, Hic labor, hoc opus est* —— a work befitting a God. See *Ephes.* 1. 20. with the Note there.

The Spirit of holiness] The divine essence of Christ, 2 *Cor.* 13. 4. which sanctifieth the humane nature assumed by him.

Verse 5. *For obedience to the faith*] That is, to the Gospel (that doctrine of faith) or to Christ, who is oft put for faith (whereof he is the proper object) in this Epistle.

Psal. 2. 12. Matth. 17. 5.

Kiss the Son, &c. *Hear him*.

Verse 6. *Ye are the called*] With an high and heavenly calling, *Heb.* 3. 1. See the Note there.

Verse 7. *Called to be Saints*] Those then that are called, are Saints, whilest alive, and not only those that are canonized by the Pope after they are dead, *in numerum Deorum ab Ecclesia Romana relati*, as *Bembus* profanely speaketh of their Saint *Francis*, a sorry man, of whom (as once of *Becket* 48. years after his death) it may well be disputed, Whether he were damned or saved. Pope *Callistus* 3. fainted some such in his time, as of whom Cardinal *Bessarion*, knowing them for naught, said, These new Saints make me doubt much of the old.

Bemb. *in hist. Venet.* Dan. Hist. of Engl. fol. 99. *Jac Revius. hist. Pontif.*

Grace be to you, and peace] See the Note on 1 *Cor.* 1. 2.

Verse 8. *Your faith is spoken of*] See *chap.* 16. and *Juvenal*, *Tacitus*, and other profane writers, who bitterly exagitate the doctrines and practices of those *Roman* Christians. Now that must needs be good, that such men speak evil of: and as *Hierom* writeth to *Austin*, *Quod signum majoris gloriæ est, Omnes hæretici me detestantur*: the Heretickes hate me: and thats no small grace to me.

Verse 9. *Whom I serve in my spirit*] That is, with all the faculties of my soul concentred and co-united.

Verse 10. *I might have a prosperous Journey*] This he prayed, and this he had by such a way as he little dreamt of. Little thought *Paul*, that when he was bound at *Jerusalem*, and posted from one prison to another, that God was now sending him to *Rome*: yet he sent him, and very safe, with a great Convoy. God goes oft another way to work for our good, then we could imagine.

Verse 11. *That I may impart*] There is no envy in spiritual things, because they may be divided *in solidum*; one may have as much as another, and all alike. *Scientiarum* (So

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(*sic & gratiarum*) *ea vis est natura, ut quò plus doceas, & alteri de tuo largiare, eò ditior ac doctior fias*, saith *Bodine*. Such is the nature and property of sciences and graces, that the more you communicate them, the more you encrease them. Theat. natur.

Verse 12. *That I may be comforted*] Or, *exhorted*, *Ad communem exhortationem percipiendam*, saith *Beza* out of *Bucer*, and others. The meanest of Christs members may contribute somewhat to the edifying even of an Apostle, 2 *Joh.* 12. That Favourite of Christ would be furthered and quickned by the graces of a woman. Now when such Grandees in grace have benefit by communion of Saints, How much more may they whose measures are less? The very Angels know not so much, but they would know more, *Eph.* 3. 10. 1 *Pet.* 1. 12.

Verse 13. *But was let hitherto*] Either by Satan, 1 *Thess.* 2. 18. or by the holy Spirit, otherwise disposing of him, as *Act.* 19. 6, 7. or by some intervenient, but important occasion: as Chap. 15. 20, 21.

Verse 14. *I am debter*] Because entrusted with talents for that purpose, 1 *Cor.* 9. 16. See the Note there. It might more truly be said of *Paul*, then it was of *Cato*, that he did ——*toti natum se credere mundo*, believe himself born for a common good: or then it was said to *Bucer* by his Physicians, *Non sibi se, sed multorum utilitati esse natum*, that he was born for the benefit of many. Lucan. Melch. Adam.

Verse 15. *So as much*] *Quicquid in me situm est, promptum est.* A notable expression.

Verse 16. *For I am not ashamed*] As men are apt to be; whence that fatherly charge, 2 *Tim.* 1. 8. "Do ye think (said *John Frith*, Martyr, to the Archbishops men "that would have let him go) that I am afraid to declare mine opinion unto the Bi- "shops of *England* in a manifest truth? If you should both leave me here, and go tell the "Bishops that you had lost *Frith*, I would surely follow as fast after, as I might, and "bring them news that I had found and brought *Frith* again. Act. & Mon. fol. 1927.

For it is the power, &c.] Eternal life is potentially in the Word preached, as the harvest is potentially in the seed.

Verse 17. *The just shall live by faith*] *Hab.* 2. 4. that is, they shall enjoy themselves by their faith, in greatest disasters, or dangers, when others are at their wits ends, that's the Prophets sense; and the Apostle not unfitly applyeth it to prove justification by faith alone: for if a man live by faith, he is just by faith.

Verse 18. *Who hold the truth*] Hold the light of their consciences (which is as a Prophet from God) prisoner. The natural man, that he may sin the more securely, imprisons the truth, which he acknowledgeth, and layes hold on all the principles in his head, that might any way disturb his course in sin, locking them up in restraint. Hence it appears that no man is righteous in himself, or by his own righteousness, which was the τὸ καυχώμενον. Those of the Philosophers that knew most, as *Socrates*, *Aristotle*, *Plato*, &c. are belyed, if they were not vitious in their practise, *& de virtute locuti, Clunem agitant.* ——*Plato* had the knowledge of one God; but durst not say so publikely. It is neither easie (saith he) to finde out the Creator of all, nor safe to communicate the knowledge of him to the Vulgar. So *Seneca* wrote a Book (now lost) against superstitions: but saith *Austin*, *Libertas affuit scribenti, non viventi: colebat quod reprehendebat, agebat quod arguebat, quod culpabat, adorabat*: He lived not after his own writings, but worshipped what he reproved; he did what he decryed; he bowed before that he blamed; saying (as *Domitius Calderinus* when he went to Mass,) *Eamus ad communem errorem*, Let us go for company to that, which we cannot but condemn for a common error. Iuvenal. Aug. de civ. Dei, lib. 6. cap. 10. Buchol.

Verse 19. *Because that which may*] Heathens might know God the Creator, *per species creaturarum* (as they speak) either in way of negation, or causality, or eminence: not so God the Redeemer.

Verse 20. *Are clearly seen*] As in a mirror, or as on a Theatre. *Ut solem in aquis, sic Deum in operibus contemplamur.* God (saith One) is best seen in his works, as the Sun in the West. *Pervidentur. Saculum est speculum, quo Deum intuemur.*

Verse 21. *Neither were thankful*] How then shall we answer to God our hateful unthankfulness, which is (saith one) "A monster in nature, a solecism in manners, a "paradox in divinity, a parching winde to damm up the fountain of divine favours. Wo be to our *Solifugæ* that abuse Gospel-light: These put not light *under a bushel* (as the

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the poor Paynims did) but under a dunghil; *Gravis est lux conscientiæ*, saith *Seneca*: but *gravior est lux Evangelii*; say we. An heavie account will they give that abuse the light of nature: but much heavier they, that *receive the grace of God in vain.*

Διαλογισμοῖς. *But became vain in their imaginations*] Gr. *In their reasonings, disputations, discourses upon serious deliberation.* They stood not to their own principles (as, That there is one God only, That this God is to be worshipped, *&c.*) but were Atheists by night that worshipped the Sun, and Atheists by day that worshipped the Moon, as *Cyril* saith wittily.

Verse 22. *Professing themselves to be wise*] *Aristotle*, Natures chief Secretary, writeth many things most absurdly concerning God: As, that he is a living creature, That he worketh not freely, but by a kinde of servile necessity; and that therefore he deserveth no praise or thanks from men for his many benefits, sith he doth but what he must needs do. These are *Aristotles* absurd assertions. And yet at *Stuckard* in *Germany*, was found a Doctor of Divinity that preached to the people, That the Church might be sufficiently well taught and governed by *Aristotles* Ethicks, though we had no Bible: And the *Collen* Divines set forth a book, concerning *Aristotles* salvation, and called him Christs fore-runner in Naturals, as *John Baptist* had been in supernaturals. But what saith Saint *Paul*, 1 Cor. 2. 14. *The natural man receiveth not*, &c. Gr. *The soulie-man*, that doth *excolere animam*; such as *Aristotle*, *Tully*, *&c.* who the wiser they were, the vainer they were, and the further from God and his Kingdom: their learning hung in their light, and served but to light them into utter darkness.

Metaphys. l. 12. *Ib. lib.* 1. Bodin. *Theat. Nat. p.* 29. Ψυχικὸς. *Quanto doctiores tanto nequiores, ut Syri venales apud Ciceronem.*

Verse 23. *Made like to corruptible man*] God made man in his own image: And man (to be even with him, as it were) will needs make God after his image.

And fourfooted beasts] God therefore justly gave them up to *Sodomy*, which did abase them below the beasts: that there might be an analogy between the sin and the punishment. This is called a *meet recompense*, ver. 27. They dishonoured God, they dishonoured therefore themselves. They would not know nor honour him, they shall not therefore know, nor spare one another, *&c.* so severely will God punish the contempt of, and rebellion against the light.

Athenæus brings *Plato* bewailing his fond love to a filthy Harlot.

And creeping things] In *Lapland* the people worship that all day for a god, whatsoever they see first in the morning, be it a bird or worm.

Abbots his Geog. Arist. *Eth. l.* 7. *c.* 3. 4. Verse 24. *Gave them up to uncleanness*] *Aristotle* confesseth the disability of moral knowledge to rectifie the intemperance of nature; and made it good in his practice: for he used a common strumpet to satisfie his lust. *Socrates* is said to have had his Catamite, *Inter Socraticos*, &c.

Iuvenal.

Verse 25. *Who changed*] They tare out their natural principles and turned Atheists, as *Diagoras*, who yet was an Atheist more with his tongue then with his heart; for having cryed down a Deity in a famous Oration, he yet suffered himself to be deified by the people for his Eloquence, *Quâ ornari ab eo Diabolus quærebat*, as *Austin* writeth to a learned, but lewd person of his times. See my Common-place of *Atheism*. *Epicurus verbis reliquit Deos re sustulit*, saith *Cicero*.

De Nat. Deor.

Verse 26. *Into that which is against nature*] So against nature, that children (natures end) and posterity is utterly lost by it; *Paul* seems to point here at *Messalina* (that shame of her sex) the wife of *Claudius* the Emperor.

Blunts Voyage. Verse 27. *Leaving the natural*] As at this day in the *Levant*, Sodomy is held no sin. The Turkish Basha's have many Wives, but more Catamites, which are their serious lovers.

ἐξεκαύθησαν. *Burned in their lust*] Gr. *Were scalded.* Some men put off all manhood, become dogs, worse then dogs. Hence *Deut.* 23. 18. *The price of a dog*, that is of a buggerer, as *Junius* and *Deodatus* expound it.

Verse 28. *To a reprobate minde*] Or, *an injudicious minde*: Or, a minde rejected, disallowed, abhorred of God: Or a minde that none hath cause to glory in, but rather to be much ashamed of.

Verse 29. *With all unrighteousness*] The mother of all the ensuing misrule.

πονηρία. *Wickedness*] the Syrian saith, *Bitterness.* See *Jer.* 2. 19. The word may be rendred *troublesomness*, as the Devil is called ὁ πονηρὸς, the *troublesome one*, the molester of Gods people: restless in himself, and disquieting others.

Envie, murther] These such Agnominations are found in this black bedrol. The Apostle

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Apostle seems delighted with them, as was likewise the Prophet *Isaiah*. Of which noble two, I may well say, as one doth of *Demosthenes* and *Cicero*, *Demosthenes Ciceroni præripuit ne esset primus Orator, Cicero Demosthenis, ne solus.*

πορνεία. πονηρία. φθόνος. φόνου. ἀσυνέτους. ἀσυνθέτους. κακοήθειαι. κακοηθείας.

Malignity] Or, *Moroseness, crossness, ill conditions*; or an *evil disposition*, that taketh every thing the worst way; when as a better disposition would make a better exposition: and take things by the right handle.

Whisperers] These are worse then *backbiters*, because they work under-ground, like as the winde that creeps in the chinks and crevises in a Wall, or the cracks in a Window, prove commonly more dangerous then a storm that meets a man in the face, upon the champion.

A vento per colato, & ab inimico reconciliato libera nos. D. Cas. Comment. de bel. Alex.

Verse 30. *Haters of God*] And so *God-murtherers*, 1 Joh. 3.15. See the Note there.

Verse 31. *Implacable*] That will not hear of a truce, much less of a peace. *Nihil se libentius facere dictitabat Cæsar, quam supplicibus ignoscere.* And surely, as any one is more manly, he is more merciful, as *David*, 2 *Sam.* 1.12. And on the contrary, the basest natures are most vindictive; neither will they ever be heartily reconciled. Their reconciliations are *vulpinæ amicitiæ*. fox-like friendships.

Verse 32. *Have pleasure*] Or they patronize, applaud and approve: This is set last, as worst of all: it comprehends all kinds of consent. To hold the bag is as bad as to fill it. The Law of God requires not onely our *observation* but our *preservation*, to cause others to keep it, as well as our selves: and to rebuke, at least by a cast of our countenance (as God doth, *Psal.* 80.16.) those that violate it. There is little difference, *faveas ne sceleri, an illud facias*, whether thou commit sin, or consent to it.

συνηρέσει. *Theoph.*

Chap. II.

Verse 1. *Therefore thou art inexcusable.*]

THough thou have no pleasure in them that do evil, as Chap. 1.32. but dost superciliously censure them, being thy self otherwise as bad. *Cato* is said to have exercised usury, to have prostituted his wife, to have slain himself. God oft sets a *Noverint universi* upon the worlds wizards, for the foulest fools.

Verse 2. *Which commit such*] As *Cato*, ver. 1. whom yet *Velleius* affirmeth to have been, *hominem virtuti simillimum*. But God judgeth not as man.

Verse 3. *Thinkest thou*] This is preaching to the conscience, to the quick. Our exhortations should be as forked arrows to stick in mens hearts; and not wound onely, as other arrows. A poor Hermit came to our *Rich.* 1. *Anno* 1195. and preaching to him the words of eternal life, bad him be mindful of the subversion of *Sodom*, and to abstain from things unlawful: otherwise, said he, the deserved vengeance of God will come upon thee. The Hermit being gone, the King neglected his words. But afterwards, falling sick, he more seriously bethought himself, and waxing sound in soul as well as in body, he grew more devout, and charitable to the poor, *&c.*

Hoveden. Speed 428.

Verse 4. *The goodness of God*] Gr. *His native goodness*, ready to be imployed to the behoof and benefit of the creature, *Tit.* 3.4. Now as the beam of the Sun shining on fire, doth discourage the burning of that; so the shining of Gods mercies on us should dishearten and extinguish lust in us. This is so equal, and needful a duty, that *Peter* picks this flower out of *Pauls* garden, as one of the choysest, and urgeth it upon those to whom he writes, 2 *Pet.* 3.15.

τὸ χρηστὸν.

Verse 5. *Treasurest up unto thy self*] *Sicut mittentes pecuniam in gazophylacium, quod, ubi jam impletur, confringitur*, saith *Stella* upon *Luke*. In treasuring, there is, 1. Laying in. 2. Lying hid. 3. Bringing out again, as there is occasion. Wicked persons, whiles by following their lusts, they think they do somewhat to their happiness, shall in the end finde, *Prothesauro carbones*, those burning coals, *Psal.* 140.10.

Verse 6. *Who shall render*] The Papists hence infer merit of works. But it is well observed, that the Church in the Canticles is no where described by the beauty of her hands, or fingers. Christ concealeth the mention of her hands, that is, of her works: 1. Because he had rather his Church should abound in good works in silence, then boast of

Cotton on Canticles.

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Augustin. of them; especially when they are wanting) as *Rome* doth. 2. Because its he above that worketh all our works for us, *Isai.*26.12. *Hos.*14.4. *Joh.*15.5. *Certum est nos facere quod facimus; sed ille facit, ut faciamus.* We do what we do; but it is He that causeth us so to do.

See the Note on *Mat.*16.27.

Verse 7. *Who by patient continuance*] Or, By suffering persecution for righteousnes sake. *Gordius* the Martyr said, It is to my loss, if you bate me any thing in my sufferings. *Majora certamina, majora sequuntur præmia,* ὅσω πλείων κόπος, πολὺ χαρὰ ὁς, saith *Ignatius*, Much pains hath much gains.

Tertul epist. ad Polycarp.

ἐξ ἐριθείας. Verse 8. *But unto them that are contentious*] That wrangle and thwartle against clearest truths, searching the Devils skull for carnal arguments, as those *Athenians*, *Act.* 17. being refractory as *Pharaoh*, who would not sit down under the miracle, but sent for the Magicians. And though the Word doth eat up all they can say, as *Moses* his rod did, yet harden they their hearts as *Pharaoh*, and resolve to curse, as *Balaam*, whatever come of it. These are those contentious ones.

Salvian. Verse 9. *Of the Jew first*] *Qui ideò deteriores sunt, quia meliores esse debuerunt.* Who are therefore worse, because they should be better.

Verse 10. *Peace*] Safety here, and salvation hereafter.

To every man that worketh good] Yet not for his works sake, because no proportion between the work and the wages; no more then between a crown and a mushel. That wretched Monk therefore dyed blasphemously, who said, *Redde mihi æternam vitam, quam debes*, Pay me eternal life, that thou owest me. And how dare *Bellarmine* say, that Good Works are *mercatura regni cœlestis*, the price we pay for Heaven? Or that other Papist, *God forbid, that we should enjoy Heaven as of meer alms to us: no, we have it by conquest.* Strange impudence!

Verse 11. *For*] See the Note on *Act.* 10.34.

Verse 12. *Perish without law*] Or, *Though they had no written law*, as that of *Moses*.

Aug. Verse 13. *But the doers of the law*] The Scriptures are *verba vivenda non legenda*, as *Egidius* Abbot of *Norimberg* said of the 119. Psalm. *Boni Catholici sunt qui & fidem integram sequuntur, & bonos mores.* Lessons of musick must be practised, and a copy not read only, but acted. Divinity must be done as well as known.

Vell. *lib.* 2. Verse 14. *Do by nature*, &c.] *Velleius* saith that *Cato* was *Homo virtutis similimus, cui id solum visum est rationem habere, quod haberet justitiam, omnibus humanis*

Plin. l. 7. c. 31. *vitiis immunis*, &c. *Aristides*, *Phocion* and *Socrates* were famous for their integrity.

Are a law to themselves] The *Thracians* gloried that they were αὐτόνομοι, living laws, walking statutes.

μεταξύ. Verse 15. *Their thoughts mean while*] Or, *Betwixt whiles*: Or in every *interim* of this life. Other faculties may rest; an obscene dream by night shall not scape conscience record; it is *index, judex, vindex*. Gods spy, and mans over-seer; and it is better to have it sore, then seared.

Verse 16. *According to my Gospel*] Which promiseth Heaven to Believers. This is comfort to those that are faithful in weakness, though but weak in faith. The sentence of the last day shall be but a more manifest declaration of that judgment that the Lord in this life, most an end, hath passed upon men. Heathens shall be judged by the law of Nature: Profligate Professors by the law written, and the Word preached: Believers by the Gospel, which saith, *If there be a willing mind, God accepteth*, &c.

Verse 17. *Restest in the law*] So spending thy time in a still dream, but thou shalt have sick waking, then when God shall send out summons for such sleepers. Men dream

Judg 7. their *Midianitish* dreams, and then tell them for Law or Gospel to their Neighbours.

Verse 18. *Being instructed out of the law*] Or. *Being well catechized* and principled, thou art able to discern of doctrines, and choose the best. *Luther* somewhere professeth

κατηχ. himself to be *discipulum catechismi*, a Scholar to the Catechism; and those that are not well seen in the principles can make no good progress in religion.

Verse 19. *Of the blind*] The *Chinois* say, That all other Nations see but with one eye,

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eye, they with two. The Pharisees were called *Pekachin aperti*, open-eyed: because they only saw. One of them was called *Or hagnolam*, *The light of the world*. *Are we also blind?* say they to our Saviour. *q. d.* No; we scorn it: and yet how oft hear we in that one chapter *Thou blind Pharisee, ye fools and blind? &c.*

In scripture wise men only are termed seers, *Pekachim* Exod 23. 8. Mat. 23. μέγιστοι.

Verse 20. *Which hast the form of knowledge*] A platform of wholsome words, a systeme, a method artificially moulded, such as Tutors and Professours of Arts and Sciences have, and do read over again and again to their Auditors.

Verse 21. *Teachest thou not thy self?*] He that knows well and does worse, is but as a whiffler which carrieth a torch in his hand to shew others his own deformities. I have read of a woman, who living in professed doubt of the Godhead, after better illumination and repentance, did often protest, That the vitious life of a great scholar in that town did conjure up those damnable doubts in her soul. *Neronis illud (quantus artifex pereo?) quadrabis in te peritum & periturum.* That's the best Sermon that's dig'd out of a mans own breast. *Origens* teaching and living were said to be both one; *Eusebius* said that he preached not by his words only, but by his practise: and that thereby he had almost perswaded *Alexander Severus* the Emperour to be a Christian: his mother *Mamaea*, he fully perswaded. But *Ferdinand* 1. Emperour complained of some Divines, that they were *in sua ipsorum vitia facundi satis*, bitter against those vices in others which they too much favoured in themselves.

M. Wards Disp. of Pra & Non verbis solum sed exemplis Gramatici de Ulisse erroribus differentes suos non vident. Bern.

Verse 22. *Thou that sayest*] Hypocrites can talk of religion, as if their tongues did run upon pattens, they are fair professors, but foul sinners: as was that carnal Cardinal *Cremensis* that Popes Legat sent hither, *An.* 1114. to interdict Priests marriages: and being taken in the Act with a common strumpet, he excused it, by saying he was no priest himself, but a co rector of them.

Dost thou commit sacriledge?] The Chronicler noteth of Q. *Mary*, that she restored again all Ecclesiastical livings assumed to the Crown, saying, that she set more by the salvation of her own soul, than she did by ten Kingdoms. Shall not she that abhorred not Idols, rise up and condemn those that do, and yet commit sacriledge?

Speaks Chron.

Verse 23. *Thorow breaking*] By shooting short, or beyond, or wide of the Mark, by omission, commission, or failing in the manner.

Verse 24. *For the Name of God, &c.*] Hereticks and hypocrites do still with *Judas* deliver up the Lord Christ to the scoffs and buffetings of his enemies. *Augustine* complains of the antient hereticks, that in them many evil-minded men found matter of blaspheming the name of Christ, because they also pretended to the Christian religion. *Epiphanius* addeth, That for the looseness of such mens lives, and the baseness of their tenets, many of the Heathens shunned the company of Christians, and would not be drawn to hear their Sermons. *Origen* before them both cries out, *Nunc malè audiunt, castigantque vulgò Christiani, quòd aliter quam sapientibus convenit, vivant, & vitia sub obtentu nominis colant, &c.* There is an ill report goes of Christians for their unchristian conversation, *&c.* *Ammianus Marcellinus*, a Heathen Historian, deeply taxeth the pride, luxury, corruptions, covetousness of the Bishops in his time, and the deadly hatreds of common Christians. *Nulla infestè hominibus bestia, sunt ut sibi feroles plerique Christiani*, saith he. A sad thing that a Heathen should see and detest such hellish miscariages among Christians. *Bellarmine* telleth us of certain hereticks anciently called *Christianecatagôri*, that is, *Accusers of Christians*: because, for their sakes, Christians were accused as worshippers of Idols. Papists give the same offence to Jews, who call scandal *Chillul Hashem*, a profaning of Gods name, which they hold the greatest of sins.

Aug. de civ. Dei, l. 1. c. 52.

De epist. dei præam.

Am. Marc l. 22. cap. 2.

De Eccles. triumph. Lib. 2. cap. 11.

Verse 25. *If thou keep the law*] Which thou art thereby bound to do, either by thy self, or by thy Surety Christ Jesus.

Thy circumcision is made uncircumcision] Thou art no whit priviledged by it. Unregenerate Israel is to God as *Ethiopia*, *Amos* 9. 7.

Verse 26. *If the uncircumcision*] Which it can never do. But admit it could, *&c.*

Verse 27. *Judge thee*] Mens guilt is encreased by their obligations, as was *Solomons* in departing from God, who had appeared unto him twice, 1 *King.* 11. 9.

Verse 28. *Neither is that circumcision*] See *Colos.* 2. 11. with the Note there. Inward circumcision is (as *Origen* describeth it) *Purgatio animæ & abjectio vitiorum*, or (as Saint *Paul* in the place above named) the putting off old *Adam* with his actions, by the circumcision of Christ, by his merit and Spirit.

Verse

Ver. 29. *Which is one inwardly*] An *Israelite* indeed, *Joh.* 1. that hath put away the foreskin of his heart, *Ier.* 4. 4. *That worshippeth God in spirit, reioyceth in Christ Iesus, and hath no confidence in the flesh*, Phil. 3. 3.

Whose praise is not] He seeks not the applause of men, but Gods approbation; and holds the *Euge* of conscience far better the worlds *Hic est*. The holy Virgin was so far from affecting the vain praises of men, that she was troubled when truly praised of an Angel.

Chap. III.

Verse 1. *What advantage*]

GR. What odds, singular thing, prerogative? See my *True Treasure*, Chap. 7. Sect. 2.

τὸ περισσὸν.

Verse 2. *Chiefly, because that*, &c.] This was their prime priviledge, that they were Gods library-keepers, that this heavenly treasure was concredited unto them. Other Nations are said to have been without God, because without those lively oracles, 2 *Chron.* 15. 3. *Ephes.* 2. 12. Prize we this priviledge, and improve it. You must never expect another edition of the *faith once received*, Jude 3. once for all.

Verse 3. *The faith of God*] That is, his faithful promises, opposed to mans perfidy. *Fides quia fit, quod dictum est.* God is faithful, saith the Apostle oft.

Verse 4. *Every man a lyar*] *viz.* By nature. But *Isa.* 63. 8. Gods people are children that will not lye, they will dye rather. *Non ideo negare volo, ne peream, sed ideo mentiri volo ne peccem*, saith she upon the rack, of whom St. *Hierom* writeth. The officers of *Meriadol* answered the Bishop that moved them to abjure. That they marvelled much that he would perswade them to lye to God and the world. And albeit that all men by nature are lyars, yet they had learned by the Word of God, that they ought diligently to take heed of lying in any matter, be it never so small, *&c.*

Acts & Mon. fol. 866.

Every a man a lyar] So he is either by imposture, and so in purpose, or by impotency, and so in the event, deceiving those that relye upon him. *Psal.* 62. 9.

That thou maist be Justified in thy sayings] *David* speaketh of the truth of *Nathans* reprehension; *Paul* applies it to the truth of God in his promises also. Let us give him a testimonial, *Joh.* 3. 33. Such as is that *Deut.* 32. 4. *A God of truth, and without iniquity, just and right is he.*

And mightest overcome] Mayst be pure, saith *David*. *Zacah* in the Syriack is used for overcoming. *Vincit veritas, & dare non dignis res magè digna Deo est.*

Psal. 51.

Verse 5. *Is God unrighteous*] Such heart-boilings there were in the rejected Jews. And *Iob* said little less, till God over-hearing him, steps, as it were, from behind the hangings, and takes him up for it, *Job.* 38. 2. Who is this, saith he, that talketh thus? How now?

Verse 6. *I speak as a man*] *q. d.* Is there not such language heard in some mens hearts?

For then how shall God Judge the world] How shall every transgression and disobedience receive a just recompence of reward? *Heb.* 2. 2. Gods will is the absolute rule of right, *nec tantum recta, sed regula.*

Bonav. *in li. 1. sent.*

Verse 7. *For if the truth of God*] Here the former objection is repeated, explicated, and more fully answered, that every mouth might be stopped. *Ferunt ranas lampade supra lacum, in quo tumultuantur, appensa, illius fulgore repercussas conticescere.* So gain-sayers are silenced, when the truth is throughly cleared.

Lemelius.

Verse 8. *As we be slanderously reported*] So are the reformed Churches by the blackmouthed Papists. See the abatement of Popish brags by *Alex. Cook*, the Preface: *Eudæmon Joannes* against *Casaubon, & Calvine Turcismum*, &c.

Whose damnation is just] In the year of grace 1532. a Monk of *Berline* in *Germany*, who in the pulpit charged St. *Paul* with a lye, was suddenly smitten with an apoplexy, whiles the word was yet in his mouth, and fell down dead in the place on S. *Stevens* day, as they call it.

Sculset Annal.

Verse

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Verse 9. *That they are all under sin*] Whole evil is in man, and whole man in evil. *Homo est inversus decalogus.* Man, by nature is no better then a filthy dunghill of all abominable vices. His heart the devils storehouse, throne, nest. His eyes great thorowfares of lust, pride, vanity, *&c.* His life a long chain of sinful actions, a web of wickedness spun out and made up by the hands of the devil and the flesh, an evil spinner, and a worse Weaver. M. *Whately his new birth.*

Verse 10. *As it is written*] What the Prophets had said of some particular people or person, is here applied to the whole race of mankind, because by nature there is never a better of us, Κακοὶ μὲν θρῆτες, κακοὶ δ' Ἑλληνες. *Eras. Adag.*

Verse 11. *None that seeketh*] That seeketh and fetcheth him out of his retiring-room, as she did, *Mark* 7. 24, 25.

Verse 12. *Become unprofitable*] Or rotten, nasty, stinking, as the Hebrew hath it, *Psal.* 14. 3. The old world was grown so foul, that God was forced to wash it with a deluge.

Verse 13. *The poison of the Asps*] Of that sort of Asps that spit their venome far from them upon the by-standers. There is a great deal of such vermine and venome in that new-found world of wickedness, the tongue, *Iam.* 3. It is easie to observe, that S. *Paul* here making the anatomy of a natural man, stands more on the organs of speaking then all other members, and sheweth how his tongue is tipped with fraud, his lips tainted with venome, his mouth full of gall, his throat a gaping grave, his tongue as a rapier to run men thorow with, and his throat as a sepulchre to bury them in. As for the Asp, they write of her, That whereas her poison is so deadly, that the part infected cannot be cured but by cutting off, *succurrit periclitantibus benignior natura, & noxiosissimo animali caliginosos obtutus dedit. Aspidi* (saith *Pliny*) *hebetes oculi dati, eosque non in fronte, sed in temporibus habet.* *Ptyades.* *Io. Wower.* Plin. l. 8. c. 23.

Verse 14. *Full*] As a ship that hath it's full fraught and lading. Τέλειον.

Verse 15. *Swift to shed blood*] As *Paul*, till God stopt him in his cursed career.

Verse 16. *They mind nothing but mischief.*]

Verse 17. *They are restless and troublesome.*]

Verse 18. *There is no fear of God*] This is set last, as the source of all the former evils.

Verse 19. *Guilty*] Culpable, and such as cannot plead their own cause without an advocate. *Chrysost.*

Verse 20. *Therefore by the deeds of the Law*] This is directly against Popish justification by works, merits, *&c.* Those misled and muzled souls did worse then lose their labour that built religious houses, *Pro remissione & redemptione peccatorum, pro remedio & liberatione animæ, in eleemosynam animæ, pro salute & requie animarum patrum & matrum, fratrum & sororum*, &c. These were the ends that they aimed at, as appears in stories. And here observe how the once *faithful city* of *Rome* is now *become an harlot*: her silver is become dross, her wine mixt with water, yet with blood, now since the Council of *Trent*, *Rev.* 16. 3, 5. and this Epistle of *Paul* to the *Romans*, is now become the Epistle of *Paul* against the *Romans*: like as *Roma* is become *Amor inversus.* Act. & Mon. fol. 1077. Isa. 1. 21, 22.

Verse 21. *But now*] Since Christ came.

Verse 22. *Upon all*] So that none shall hinder their happiness.

Verse 23. *All have sinned*] The first man defiled the nature, and ever since the nature defileth the man. *Adam* was a parent, a publike person, a Parliament man, as it were; the whole countrey of mankind was in him, and fell with him.

Short of the glory of God] *i. e.* Of his image now obliterated, or of his kingdom, upon the golden pavement whereof no dirty dog must ever trample. It is an inheritance undefiled, 1 *Pet.* 1. 4.

Verse 24. *Being justified freely*] Because the Apostles word Δωρεὰν, is expounded by *Varinus* to be χαριτὶ ἀλλαγῆ, therefore *Thammerus* will needs conclude from this text, that God by justifying us, doth but pay for our pains, give us what we have earned. *Cœlum gratis non accipiam*, saith *Vega*. *Opera bona sunt Cœli mercatura*, saith another. Heaven is the purchase of good works.

By the Redemption] That is, By faith applying this redemption, wrapping her self in the golden Fleece of that Lamb of God.

Verse 25. *To be a propitiation*] Or a covering, in allusion to the Law; where the Ark

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covering the two Tables within it, the mercy ſeat covering the Ark, and the Cherubims covering the Mercy-ſeat and one another, ſhewed Chriſt covering the curſes of the Law, in whom is the ground of all mercy; which things the Angels deſire to pry into, as into the pattern of Gods deep wiſdom.

πάρεσιν. *For the remiſſion of ſins*] Gr. For the *relaxation* or *releaſement of ſins*, as of bonds or fetters.

ἔνδειξις. Verſe 26. *To declare*] Gr. For a clear demonſtration or pointing out with the finger.

Verſe 27. *Where is boaſting then*, &c.] A certain ſophiſter would hence prove the authority of the Church: He read the words thus, by a miſtake of their ſhort-hand-writing, *Ubi eſt gloriatio? Eccleſia eſt*, for *excluſa eſt*.

Speculum Europæ. Verſe 28. *A man is juſtified by faith*] Here St. *Paul* ſhews himſelf a pure *Lutheran*, and is therefore ſharply and blaſphemouſly cenſured by ſome Jeſuits for a hot-headed perſon, who was ſo tranſported with the pangs of zeal and eagerneſs beyond all compaſs in moſt of his diſputes, that there was no great reckoning to be made of his Aſſertions. Yea, he was dangerous to read, as ſavouring of hereſie in ſome places, and better perhaps he had never written. Four years before the Council of Trent, Cardinal *Contarenus* aſſerted the doctrine of juſtification by faith alone, in a juſt tractate, and was therefore ſoon after poiſoned. Cardinal *Pool* is thought to have been found in this point. *Bellarmine* reproves *Pighius* for conſenting to *Luther* herein, whom he undertook to confute, and yet *Bellarmine* himſelf with his *tutiſſimum eſt*, doth as much upon the matter. *Magna eſt veritas, & valebit*, Great is the truth, and ſhall prevail.

Verſe 29. *Is he the God of the Jews only*] That is, Doth he juſtifie the Jews only? For he is their God only whom he juſtifieth. Now men are ſaid to be juſtified effectively by God, apprehenſively by faith, declaratively by good works. The Schoolmen are very unſound in this capital Article of Juſtification, and are therefore the leſs to be regarded. *Nam quæ de gratia Dei juſtificante Scholaſtici ſcribunt, commentitia univerſa exiſtimo*, ſaith Cardinal *Pighius*, who is therefore much condemned by *Bellarmine*, but without cauſe.

Verſe 30. *And uncircumciſion*] All by one way, leſt he ſhould ſeem not to be one, but *alius & alius*.

Verſe 31. *We eſtabliſh the Law*] Which yet the *Antinomians* cry down, calling repentance a legal grace, humiliation a back-dore to heaven; grieving that they have grieved ſo much for their ſins, *&c.* that they have prayed ſo oft, and done other holy duties. *Iſlebius Agricola*, (the firſt Antinomian that ever was) and his followers, held theſe unſound opinions; That the law and works belong onely to the Court of Rome. That ſo ſoon as a man begins to think how to live godlily and modeſtly, he preſently wandereth from the Goſpel: That a man was never truly mortified, till he had put out al ſenſe of conſcience for ſin; that if his conſcience troubled him, that was his imperfection, he was not mortified enough: That St. *Peter* underſtood not Chriſtian liberty when he wrote thoſe words, *Make your calling and election ſure*: That good works were *perniciosa ad ſalutem*, deſtructive to mens ſouls: with a deal of ſuch traſh. *Wendelinus.* All which, this *Iſlebius* afterwards condemned and recanted in a publike Auditory, and printed his revocation. Yet when *Luther* was dead, he relapſed into the ſame errour, and hath at this day amongſt us too many diſciples. We have need therefore to take St. *Pauls* part, to *ſtabliſh the law*, to *ſettle it*, now that it is falling (as the Greek word ἱστῶμεν. ſignifies) to *make it valid* (as ſome copies have it) *ſufficient* and effectual to thoſe ends ἱστάνομεν. for which it was given: *viz.* to diſcover tranſgreſſion and to reſtrain it, *Gal.* 3. 19. to humble men for ſin, *Rom.* 3. 19, 20. to be a Schoolmaſter to Chriſt, and a rule of life, that, according to this *royal law* (Jam. 2. 8.) we may live *royally* above the rank of men, in obedience: whileſt by the Goſpel, we obtain grace in ſome meaſure to fulfill the law: having a counterpane of it in our hearts, and a diſpoſition anſwerable to it in all things (*Heb.* 8. 8, 9, 10. with 2 *Cor.* 3. 2, 3.) as the lead anſwers the mould, as tally anſwers tally, indenture indenture. That was a good ſaying of *Luthers*, Walk in the heaven of the Promiſe, but in the earth of the law: that in reſpect of believing: this of obeying. Another of his ſayings was, That in the juſtification of a ſinner, Chriſt and Faith were alone *tanquam Sponſus cum Sponſa in thalamo*, as the Bridegroom and Bride in the bed; howbeit it is ſuch a faith as works by love. A third golden ſaying of his was, He that can rightly diſtinguiſh betwixt Law and Goſpel, let him praiſe God for his skill, and know himſelf to tobe a good Divine.

CHAP.

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Chap. IV.

Verse 1. *As pertaining to the flesh*] That is, As touching his works, *v.* 2. called also *the letter*, cha. 2. 27. and the Law a carnal commandment. *Heb.* 7. 16.

Verse 2. *But not before God*] Who when he begins to search our sacks as the steward did *Benjamins*, can find out those our theeveries that we thought not of; bring to mind and light those sins that we had forgot, or not observed. When he comes to turn the Bottome of the bag upwards, it will be bitter with us. *Abimelech's* excuse was accepted, and yet his sin was chastised, *Gen.* 20. 6. *Ex hominum vitâ quantumvis laudabili, si remotâ miseri cordiâ judicetur.* The best Lamb should abide the slaughter, except the rams were sacrificed, that *Isaac* might be saved.

Verse 3. *Abraham believed God*] *Latomus* of *Louan* was not ashamed to write, That there was no other faith in *Abraham*, then what was in *Cicero*. And yet our Saviour saith, *Abraham saw my day and rejoyced*; so did *Cicero* never. Another wrote an aplogy for *Cicero*, and would needs prove him to have been a pious and penitent person, becaus in one place he hath these words, *Reprehendo peccata mea, quod Pompeio confisus, ejusque partes secutus fuerim.* A poor proof; *Hoc argumentum tam facilè dilnitur, quàm vulpes comest pyrum.* Ioh. Manlij *loc. com. p.* 496. *Ibid.* 481.

Verse 4. *Now to him that worketh*] Yet it is an act of mercy in God to render to a man according to his works, *Psal.* 62. 12. *Exo.* 20. 6. Gods Kingdom is not *partum*, but *paratum*, Mat. 25. 34. not acquired, but prepared.

But of debt] Not so indeed, *Rom.* 11. 31. but according to the opinion of the merit-monger, who saith as *Vega*, *Cœlum gratis non accipiam.*

Verse 5. *His faith*] Yet not as a work, nor in a proper sense, as *Arminius* and *Bertius* held, but as an act of receiving Christ.

That Justifieth the ungodly] i. e. Him that was ungodly; but being Justified, is made godly also; or the ungodly, that is, him that is not perfectly godly: for *Abraham* is here made the uugody person.

Verse 6. *Unto whom God imputeth*] Ten times the Apostle mentioneth this grace of imputed righteousnes in this Chapter. Yet the Papists jear it, calling it *putative righteousnes*, so speaking evil of the things they know not. Stories tell us of a Popish Bishop that lighting by chance upon this Chapter, threw away the book in great displeasure, and said, *O Paule, an tu quoque Lutheranus factus es?* Art thou also a *Lutheran, Paul?* But if the faith of another may be profitable to infants at their Baptism, as *Bellarmine* holdeth, why should it seem so absurd a thing, that Christs righteousnes imputed, should profit those that believe on him? The Jews indeed at this day being asked, Whether they believe to be saved by Christs righteousnes? They answer, That every Fox must pay his own skin to the flaier. Thus they reject the righteousnes of God, *Rom.* 10. 3. As their Fathers did, so do they, *Act.* 7. 51. The Lord open their eyes, that they may convert and be saved. Manlij *loc. com. p.* 491.

Verse 7. *Are covered*] *Sic velantur ut in judicio non revelentur*: So covered as that he never see them again, but as the *Israelites* saw the *Egyptians* dead on the shore.

Verse 8. *Imputeth not*] Chargeth it not, setteth it not upon his score, 2 *Cor.* 5. 19.

Verse 9. *Commeth this blessedness*] This is the third time that the Apostle avoucheth the universality of the subject of Justification. For this he had done once before, *Chap.* 3. 23. and again *cha.* 3. 29. 30, 31. The Scripture doth not, use (saith one) to kill flies with beetles to cleave straws with wedges of Iron, to spend many words where there's no need.

Verse 10. *In circumcision*] As the Jew would have it: No such matter.

Verse 11. *A seal of the righteousness*] Circumcision is called a sign, and a seal by a Doctour of the Jews, more antient then their *Talmud. Zohar*, Gen. 17.

That righteousness might be imputed] How fooliish is that inference of *Thamnerus*, that becaus the word here used to signifie *imputed*, comes of a word that signifies reason, therefore the righteousnes of faith must be such as a man may understand and comprehend by reason? λογίζεσθαι λόγος.

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Verſe 12. *Walk in the ſteps*] That herein perſonate and expreſs him to the life; as *Conſtantines* children (ſaith *Euſebius*) did their father.

Verſe 13. *Heir of the world*] That is, Of heaven, ſay ſome; of *Canaan*, ſay others, the pleaſant Land, more eſteemed of God then all the world beſides, becauſe it was the ſeat of the Church. As man is called every creature, *Mark* 16.15. the Church is called *all things*, Col. 1. So *Canaan* is called *the world*, and *Tabor* and *Hermon* put for the Eaſt and Weſt of the whole world, *Pſal.* 89.12.

Verſe 14. *Faith is made voyd*] See the Note on *Gal.* 3. 12. and 5.2. That Epiſtle to the *Galathians* is an *Epitome* of this to the *Romans*, and lends light to it. Its *compendium*, *ſed non diſpendium*.

Verſe 15. *No tranſgreſſion*] *ſc.* Is imputed by men where there is no law written, See *Chap.* 5.13.

The law worketh wrath] That is, manifeſteth it, and ſo ſeemeth to work it: as likewiſe affliction doth corruption in Gods children: ſtir the puddle with a ſtick, and the mud will ſoon be on the top of the water. Rub the brand, and ſparkles will flie abroad.

Verſe 16. *It is of faith*] *Fidei mendicâ manu.*

That it might be by grace] *Paul* was a great advancer of the grace of God, and abaſer of man: For he knew that as wax and water cannot meet together, ſo neither can Chriſt and any thing elſe, in the work of mans ſalvation.

Verſe 17. *Who quickneth the dead*] As he doth, when he maketh a man a Believer, *Epheſ.* 1.19. he fetcheth heart of Oak out of a hollow tree, and a ſpiritual man out of a wilde-aſs-colt. See both theſe Metaphors, *Job* 11.12.

Verſe 18. *Who againſt hope* &c. *Elegans Antanaclaſis propter ſpeciem contradictionis*, ſaith *Piſcator*. *Spes in terrenis, incerti nomen boni: ſpes in divinis, nomen eſt certiſſimi*, ſaith another.

Believed in hope] It is the nature of Faith to believe God upon his bare word; and that againſt ſenſe in things inviſible, againſt reaſon in things incredible: Senſe corrects imagination, reaſon corrects ſenſe, but Faith corrects both. *It will not be*, ſaith ſenſe; *it cannot be*, ſaith Reaſon: *it both can and will be*, ſaith Faith; for I have a promiſe for it.

κατενόησε. Verſe 19 *He conſidered not*] Gr. He cared not for all his own body, *&c.* he never thought of that.

When he was about an hundred years old] This the Scripture makes a great matter; whereas *Terah* was an hundred and thirty when he begat *Abraham*; but becauſe *Abraham* had his child by Faith, therefore was it a great matter. And ſo (ſaith a Divine) in all other things that we have, do, or ſuffer, if they be by Faith, they are great things.

Verſe 20. *Giving glory to God*] Confeſſing and exalting God, as *Luk.* 17.18. giving him a teſtimonial, as it were, *Joh.* 3.33. with *Deut.* 32.4.

πληροφορηθείς. Verſe 21. *Being fully perſwaded*] Gr. Being carryed on with full ſail, and going gallantly towards Heaven.

Diodat. Verſe 22. See the Note on *Verſe* 5,6. God, by reaſon of his faith, held him to be as ſufficiently diſpoſed to obtain the accompliſhment of his promiſes, as if he had had all the righteouſneſs required by the Law to receive Gods benefits.

Verſe 23. *For his ſake alone*] But for our inſtruction and encouragement, *Rom.* 15.4. See the Note there.

Verſe 24. *That raiſed up Jeſus*] And with him all Believers, *Col.* 3.1. *Rom.* 6.4.

Verſe 25. *Who was delivered*, &c.] Not that his death had no hand in our juſtifying: but becauſe our juſtification begun in his death, was perfected by his reſurrection. Redemption we have by Chriſts abaſement, application of it by his advancement. This one verſe is an abridgement of the whole Goſpel, the ſum of all the good news in the World. The grand inqueſt of all the ancient Prophets, 1 *Pet.* 1.11. Adore we the fulneſs of the holy Scriptures.

CHAP.

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Chap. V.

Verse 1. *Being justified by faith.*]

As he had said, Chap. 4.24.

We have peace with God] A blessed calm lodged in our consciences: Like as when *Jonas* was cast overboard, there followed a tranquillity. This is that continual feast, a very heaven afore-hand, an anticipation of glory. εἰρήνην ἔχομεν. εἰρήνη.

Verse 2. *We have access*] Christ leading us by the hand, and presenting us to the Father, with, *Behold, here am I, and the children whom thou hast given me*, Ephes. 2.18. ἐσχήκαμεν.

Wherein we stand] Not stirring a foot, for any temptation or persecution. A Metaphor from Souldiers keeping their station in the battle. ἑστήκαμεν.

Verse 3. *We glory in tribulations*] As an old Souldier doth in his scars of honour. See *Gal.* 6.17. 2 *Cor.* 7.4. *Feri Domine, feri: nam à peccatis absolutus sum*, saith *Luther*; Strike Lord, and spare not; sith I am acquitted by thee from my sins. *Seca ambas*, cryed out that good Bishop, when his hand was threatned to be cut off. A man that hath got his pardon, is not troubled though he lose his glove or handkerchief, nor though it should prove a rainy day.

Verse 4. *And experience, hope*] Without hope patience is cold almost in the fourth degree, and that is but a little from poyson.

Verse 5. *Hope maketh not ashamed*] As among men, many lie languishing at Hopes hospital, as he did at the Pool of *Bethesda*, Joh. 5. and return as they did from the Brooks of *Tema*, Job 6.17. Or, as men go to a Lottery with heads full of hopes, but return with hearts full of blanks. The Dutch have a Proverb to this purpose, *Sperare & expectare, multos reddit stultos.* And we say, He that hopes for dead men shooes, may hap go bare-foot. Bad mens hopes may hop headless, they may perish in the height of their expectancies. Not so those that hope in God: they shall yet praise him who is the help of their countenance, and their God, *Psal.* 43. ult. *Nunquam confusi, Deo confisi.*

Verse 6. *Christ dyed for*] A sufficient evidence of Gods dearest and deepest love shed abroad in our hearts, as a most sweet oyntment.

Verse 7. *Yet peradventure for a good man*] For a *publike person*. *Lilloe* stept between the murderer and King *Edwin* his master to intercept the deadly thrust. A common souldier lost his life at *Musselborough* field to save the Earl of *Huntlies* life: so did *Nicolas Ribische* to rescue Prince *Maurice* at the siege of *Pista*. *Speeds* Chron. *lib.* 7 *cap.* 20. Life of K. Ed. 6. *pag.* 37. *Turk. hist. fol.* 730.

Verse 8. *God commendeth*, &c.] Herein God laies naked to us, the tendereſt bowels of his fatherly compassions, as in an anatomy. A yong Student in History (saith *Polybius*) should have the whole history of the world under his view: and should reduce all into one body. God, by giving his Son for us, shewed us all his love at once, as it were *imbodyed*. All other spiritual blessings meet in this, as the lines in the center, as the streams in the fountain. If the *Centurion* were held worthy of respect because he *loved our nation* (said they) *and built us a Synagogue*; what shall we say of Almighty God, who so loved our souls, that he *gave his onely begotten Son*, &c. ἀνὰ μίαν συνοψιν ἄγειν καὶ σωματοποιεῖν. Polyb.

Christ dyed for us] *Behold how he loved him*, said those Jews, when they saw Christ weep for him, *Joh.* 11. 37. What shall we say of this love of his beyond compare, in bleeding for us? *Anima amorem illius*, &c. On love that love of his, and never leave meditating on it, *donec totus fixus in corde, qui totus fixus in cruce*, till he be wholy fixed in your hearts, who was wholy fastened to the Tree for you sakes. *Bern.*

Verse 9. *Much more then*] It is a greater work of God to bring men to grace, then being in the state of grace, to bring them to glory: because sin is far more distant from grace, then grace is from glory.

Verse 10. *We shall be saved*] Here the Apostle reasoneth from regeneration to eternal life, as the lesser.

Verse 11. *Not only so*] Not in tribulation only do we glory (as *ver.* 3.) but in the whole course of our lives. Yet not without some *damps* and *dumps*, whilest here; *whilest I live*, (saith *Rollock*) *I never look to see perfect reformation in the Church, or feel perfect ravishing.*

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raviſhing joys in mine heart. Here Chriſt comes to his Spouſe as a wooer only, and gives her no more then the prelibations & foretaſts of his love, as a bunch of the grapes of *Canaan.*

Verſe 12. *As by one man*] Yet Anabaptiſts deny original ſin, as did alſo the *Pelagians* of old, confuted by *Auguſtine*. *Egranus* a German Preacher ſaid (as *Melachon* reporteth) that original ſin is a meer fiction of *Auguſtine*, & other Divines; and that, becauſe there was no ſuch word found in the Scriptures. Papiſts ſay that original ſin is the ſmalleſt of all ſins, not deſerving any more of Gods wrath, then only a want of his beatifical preſence: and that too, without any pain or ſorrow of mind from the apprehenſion of ſo great a loſs. There have been amongſt us, that have ſaid, that original ſin is not forbidden by the Law. Directly indeed, and immediately it is not: but forbidden it is, becauſe curſed and condemned by the Law. In original ſin is a tacite conſent (eminently) to all actual ſin. And ſome underſtand this text of all ſin, both original and actual.

Ioh. Manl. *loc. com pag.* 486.

Moulins *Anatom. Armin. c.* 8. *Wotton on Ioh. p.* 146. Συλλογ.

And ſo death paſſed upon all men] As a ſentence of death on a condemned malefactor: or, as thoſe diſeaſes that are called by Phyſitians, *Corruptio totius ſubſtantiæ*; or as the rot over-runneth the whole flock.

Verſe 13. *Sin is not imputed*] In mens eſteem, as Chap. 4. 15.

Verſe 14. *Death raigned*] From the raign of death, he concludes the raign of ſin. Infants are no innocents: the firſt ſheet or blanket wherein they are covered is woven of ſin, ſhame, blood and filth, *Ezek.* 16 4. 6.

Verſe 15. *Many be dead*] *Many* is here put for *all*, as *all* for *many*, 1 Tim. 2. 3.

Verſe 16. *Of many offences*] *i.e.* Of all, whether imputed to us, inherent in us, or iſſuing from us.

Verſe 17. *Abundance*] That is, abundant grace.

Verſe 18. *By the offence of one*] We were all in *Adam*, as the whole Countrey in a Parliament-man. And although we choſe not, God choſe for us.

Verſe 19. *Many*] That is, *All*, except Chriſt, *ſinners*, tainted with ſins, guilt and filth.

Act. and Mon. fol. 1650.

Verſe 20. *But where ſin abounded*] But then it is where ſin that abounded in the life, abounds in the conſcience in grief and deteſtation of it, as the greateſt evil. *Bonner* objected to Mr *Philpot*, Martyr, that he found written in his book, *In me Joanne Philpot ubi abundavit peccatum, ſuperabundavit & gratia.* This he ſaid was an arrogant ſpeech. *Novum crimen, C. Cæſar.*

That the offence might abound] Either by accident, through mans corruption, and not of Gods intention, *Rom.* 7. 13. Or if ἵνα be taken *cauſally*, it muſt be interpreted by *Gal.* 3. 19. God gave the law after the promiſe, to advance the promiſe. *The law was added becauſe of tranſgreſſion, &c.* that hereby guilt and danger being diſcovered, we might acknowledge the riches of free-grace and mercy.

Verſe 21. *That as ſin hath raigned*] That is, the wrath of God by ſin.

Through righteouſneſs] Imputed and imparted.

By Jeſus Chriſt] See how ſweetly the end anſwers the beginning of the Chapter, and how Chriſt is both Author and Finiſher, *&c.*

Chap. VI.

Verſe 1. *Shall we continue*]

Quaſi dicat, That were moſt unreaſonable, and to an ingenuous nature, impoſſible. To argue from mercy to liberty, is the Devils Logick. Should we not after deliverance yield obedience, ſaid holy *Ezra?* Chap. 9. 13, 14. A man may as truly ſay, the Sea burns, or fire cools, as that certainty of ſalvation breeds ſecurity and looſeneſs.

Verſe 2. *Live any longer therein*] Fall into it we may and ſhall: but it is not the falling into the water that drowns, but lying in it: ſo it is not falling into ſin that damns, but living in it.

Verſe 3. *Baptized into his death*] *Hoc eſt baptizari pro mortuis*, ſaith *Beza*, to be buried with Chriſt in baptiſm, *Col.* 2. 12. in putting off the body of the ſins of the fleſh, *verſe* 11.

Verſe 4. *We are buryed*] Burial is a continuing under death; ſo is mortification a continuate dying to ſin, *Mors quædam perpetuata*; Sin is by degrees abated, and at length aboliſhed, when once our earthly tabernacles are diſſolved.

Walk

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Walk in newneſs of life] *Reſurrectione Domini configuratur vita, quæ hîc geritur.* Walk as Chriſt walked after his reſurrection.

Verſe 5. *For if we have been planted*] Burying is a kind of planting. The Dutch call the burial-place *Godſaker*.

Verſe 6. *The body of ſin*] For whole evil is in man, and whole man in evil.

Is crucified] Which is a lingering, but a ſure death.

Should not ſerve ſin] As thoſe do that commit it, *Joh.* 34. not only act it, but are acted by it, having as many Lords as Luſts, Victors as vices. *Tit.* 3.3.

Verſe 7. *Is freed from ſin*] *Anacreon* ſaith the like, ὁ θανὼν ἐκ ἐπθυμεῖ; Death is the accompliſhment of mortification. It doth at once, what death doth by degrees. Herbs and flowers breed worms, which yet at laſt kill the herbs and flowers: So ſin bred death, but at laſt death will kill ſin. A mud-wall whiles it ſtandeth, harboureth much vermine; which when it falleth, flee away: So doth corruption, when once theſe cottages of clay fall to ruine.

Verſe 8. *We ſhall alſo live*] Then we are ſaid properly to live, when our regeneration is perfected in heaven. To live here, is but to lie a dying.

Verſe 9. *Death hath no more, &c.*] Chriſt, being the life eſſential, ſwallowed up death in victory, as the fire ſwalloweth up the fuel, and as *Moſes* his ſerpent ſwallowed up the Sorcerers ſerpents.

Verſe 10. *He dyed unto ſin*] That is, To aboliſh ſin, as *Chap.* 8. 2.

Verſe 11. *Reckon ye alſo*] By faith, reaſon and reckon your ſelves wholly dead in and through Chriſt, who once dyed perfectly to ſin, as a common perſon.

Verſe 12. *Let not ſin therefore*] As if the Apoſtle ſhould ſay, we preach purity and not liberty, as the adverſary ſuggeſteth, *v.* 1. of this Chapter with *Chap.* 3. 8. Let not ſin *raign*: *rebel* it will; but do not actively obey and embrace the commands of ſin, as ſubjects to your King. Let ſin be dejected from its regency, though not utterly ejected from its reſidency: Give it ſuch a deadly wound that it may be ſure to die within a year and a day. Sprunt it may, and flutter as a bird, when the neck is broke, but live it muſt not.

Verſe 13. *Unto ſin*] As Satans General, who hath his trenches, 2 *Cor.* 10. 4. His Commanders, as here, and his fighting ſouldiers, 1 *Pet.* 2. 11. His weapons, as here.

Verſe 14. *Sin ſhall not have dominion*] Rebel it may, but raign it ſhall not in any Saint. It fareth with ſin in the regenerate, as with thoſe beaſts, *Dan.* 7. 12. they had their dominion taken away, yet their lives were prolonged for a ſeaſon and a time.

Ye are not under the Law] *i. e.* Under the rigour, irritation, curſe of the Law, *Quatenus eſt virtus peccati.* Or, *ye are not under the Law, &c.* of ſin, as *Rom.* 7. 23, 25.

Verſe 15. *Shall we ſin, becauſe, &c.*] Some *Antinomian* Libertines would perſwade men, That God is never diſpleaſed with his people, though they fall into adultery, or the like ſin, no not with a fatherly diſpleaſure: That God never chaſtiſeth his people for any ſin, no not with a fatherly chaſtiſement. That God ſeeth no ſin in his elect: that the very being of their ſin is aboliſhed out of Gods ſight: that they cannot ſin: or if they do, it is not they but *ſin that dwelleth in them*, &c. What is this but to *turn the grace of God into wantonneſs*, which there-hence becometh the ſavour of death to death unto them: like as *Moſes* his rod, caſt on the ground, turned to a ſepent; or as dead mens bodies, when the marrow melteth, do bring forth ſerpents? *Corruptio optimi peſſima.* See M. *Calamies* Serm. to the houſe of Commons, *Octob.* 22. *An. Dom.* 1644.

Verſe 16. *His ſervants ye are*] Sinners, though not drunk, yet are not their own men, but at Satans beck and check, whom they ſeem to defie, but indeed deifie.

Verſe 17. *That form of doctrine*] Gr. *That type or mould*; the Doctrine is the mould, hearers the mettal, which takes impreſſion from it in one part as well as another. And as the mettal hath been ſufficiently in the furnace, when its not only purged from the droſs, but willingly receiveth the form and figure of that which it is caſt and poured into: ſo here.

Verſe 18. *Verſus eſt planus*, ſaith *Pareus*.

Verſe 19. *After the manner of men*] That is vulgarly, *Craſſius & rudius loquor*, by a ſimlitude drawn from humane affairs of eaſie and ordinary obſervation.

To uncleanneſs, and to iniquity] Mark the oppoſition, there are three *To's* in the expreſſion of the ſervice to ſin: but in the ſervice of God only two. Wicked men take great pains for hell; would they but take the ſame for heaven, they could not likely miſs of it.

Verſe

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Verſe 20. *Free from Righteouſneſs*] That is, Utterly void of grace, and did therefore ſin luſtily and horribly, earneſtly oppoſing with creſt and breſt, whatſoever ſtood in the way of their ſins and luſts.

Verſe 21. *Whereof ye are aſhamed*] Where ſin is in the ſaddle, ſhame is on the crupper. Men would have the ſweet, but not the ſhame of ſin; and the credit of religion, but no go to the coſt of it.

Verſe 22. *Become ſervants to God*] *Phraſis vulgatiſſima eſt, Deum colere. Non ſecus atq; agri fertiles inprimis & optimi, ſic Dei cultus, fructus fert ad vitam æternam uberrimos.*

Ye have your fruit unto holineſs] Every good work encreaſeth our holineſs, and ſo hability for obedience.

ὀψώνιον. Ἁμαρτία ψυχὴν θανάτου, ἡ δὲ ἀνάπαυσις ψυχῆς. Nazianz. Chemnit. *de Theol Ieſuitar.*

Verſe 23. *For the wages of ſin*] The beſt largeſs or congiary that ſin gives to his ſoldiers, is death of all ſorts. This is the juſt hire of the leaſt ſin. The Jeſuites would perſwade us, that ſome ſins againſt which the Law thundereth and lightneth, are ſo light in their own nature, *Ut factores nec ſordidos, nec malos, nec impios, nec Deo exoſos reddere poſſint.* But as there is the ſame roundneſs in a little ball as in a great one; ſo the ſame diſobedience, in a ſmall ſin, as in a greater. Indeed there is no ſin little, becauſe no little God to ſin againſt. Every ſin hales hell at the very heels of it.

Chap. VII.

Verſe 1. *Know ye not Brethren*]

Bellarmine ſaith of his *Romans* (more true perhaps of theſe) *Romani ſicut non acuti mina, ita nec impoſturas habent.* As they are not very knowing, ſo not cunning to deceive.

Verſe 2. *She is looſed* &c.] And ſo at liberty to marry again, though *Hierom* compare ſuch to the unclean beaſts in the Ark, and to veſſels of diſhonour in an houſe, yea to dogs that return to their vomit, which was his errour. *Patres legendi cum venia*, ſaith one.

M. *Edwards* his Gangr. par. 2. p. 141.

Verſe 3. *So then if*] The Sectaries then are out, that ſay now-adays, that if they have husbands and wives that will not turn Saints, that is Sectaries, they may leave them, and marry others.

Verſe 4. *That we ſhould bring forth fruit*] The Miniſtery of the Word, ſaith one, is the bridal-bed, wherein God by his Spirit doth communicate with our ſouls his ſweeteſt favours, and maketh them be conceived with the fruits of righteouſneſs to everlaſting life.

παθήματα.

Verſe 5. *In the fleſh*] In our pure naturals.

The motions of ſin] Thoſe maladies of the ſoul.

By the Law] By the irritation of the law.

ἐνηργεῖτο.

Did work] Gr. Did inwardly work.

Verſe 6. *Not in the oldneſs of the letter*] That is, Not in that old kind of life that we lived under ſubjection to the law, to the irritation, coaction, and curſe of it.

Verſe 7. *I had not known luſt*] Involuntary evil motions. The Apoſtle calleth concupiſcence ſin, ſaith *Poſſevine* the Jeſuite, but we may not ſay ſo. Moſt of the moſt dangerous opinions of Popery ſpring from hence, that they have ſlight conceits of concupiſcence, as a condition of nature. But inward bleeding will kill a man, ſo will concupiſcence, if not bewailed. The Council of *Trent* ſaith, That it is not truly and properly a ſin, albeit it be ſo called, becauſe it proceeds from ſin, and enclines a man to ſin. Neither want there amongſt us that ſay, that original ſin is not forbidden by the law; Directly indeed, and immediately it is not: but forbidden it is, becauſe curſed and condemned by the law.

Poſſevin. Apparat ſun verbo. Pat. Antiq.

I had not known ſin] The law of nature diſcovers not Original ſin with its evil luſts. True it is that a Philoſopher could ſay,

Timon *apud* Laertium. πάντων μὲν πρώτιστα κακὸν ἐπιθυμία ἔστιν

Concupiſcence

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Concupiſence is the root of all evil: but whether he underſtood what himſelf ſaid, I greatly queſtion. *Erras, ſi tecum vitia naſci putas*, ſaith *Seneca*; *ſupervenerunt, ingeſta ſunt.* Thou miſtakeſt if thou thinkeſt that thy vices were born with thee: they came in ſince, they were brought into thee. *Tam ſine vitio quam ſine virtute naſcimur*, ſaith another: we were born as well without vice, as without Virtue. *Quintilian* ſaith it is more marvel that one man ſinneth, then that all men ſhould live honeſtly; ſin is ſo againſt the nature of man.

Thou ſhalt not covet] The word *Concupiſco* is Inceptive: to ſhew (ſaith One) that the very firſt motion is ſin, though no conſent be yielded.

Verſe 8. *By the commandment*] Not Commandments. Papiſts aboliſhing, or at leaſt deſtroying the ſenſe of the ſecond Commandment, by making it a member of the firſt, that they may retain the number of ten words (ſo loth are heretickes to have their Aſſes ears ſeen) they divide this laſt; which yet *Paul* here cals the Commandment; and ſure he knew better then they, the Analyſis of the law.

Wrought in me all manner of concupiſcence] The more the law would damn up the torrent of ſinful luſts, the higher did they ſwell. Corruption doth increaſe and begin by the law: The more God forbids ſin, the more we bid for it; as if we did ſin on purpoſe to provoke God; as if God had need deal with us as he did in the ſtory, who was wont to command the contrary when he would have any thing done: becauſe he knew they would croſs him. Howbeit, although ſin thus take occaſion by the law: yet this is *per accidens*, as in the dropſy, it is not the drink that is to be blamed for increaſing the diſeaſe, but the ill diſtemper of the body. *Nitimur in vetitum.*

Verſe 9. *For I was alive*] As being without ſenſe of ſin, and conſcience of duty.

Sin revived] *ſc.* In ſenſe and appearance.

And I died] *ſc.* In pride and ſelf-juſtice.

Verſe 10. *Ordained to life*] By life and death, underſtand peace and perturbation.

Verſe 11. *Deceived me*] Irritated my corrupt nature, and made me ſin the more, *per accidens*, as *Pharaoh* was the worſe for a meſſage of diſmiſſion.

Verſe 12. *The Commandment*] *Vis legis in mandando & præcipiendo.* The word properly ſignifieth an affirmative precept.

Verſe 13. *Exceeding ſinful*] Sin is ſo evil that it cannot have a worſe Epethite given it. *Paul* can call it no worſe then by it's own name *ſinful ſin.* ὑπερβολὴν

Verſe 14. *Sold under ſin*] But yet ill-apaid of my ſlavery, and luſting after liberty.

Verſe 15. *I allow not*] Gr. *I know not*, as being preoccupated, *Gal.* 6. 1. wherried and whirled away by ſin before I am aware, or have time to conſider. ἀγινώσκω.

Verſe 16. *I conſent unto the law*] I vote with it, and for it, as the rule of right, I wiſh alſo well to the obſervance of it, as *David* did, *Pſal.* 119. 45.

Verſe 17. *It is no more I*] Mr. *Bradford* Martyr, in a certain Letter thus comforteth his friend; At this preſent, my dear heart in the Lord, you are in a bleſſed eſtate, although it ſeem otherwiſe to you, or rather to your old *Adam*; the which I dare now be bold to diſcern from you, becauſe you would have it not only diſcerned, but alſo utterly deſtroyed. God (ſaith another reverend man) puts a difference between us and ſin in us, as betwixt poyſon and the box that holds it. *Act. & Mon. fol.* 1497. M. *Harris.* Sam. Fun.

Sin that dwelleth in me] An ill Inmate that will not out, till the houſe falleth on the head of it; as the fretting leproſie in the wals of an houſe would not out till the houſe it ſelf were demoliſh'd. Sin, as *Hagar*, will dwel with grace, as *Sara*, til death beat it out of doors.

Verſe 18. *Dwelleth no good thing*] *Horreo quicquid de me eſt, ut ſine meum*, ſaith *Bernard.* It was no ill wiſh of him that deſired God to free him from an ill man, himſelf. For, though engraffed into Chriſt, yet we carry about us a reliſh of the old ſtock ſtill. Corruption is though dejected from it's regency, yet not ejected from it's inherency: It intermingleth with our beſt works. *Domine, libera me à malo hoc meipſo.*

How to perform] Gr. *To do it thoroughly*; though I am doing at it, as I can.

Verſe 19. *For the good*, &c.] Nature like *Eve* and *Job's* wife is allwayes drawing us from God. As the fery-man plies the oar, and eyes the ſhore homeward, where he would be, yet there comes a guſt of wind that carries him back again: ſo it is with a Chriſtian. Corruption egg'd with a temptation, gets as it were the hill, and the wind, and upon ſuch advantages, too oft prevaileth. κατηφιάζω.

Verſe 20. *It is no more I*] Every new man is two men. See the note above on *Verſe* 17.

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But sin that dwelleth in me] A scripture ill applied by that female *Antinomian*; who when her mistress charged her for stealing her linnens and other things which she found in her chest or trunk, she denied that she stole them; and when she was asked how they came to be laid and locked up there? Did not you do this? No said she, *it was not I, but sin that dwelleth in me.* See the note on *chap.* 6.15. & 7.17.

Mr. *Ley* his Light for smoke. *pag.* 85.

Verse 21. *When I would do good*] Something lay at the fountain head, as it were, and stopt him when he would do his duty. But God valueth a man by his desires. There oft commeth a prohibition from Chancery to stay proceedings at common law: so here; when we would pray, meditate, confer, &c. we are hindered and interrupted. But God considereth it: and as the service of a sick child is doubly accepted: so here.

Tota vita boni Christiani sanctum desiderium est. Aug.

Evil is present] We can stay no more from sinning, then the heart can from panting, and the pulse from beating. Our lives are fuller of sins then the firmament of stars, or the furnace of sparks. *Erasmus* was utterly out, that said with *Origen*, *Paulum hoc sermone balbutire; quum ipse potiùs ineptiat*, saith learned *Beza*. So *Joannes Sylvius*, *Egranus* a learned, but a prophane person, reprehended *Paul* for want of learning, and said *Quòd usus sit declamatorijs verbis, non congruentibus adrem*, &c. *Nominabat sophisma, quod dicceremus homines non posse implere legem*, &c.

Joh. Manl. *loc. com.* 165. 486.

Verse 22. *I delight*] *Germanicus* reigned in the *Romans* hearts, *Tiberius* but in the Provinces. So here.

Verse 23. *A law in my members*] Called the deeds of the body, *Rom.* 8. 13. because corruption acteth and uttereth it self by the members of the body. The *παρεμφία* (*vox Empedoclea*) is within, but easily and often budgeth and breaketh out.

Ἐπιθυμίαν. *Plato* πολυνίφαλον appellat. Phædro.

Warring against the law] The regenerate part. *Plato in Cratylo pulchrè ait: Ut mentem appellamus νοῦν, ita legem dicimus νόμον, quasi μέρος τι νοῦ, alioqui mens hominum vagatur.*

And bringing me into captivity] The sins of the Saints (those of daily incursion) are either of precipitancy, as *Gal.* 6.1. or of infirmity: when a man wrestles, and hath some time to fight it out, but for want of breath and strength, fals, and is in some captivity to the law of sin. This is the worse.

D. *Preston.*

Verse 24. *O wretched man*] We must discontentedly be contented to be exercised with sin, while we are here. It is so bred in the bone, that till our bones, as *Joseph's*, be carried out of the Egypt of this world, it will not out. The *Romans* so conquered *Chosroes* the *Persian*, that he made a law, that never any King of *Persia* should move war against the *Romans*. But let us do what we can to subdue sin, it will be a Jebusite, a false borderer, yea, a rank traitour, rebelling against the Spirit. Only this we may take for a comfortable sign of future victory, when we are discontent with our present ill estate. Grace will get the upper hand, as nature doth, when the humours are disturbed, and after many fits. And as till then there is no rest to the body; so neither is there to the soul. The conflict between flesh and spirit is as when two opposite things meet together, (cold salt-peter and hot brimstone), they make a great noise. So doth *Paul* here, *Miserable me*, &c. *Basil* fitly compareth him to a man thrown off his horse, and dragged after him, crying out for help. Another, to one that is troubled with a disease called the *Mare* or *Ephialtes*: which (in his slumber) maketh him think that he feels a thing as big as a mountain lying on his breast: which he can no way remove, but would fain be rid of.

Evagrius.

Who shall deliver me] Nothing cleaves more pertinaciously, or is more inexpugnable, then a strong lust.

From this body of death] Or, *this dead body*, by an Hebraism, this carcase of sin to which I am tyed and langold as noysome every whit to my soul, as a dead body to my senses; and as burdensome, as a withered arm, or mortified limb which hangs on a man, as a lump of lead. Some remnants of sin God hath left in us to clear to us his Justifying grace by Christs righteousness. This the Apostle fals admiring, *Rom.* 8.1. *Now then there is no condemnation*, &c. As I might well have expected, being carried captive to the law of sin. Herein also Christ deals as some Conquerours, who had taken their enemies prisoners, but yet killed them not immediately, till the day of triumph came. This will keep the Saints Nothing in their own eyes, even when they are filled brim-ful with grace and glory in another world.

Plutarch.

Verse 25. *I thank God*, &c.] The *Grecians* being delivered but from bodily servitude by *Flaminius* the *Roman* General, called him their Saviour; and so rang out, *Saviour, Saviour*, that the fouls in the air fell down dead with the cry. How much greater cause have we to magnifie the grace of Christ, &c.

So

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So then, with the mind, &c.] The ſtars by their proper motion are carried from the Weſt to the Eaſt: And yet by the motion of obedience to the firſt mover, they paſs along from the Eaſt unto the Weſt. The waters by their natural courſe follow the center of the earth, yet yielding to the Moon, they are ſubject to her motions; So are Saints to Gods holy will, though corrupt nature repine and reſiſt. Grace is the Prince in the regenerate ſoul. The will may ſometimes be drawn away from the King, and flye to the enemy, as *David* fled to *Achiſh* for fear: Yet when he went abroad to fight, he killed the *Philiſtins* in the South-Countrey, and he carried ſtill a loyal heart to his King; ſo in this caſe. A raviſhed woman *vexari poteſt, violari non poteſt*, may be vexed, but not violated. We read of one that (when ſhe could not otherwiſe help her ſelf) thruſt her ſhears into the belly of an unclean Biſhop, that would have forced her. Godw. *Cat. p.* 452.

Chap. VIII.

Verſe 1. *There is therefore now*]

NOw, after ſuch bloody wounds and gaſhes, chronicled *Chap.* 7. Though carried captive, and ſold under ſin, yet not condemned, as might well have been expected. This the Apoſtle doth here worthily admire.

No condemnation] *Non una Condemnatio*; Not one condemnation. There is none in heaven, God doth not condemn them: none on earth, their own heart and conſcience doth not condemn them: no word, no commandment, no threatning. An unbeliever ſhall have a double condemnation; One from the Law, which he hath tranſgreſſed, and another from the Goſpel, which he hath deſpiſed: As a Malefactor, that being condemned and dead in Law, rejecteth his Princes Pardon. But it is otherwiſe with thoſe that are in *Chriſt Jeſus*: The Law cannot condemn them, becauſe they have appealed: the Goſpel cannot, becauſe they have believed. God will *caſt out condemnation for ever*, as One renders that place. *Mat.* 12. 10. οὐδὲν κατάκριμα. ὡς ἂν ἐκβάλλει εἰς νῖκος τὴν κρίσιν. *Lud. de Dieu.*

Verſe 2. *For the Law of the Spirit*] That is, Chriſt revived and riſen hath juſtified me. See the Note on *Chap.* 4. 25.

Verſe 3. *It was weak through the fleſh*] Which was irritated by the Law, and took occaſion thereby.

In the likeneſs of ſinful fleſh] Chriſt condeſcended to our rags, *ſordes noſtras induit*, took our paſſions and infirmities *natural*, but not *ſinful*. He was in all things like unto us, but in ſin: as the brazen Serpent was like the fiery ſerpents; but only it had no ſting.

Verſe 4. *Might be fulfilled*] In us *applicativè*, in Chriſt *inhæſivè*.

Verſe 5. *Do mind the things*] For want of a better principle. The ſtream riſeth not above the ſpring.

Verſe 6. *To be carnally*] The quinteſſence of the fleſhes wittineſs, or rather wickedneſs. φρόνημα.

Verſe 7. *Becauſe the carnal mind*] The beſt of a bad man, is not only averſe, but utterly adverſe to all goodneſs. *Homo eſt inverſus decalogus, Job* 11. 12. an aſſes foal for rudeneſs, a wilde aſſes for unrulineſs. φρόνημα.

Neither indeed can be] Spiritual arguments to a carnal heart, are but warm cloaths to a dead man. He hath brought a miſerable neceſſity of ſinning upon himſelf: his ſoul and all the powers thereof being but the ſhop of ſin; his body and all the parts thereof tools of ſin; his life and all his actions of both ſoul and body, a trade of ſin.

Verſe 8. *Cannot pleaſe God*] Their beſt works are but dead works, ſaith the Author to the *Hebrews*; but ſilken ſins, ſaith *Auguſtine*. *Lombard* citeth that Father, ſaying thus, *Omnis vita infidelium peccatum eſt: & nihil bonum ſine ſummo bono.* The whole life of unbelievers is ſin; neither is there any thing good without the chiefeſt good. *Ambroſe Spiera* a Popiſh Poſtiller cenſureth this for a bloody ſentence, *Crudelis eſt illa ſententia*, ſaith he. *De ver. innoc. cent. cap.* 96.

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Verse 9. *He is none of his*] As the Merchant sets his seal upon his goods: So doth God his Spirit upon all his people, *Ephes.* 1. 13.

Verse 10. *The body is dead*] Death to the Saints is neither total, but of the body only, nor perpetual, but for a season only, *vers.* 11.

Verse 11. *Your mortal bodies*] As he hath already quickned your souls.

Verse 12. *Not to the flesh*] We owe the flesh nothing but stripes, nothing but the blew eye that S. *Paul* gave it. It must be mastered and mortified. Drive this *Hagar* out of doors, when once it grows haunty.

Verse 13. *If we live after the flesh*] We must not think to pass *E cœno ad Cœlum*, to dance with the Devil all day, and sup with Christ at night, to fly to heaven with pleasant wings. Beetles love dunghils better then ointments: and swine love mud better then a garden; so do swinish people their lusts, better then the lives of their souls.

Horat *ep.* 2. *At Paris ut vivat regnetque beatus, Cogi posse negat.* That carnal Cardinal said, That he would not part with his part in *Paris* for Paradise.

But if ye mortifie the deeds, &c.] Either a man must kill here, or be killed, *Aut fer, aut feri*, as Queen *Elizabeth* often sighed and said to her self concerning the Queen of *Scots*. *Valentinian* the Emperour dying, gloried of one victory above the rest, and that was his victory over the flesh. *Inimicorum nequissimum devici, carnem meam*, said he. Be always an enemy to the devil and the world, but specially to your own flesh, said *Rob. Smith* Martyr, in a letter to his wife. Surely as the Prince of *Orange* said to his souldiers at the battle of *Newport* when they had the Sea on the one side, and the *Spaniards* on the other; If, saith he, you will live, you must either eat up these *Spaniards*, or drink up this Sea: So must men either eat up their fleshly lusts, or drink of the burning Lake: *Fire and Brimstone* shall be else the *portion of their cup*.

Camdens Elis.

In vita Valentin.

Act. and Mon. fol. 1545.

Psalm 11. 6.

Verse 14. *For as many as are led*] As great men suffer their sons to go along with them, but set Tutors to overlook and order them: So dealeth God by his; the Spirit leadeth them into all goodness, righteousness and truth, *Eph.* 5. 9. and fetcheth them again in their outstraies.

Verse 15. *The spirit of bondage*] Δουλείας; as 2 *Tim.* 1, 7. Δειλίας. The law will convince the judgement: but it is the Gospel that conviceth the lust and the affection, and so sendeth us to treat with God as a Father, by fervent prayer. The spirit is here called a *spirit of bondage*: because by the Law he enlightneth a man to see his bondage and slavery to sin and Satan, and his subjection to Gods wrath and Vengeance.

Verse 16. *Beareth witness*] What an honour is this to the Saints, that the holy Ghost should bear witness at the bar of their consciences.

Verse 17. *And if sons, then heirs*] All Gods sons are heirs; not so the sons of earthly Princes. *Jehoshaphat* gave his younger sons great gifts of silver, of Gold, and of precious things, with fenced Cities in *Judah*; but the Kingdom gave he to *Jehoram*, because he was the first-born, 2 *Chron.* 21. 3. Gods children are all higher then the Kings of the earth, *Psal.* 89. 27.

Verse 18. *Are not worthy to be*, &c.] Heaven will pay for all: hold out therefore faith and patience. When *Saul* had the Kingdom, some despised him, but he held his peace, though a man afterwards froward enough. What is a drop of Vinegar put into an ocean of wine? What is it for one to have a rainy day, who is going to take possession of a Kingdom? *Pericula non respicit Martyr, coronas respicit*, saith *Basil.* A Dutch Martyr feeling the flame to come to his beard, Ah, said he, what a small pain is this to be compared to the glory to come? *Luther* said he would not take all the world for one leaf of the Bible. What then would he take for the glory that it revealeth? S. *Paul* useth a word here that signifieth (*upon a good account justly cast up, and the matter well weighed*) to *conclude, resolve and determine*, as *Rom.* 3. 28. and 6. 11. The Globe of the earth is, as Mathematicians compute, 21000 miles in compass and above: Yet compared to the greatness of the starry sky, it is but as a Center or little prick to the circle, to which it beareth no proportion; much less do our afflictions to heavens happiness.

Act. and Mon. 813.

λογίζομαι.

Verse 19. *For the earnest expectation*] Gr. *The intent expectation of the creature expecteth*; an Hebrew Pleonasm and withal, a Metaphor either from birds that thrust a long neck out of a Cage, as labouring for liberty: or else from those that earnestly look

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look and long for some special friends coming, as *Sisera's* Mother, who looked out at a window, and cryed thorow the latteſs, *Why is his charet ſo long in coming?* Judg. 5. 28.

Verſe 20. *Subject to vanity*] The creature is defiled by mans ſin, and muſt therefore be purged by the fire of the laſt day; as the veſſels that held the ſin-offering were purged by the fire of the Sanctuary.

Verſe 21. *Becauſe the creature it ſelf*] See Mr. *Wilcox* his Diſcourſe upon theſe words, printed together with his Expoſition of the *Pſalms*, *Proverbs*, &c. in Folio. The creature is ſaid to be ſubject to vanity, and bondage of corruption: 1. As corruptible. 2. As teachers of men, and they will not learn; ſo that they loſe their labour. 3. As they are inſtruments of mans puniſhment. 4. As they are forced to ſerve wicked mens turns and uſes, who have no peace with the creature, and ſhould have no ſervice from them.

Verſe 22. *The whole creature groaneth*] Even the very heavens are not without their feebleneſs, and the manifeſt effects of fainting old-age. It is obſerved that ſince the days of *Ptolomy*, the Sun runs nearer the earth by 9976. Germane miles; and therefore the heavens have not kept their firſt perfection.

And travelleth] How Mr. *Bradſhaw* pitried the poor beaſt he rod on, and ſaid, that men take too much liberty in killing and miſuſing ſome contemptible creatures, ſee in his life by Mr. *Clark*. pag. 139.

Verſe 23. *The firſt fruits*] Which the creatures have not, and yet they groan, how much more we?

The redemption] Our full and final deliverance.

Verſe 24 *For we are ſaved by hope*] Hope is the daughter of faith, but ſuch as is a ſtaffe to her aged Mother.

Verſe 25. *Then do we with patience*] Religious men finde it more eaſie to bear evil, then to wait till the promiſed good be enjoyed, *Heb.* 10. 36. The ſpoyling of their goods required patience; but this, more then ordinary.

Verſe 26. *Helpeth our infirmities*] *Lifts with us, and before us* in our prayers: Or helpeth us, as the Nurſe helpeth her little childe, upholding it by the ſleeve. συναντιλαμβάνεται. *Beza. Parens. Da. Dike.*

For we know not what &c.] The fleſh with her murmurings maketh ſuch a din that we can hardly hear the voyce of the ſpirit, mixing with the fleſhes roarings and repinings, his praying, ſighs and ſobbings.

But the Spirit it ſelf] Prayer is the breath of the Spirit, who doth ſuperexpoſtulate for us, enditing our prayers. We cannot ſo much as *ſuſpirare*, unleſs he do firſt *inſpirare*, breath out a ſigh for ſin, if he breath it not into us. ὑπερεντυγχάνει.

With groanings that cannot be uttered] He that would have unſpeakable joy, 1 *Pet.* 1. 8. muſt by the Spirit ſtir up unutterable groanings.

Verſe 27. *Knoweth the minde*, &c.] *Quomodo enim non exaudiatur ſpiritus à patre, qui exaudit cum patre?* *Aug.*

Verſe 28. *All things work together*] Not affliction only (as ſome would here reſtrain it) but ſin, Satan, all. *Venenum aliquando pro remedio fuit*, ſaith *Seneca*. *Medici pedes & alas Cantharidis, cum ſit ipſa mortifera, prodeſſe dicunt.* The drinking of that wine wherein a viper hath been drowned, cureth the leproſie. The Scorpion healeth his own wounds: and the viper (the head and tail being cut off) beaten and applyed, cureth her own biting. God changeth our griſly wounds into ſpangles of beauty, and maketh the horrible ſting of Satan to be like a pearl pin, to pin upon us the long white robe of Chriſt, and to dreſs us with the garment of gladneſs. *De benef. lib. 2. c. 18.*

Verſe 29. *Conformed to the image*] In holineſs, ſay ſome; in glory, ſay others; in affliction is the Apoſtles meaning. Art not thou glad to fare as *Phocion*? ſaid he to one that was to die with him. May not Chriſt be content ſo to his co-ſufferers? *Plu. in Apophtheg.*

Verſe 30. *Them alſo he called*, &c.] If ye feel not faith (ſaid that holy Martyr) then know that predeſtination is too high a matter for you to be diſputers of, until you have been better Schollars in the School-houſe of repentance and juſtification, which is the Grammer-School wherein we muſt be converſant and learned, before we go to the Univerſity of Gods moſt holy predeſtination and providence. *Bradford Act. and Mon. fol. 1505.*

Them he alſo juſtified] Vocation precedeth Juſtification. *Deus juſtificat fide jam donatos, ſicut damnat priùs induratos.* *Cameron.*

Them

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Them he alſo glorified] That is, He keepeth them glorious by his glorious Spirit, even in this life, from impenitent ſin, and maketh them ſtable and conſtant in godlineſs.

Verſe 31. *What ſhall we ſay then?*] *q.d.* Predeſtination, Vocation, Juſtification, Gloſification? What things be theſe? We cannot tell what to ſay to theſe things, ſo much we are amazed at the greatneſs of Gods love in them. A brave concluſion of the whole diſputation concerning juſtification by faith alone.

Chytræus in Itiner. *If God be for us, &c.*] *Maximilian* the Emperour ſo admired this ſentence, that he cauſed it to be ſet in Checker-work upon a Table, at which he uſed to dine and ſup: that having it ſo often in his eye, he might alway have it in minde alſo.

Verſe 32. *He that ſpared not*] *Qui miſit unigenitum, immiſit ſpiritum promiſit vultum, quid tandem tibi negaturus eſt?* ſaith *Bernard. Nihil unquam ei negaſſe credendum eſt, quem ad vituli hortatur eſum,* ſaith *Hierom.*

Bern. *de temp.*

ἐπερώτημα. Verſe 33. *Who ſhall lay any thing*] This is that confident interrogatory of a good conſcience, 1 *Pet.* 3. 21.

It is God that juſtifieth] Some read it queſtionwiſe, thus, *Shall God that juſtifieth?* No ſuch matter. And if the Judge acquit a priſoner, he cares not though the Jayler or fellow-priſoners condemn him: So here.

Verſe 34. *Who is he that condemneth?*] To the ſentence of death he oppoſeth Chriſt his death.

Who is even at the right hand] And as Chriſt is at the right hand of his Father, ſo is the Church at the right hand of Chriſt, *Pſal.* 45. 10. a place of dignity and ſafety.

Verſe 35. *Who ſhall ſeparate us*] Who ſhall ſeparate me? ſaith the Syriack.

Verſe 36. *We are killed all the day*] In *Diocleſians* dayes 17000 Chriſtians are ſaid to have been ſlain in the ſpace of a moneth: In the *Pariſian* Maſſacre 30000 in as little ſpace, and within the year 200000.

As ſheep to the ſlaughter] That lamentable ſtory of the Chriſtians of *Calabria* that ſuffered perſecution, *Anno* 1560. comes home to this Text. For being all thruſt up in one houſe together, as in a ſheep-fold, the executioner comes in, & among them takes one, and blind-folds him with a muffler about his eyes, and ſo leadeth him forth to a larger place, where he commandeth him to kneel down. Which being done, he cutteth his throat, and ſo leaveth him half dead: and taking his butchers knife, and muffler all of gore blood, he cometh again to the reſt, and ſo leading them one after another, he diſpatcheth them, to the number of eighty eight, no otherwiſe then doth a Butcher kill his calves and ſheep.

Act. and Mon. fol. 859.

ὑπερνικῶμεν. *Super ſuperamus. Super vincimus.* Verſe 37. *We are more then Conquerors*] What is that? *Triumphers*, 2 Cor. 2. 14. We do over-overcome: becauſe through faith in Chriſt we overcome before we fight, and are ſecure of victory. And again, *We are more then Conquerors*, becauſe we gather ſtrength by our oppoſition (as that Gyant that fought with *Hercules* is fabled to do, by his falling to the Earth) we conquer in being conquered. The tormentors were tyred in torturing *Blandina*: and we are aſhamed, O Emperor: the Chriſtians laugh at your cruelty, and grow the more reſolute ſaid one of *Julians* Nobles to him.

πέπεισμαι, ſcil. *Ex verbi prædicatione efficaci ut indicat tacitè hoc verbo.* Beza. Verſe 38. *For I am perſwaded*] Or, *I am ſure* by what I have heard out of Gods Word. He that hath this full aſſurance of faith, goes gallantly to Heaven. What (ſaith the world) ſhould a rich man ayl? The Iriſh ask ſuch, What they mean to die? But I wonder more at ſuch as have the riches of full aſſurance, yea, that have but the aſſurance of adherence, though not of evidence, what they mean to walk heavily. Mr. *Latimer* ſayes, That the aſſurance of heaven is the ſweet meats of the feaſt of a good conſcience: There are other dainty diſhes in this feaſt, but this is the banquet.

Verſe 39. *From the love of God*] *viz.* Wherewith he loved us. For he loveth his own to the end, and in the end, *Joh.* 13. 1. See the Note there. The wife of *Camerarius* heard *Sarcerius* interpreting this Text, and *verſ.* 35. thus, and was much comforted after a ſore conflict.

Joh Manlii. *loc. com.*

CHAP.

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Chap. IX.

Verse 1. *I say the truth*, &c.]

As any one is more assured of his own salvation, the more he desireth the salvation of others. Charity is no churl; as we see here in *Paul*.

Verse 2. *Continual sorrow*] Such as a woman in travail hath. So *Gal.* 4. 19. ὀδύνη.

Verse 3. *Were accursed*,] Devoted to destruction, as those Malefactors among the Heathens were, that in time of common calamity were sacrificed to their infernal gods, for pacifying their displeasure, that the plague might cease. Out of greatest zeal to God, and love to his Countrey-men, the Apostle wisheth himself *Anathema*, that is, not to be separated from the Spirit and grace of Christ (for so he should have sinned) but from the comforts of Christ, the happiness that comes in by Christ, as one well interpreteth it. *Charitas exuberans optat etiam impossibilia*, saith *Luther*; his over-abounding charity wisheth impossibilities: but his wish was *voluntas conditionata*, saith one. His love to the Church was like the Ivie, which if it cleave to a stone, or an old wall, will rather die, then forsake it. Somewhat like to this holy wish was that of *Ambrose*, that the fire of contentions kindled in the Churches, might (if it were the will of God) be quenched with his blood. And that of *Nazianzen*, that (*Jonas*-like) he might be cast into the Sea, so be it all might be calm in the publick. ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ.

Verse 4. *The adoption*] For *Israel* was Gods first-born, and *so higher then the Kings of the earth*, Psa. 89. 27.

And the glory] The Ark of the Covenant, 1 *Sam.* 4. 21. whence *Judea* is called *the glorious land*, Dan. 11. 41. As for the Ark, it is elsewhere called Gods face, *Psal.* 105. 4. Yea, God himself, *Psal.* 132. 5.

The Covenants] The moral Law in two Tables,

The giving of the Law] The judicial Law.

The service] The ceremonial law.

The promises] Of the Gospel made to *Abraham*, and his Seed for ever. These promises are a precious book, every leaf whereof drops myrrh and mercy.

Verse 5. *Of whom is Christ*] This is as great an honour to all mankinde (how much more to the Jews?) as if the King should marry into some poor family of his Subjects.

Verse 6. *Not as though the Word*] That word of promise, v. 4. which is sure-hold, *Yea and Amen*.

For they are not all Israel] *Multi sacerdotes, & pauci sacerdotes*, saith *Chrysostom*, *multi in nomine, & pauci in opere*. So here.

Verse 7. *Neither because they are*] This profiteth them no more then it did *Divus*, that *Abraham* called him *Son*.

Verse 8. *The children of the promise*] *Abraham* by believing Gods promise, begat, after a sort, all Believers, yea Christ himself, the head of his Seed, his Son according to the flesh, but more according to the faith.

Verse 9. *At this time*] See the Note on *Gen.* 18. 10.

Verse 10. *But when Rebecca*] She, and not *Isaac* is named, because she received the Oracle; whether from the mouth of *Melchisedech*, or some other way, I have not to determine.

Verse 11. *For the children*, &c.] Hence the Apostle wadeth into that *profundum sine fundo*, Predestination.

Being not yet born] *Sapores* son of *Misdates*, King of *Persia*, began his raign before his life. For his Father dying, left his Mother with childe, and the *Persian* Nobility set the Crown on his Mothers belly, acknowledging thereby her issue for their Prince, before she as yet had felt her self quick. God elected not of fore-seen Faith or Works, but of free grace.

Verse 12. *Shall serve*] Servitude came in with a curse, and figureth reprobation, *Gen.* 9. 25. *Josh.* 8. 34, 35. *Gal.* 4. 30.

Verse

Verse 13. *Esau have I hated*] *i.e.* I have not loved him, but passed him by: and this preterition is properly opposed to election.

Quicquid deinc scripturarum est, hujus est commentarius.

As it is written] *Malachy* is alledged to explain *Moses*. It was rightly observed by *Pareus* (in the close of his Comment upon *Genesis*) that all the following Scriptures are but Expositions of that first Book.

Verse 14. *Is there*] Carnal reason dares reprehend what it does not comprehend.

Bonavent. *in lib.* 1 *sent. dist.* 41. *q.* 2.

Verse 15. *I will have mercy*, &c.] *Dei voluntas est ratio rationum, nec tantùm recta, sed regula.*

Verse 16. *So then it is not*, &c.] *Nec volentis, nec volantis* (as a Noble-man gave it for his Motto) though a man could run as fast as a bird can flie.

Verse 17. *Raised thee up*] For a vessel of wrath, and an instance of my justice.

Verse 18. *Therefore*] God being a free Agent, cannot be unjust: he is bound to none.

Whom he will, he hardeneth] There is a threefold hardness of the heart: 1. *Natural* and hereditary, whereby all men are by nature not onely *averse* from, but also *adverse* to the motions of Grace: this is called a neck possessed with *an iron sinew*, *Isa.* 48.4. 2. *Actual*, adventitious, voluntary; which is, when, by often choaking good motions, a man hath quit his heart of them; being arrived at that dead and dedolent disposition, *Ephes* 4.18. past feeling, and ripe for destruction. This is called a *brow of brass* in the above-named Text, *Isai.* 48.4. 3. *Judiciary*, penal hardness: which is when God, for a punishment of the former, with-holds his graces, and delivers a man up to Satan to be further hardened, and to his own hearts lusts, which is worse. The incestuous person was *delivered up to Satan*, and yet repented: but he that is delivered up to his own heart, to a reprobate minde, cannot be renewed by repentance; but is in the ready rode to that unpardonable sin. And this last is here meant.

Verse 19. *Why doth he yet finde fault?* *Queritur*, saith the Vulgar: which interpretation cozened *Aquinas*, as if it had been written *Queritur*. So *Luk.* 15.8. *Gregory* the great and others, for *Everrit*, reade *Evertit*: which mistake produced many groundless glosses.

Ἀντιπυκρινόμαι Θ.

Verse 20. *That replyest against God*] Gr. *That chatterest and wordest* it with him?

Verse 21. *Of the same lump*] The Apostle alludeth to mans creation, and therehence ascendeth to Gods eternal decree of predestination.

Molinæus *in Anat. Arm.*

Verse 22. *Fitted to destruction*] *Non dicit Deum eos aptasse ad interitum, ne videretur dicere Deum eis indidisse peccatum, quo ad exitum præparentur.*

Verse 23. *And that he might*] He rejected some, that his mercy might the more appear in the election of others.

The riches of his glory] That is, of his *mercy* wherein he principally glorieth, and for the which he is most of all glorified.

Verse 24. *Even us*] Not me *Paul* only hath he assured of vocation, and so consequently of election to eternal life.

τὴν ψυχὴν τὴν ἠγαπημένην.

Verse 25. *And her beloved*] Jer. 12.7. God calls the Church the *beloved of his soul*, or (as the Septuagint and Vulgar read it) *his beloved soul*.

Verse 26. *The children*, &c.] This is such a royalty, *Joh.* 1.12. as the Apostle worthily wondereth at, and sets an *Ecce* upon it.

Verse 27. *A remnant*] Reserved for royal use. *Diaconos, paucitas honorabiles fecit*, saith *Hieron.* *Sic & sanctos*, say I.

Verse 28. *A short work*] When once he sets to work to cut off hypocrites.

Verse 29. *Except the Lord of Sabboth*] That is, *Of Hosts*. God is Commander in chief of all creatures. The Rabbins well observe that he hath *Magnleh Cheloth*, and *Matteh Cheloth*, two general troops, as his horse and foot, the upper and lower troops ready prest.

Kimchi.

Verse 30. *Which is of faith*] Faith wraps it self in the righteousness of Christ, and so justifieth us.

Verse 31. *The law of righteousness*] That is, The righteousness of the Law.

Verse 32. *For they stumbled*] So they do to this day. So do Papists and carnal Protestants. *Non frustrà Lutherus in libris suis vaticinatus videtur, sese veneri dicturos, ne se extincto vera illa justificationis disciplina prorsus apud Christianos exoleseat.*

To Fox *Christ. Triumphans, Epist.*

Verse 33.

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Verſe 33. See the Note on 1 *Pet.* 2. 6.

Shall not be aſhamed] That is, ſhall be confirmed, comforted, eſtabliſhed. The Scripture loves to ſpeak with the leaſt in promiſing good to Gods people: Or elſe by way of *Exclamation*, *Oh how great is thy goodneſs which thou haſt laid up for them that fear thee*, *q. d.* It is unutterable: fitter to be believed, then poſſible to be diſcourſed. Pſal. 31. 19.

Chap. X.

Verſe 1. *My hearts deſire*]

SO it ſhould be ours. See my *True Treaſure*, Chap. 7. Sect. 2.

Verſe 2. *They have a zeal of God.*] So had thoſe two Rabbins, *David Rubenita*, and *Shelomoh Molchu*, that ſet upon the Emperour *Charles* the fift, to perſwade him to judaiſm, and were therefore put to a cruel death, *anno* 1530. So had *Latimer* before his converſion: I was as obſtinate a Papiſt, ſaith he, as any was in *England*: Inſomuch that when I ſhould be made Bachelour in Divinity, my whole Oration went againſt *Philip Melanthon*, and his opinons, *&c.* Being a Prieſt, and uſing to ſay Maſs, he thought he had never ſufficiently mingled his maſſing wine with water: and moreover, that he ſhould never be damned, if he were once a profeſſed Frier; with divers ſuch ſuperſtitious phantaſies. Zeal without knowledge, is as wild-fire in a fools hand; it is like the Devil in the demoniack, that caſts him ſometimes into the fire, and ſometimes into the water. Alſted *Chron.* 426. *Act and Mon.* fol. 1571.

Verſe 3. *For they being ignorant*] The ſoul *that is without knowledge is not good and he that* (without knowledge) *haſteth with his feet, ſinneth*, Prov. 19. 2. the faſter he goeth, the farther he is out.

Verſe 4. *For Chriſt is the end*, &c.] *q. d.* By, and for Chriſts ſake, is the righteouſneſs of God. But the Jews ſubmit not to Chriſt, therefore not to the righteouſneſs of God. Chriſt, ſaith *Auſtin*, is *Legis finis interficiens, & perficiens.* The ceremonial Law he hath ſlain and taken out of the way: the moral Law he hath fulfilled for us, and we by him, *ſc.* by Faith in his name, which maketh his obedience to become ours.

Verſe 5. *Shall live by them*] This do and live; that is, ſaith *Luther*, *morere*, die out of hand: for there is no man lives and ſins not. We can as little ceaſe to ſin, as the pulſe to beat, heart to pant, *&c.*

Verſe 6. *Say not in thine heart*] The Law preacheth faith in Chriſt, as well as the Goſpel.

Verſe 7. *Into the deep*] Thoſe deeps of the earth, *Pſal.* 71. 20.

Verſe 8. *The word is nigh thee*] *Moſes* meant it of the law, but it more fitly agreeth to the Goſpel. The babe of *Bethlehem* is ſwathed up in the bands of both Teſtaments: he is author, object, matter and mark of both. Therefore if we will profit in hearing, teaching, reading, we muſt have the eye of our minds turned toward Chriſt, as the faces of the Cherubims were toward the Mercy-ſeat.

Verſe 9. *That if thou ſhalt confeſs*] That is, If thou ſhalt call upon the name of the Lord, as it is expounded, *ver.* 13.

Verſe 10. *For with the heart*, &c.] *Plutarch* tells us, that of all plants in *Ægypt*, that they call *Perſica* is conſecrated to their goddeſs *Iſis*, and that for this reaſon, becauſe the fruit of it is like an heart, the leaf like a tongue. Plut. *de Iſide & Oſiride.*

Verſe 11. *Shall not be aſhamed*] Maketh not haſt, ſaith the Prophet. Shame and confuſion follow haſt and precipitancy: *Sed Deo confiſi nunquam confuſi.*

Verſe 12. *Is rich unto all*, &c.] He cannot therefore be poor that can pray: for he ſhall have out his prayer, either in mony or moneys-worth.

Verſe 13. *Shall be ſaved*] Though he miſs of that particular mercy he asketh, he is certainly ſealed up to ſalvation.

Verſe 14. *How ſhall they hear*, &c.] The word read, is of divine uſe and efficacy: but of preaching we may ſay as *David* did of *Goliah's* ſword, *There's none to that.* Milk

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warmed is fitter for nouriſhment: and the rain from heaven hath a fatneſs with it, and a ſpecial influence, more then ſtanding waters; So there is not that life, operation, and bleſſing in the word read, as preached.

And how ſhall they preach unleſs they be ſent] Here you have that *ſcala cæli*, ladder of heaven, as a good old Martyr called it: and we muſt not preſume to alter the rounds of this ladder. The Apoſtle holds it for impoſſible, that any ſhould preach that are not ſent. Let ſuch look to it, as run before they are ſent, preſs into the pulpit without a call thereunto. Let them remember *Nadab* and *Abihu* with their ſtrange fire, *Core* and his complices with their diſmal uſurpations, *Uzzah* and *Uzziah* with their exemplary puniſhments, &c. God hanged theſe up in Gibbets, as it were to warn others.

Verſe 15. *How beautiful are the feet*] How much more their faces? *Surely I have ſeen thy face as the face of God*, ſaid *Iacob* to *Eſau*, Gen. 33. 10. that is, honourable and comfortable. We know how *Cornelius* received *Peter*; and the *Galatians*, *Paul*, till they were bewitched from him, *Gal.* 4. 14. But it muſt be remembred that we *gloriſie the word*, not the Preacher, *Act.* 13. 48.

Ἀκοὴν. Verſe 16. *Who hath believed our report?*] Gr. *Our hearing*, Paſſively taken. So *Cæſar* and *Cicero* uſe *auditio*, for report and rumour. Some ſit before a Preacher as ſenſeleſs as the ſeats they ſit on, pillars they lean to, dead bodies they tread on. Others rage, *Tange montes & fumigabunt*, &c.

Verſe 17. *By the word of God*] That is, By the Word of Gods command, ſending out preachers gifted for the purpoſe, and ſaying to them, *Go, preach*, &c.

ὁ φθόγγος. Verſe 18. *Yes verily; their ſound, &c.*] *Sonus tonus. David* ſaith only, *Their line*, Pſal. 19. 2. That accurate and artificial frame of the heaven preacheth, as it were, the infinite wiſdom and power of the Creator. All Gods works are his *Regii profeſſores*, his Catholike Preachers, or real Poſtilles (as one calleth them) of his Divinity. The world (ſaith *Clem. Alex.*) is *Dei Scriptura*, Gods great Bible with three great leaves, heaven, earth and hell. *Davids* words are here very fitly applyed to the ſound of the Goſpel; the circle whereof is like that of the Sun, univerſal to the whole world; and the motion not unlike: for it aroſe in the Eaſt of *Iudæa*, went thence to the South of *Greece*, and then to the Weſt of *Italy* and the *Latines*: from whence it is come to theſe Northern parts of the world (the very utmoſt angle of the Univerſe) where that it may continue, let us pray,

Veſpera nunc venit, nobiſcum Chriſte maneto:
Extingui lucem nec patiare tuam.

Mr. Baxter. "All that I fear, ſaith a late Writer, is, leſt Mr. *Herbert* be a true Prophet, and the "Goſpel be in its Solar motion travelling for the *American* parts, and is quitting its "preſent place of reſidence and unworthy profeſſors and poſſeſſors: and then fare-"well *England*. Contempt drove Chriſt from *Nazareth*, his own Countrey, which he came purpoſely to heal. Confer *Ier* 51. 9. *Ezek* 24. 13.

Verſe 19. *Did not Iſrael know*] *ſc.* That the Gentiles were to be called? They were oft told it.

Verſe 20. *Is very bold*] So that for his boldneſs he was ſawn aſunder, ſaith *Hierom.*

Verſe 21. *Stretched*] A Metaphor from a mother.

Chap. XI.

Verſe 1. *I ſay then, Hath God, &c.*]

AS I may ſeem to have ſaid, Chap. 10. Miniſters muſt do their utmoſt to prevent miſtakes. *Zuinglius*, when in his Sermons he had terrified the wicked, was wont to ſhut up with *Bone vir, hoc nihil ad te*, Thou good man, I mean not thee.

Verſe 2. *Saith of Elias*] A man of ſuch tranſcendent zeal, that to heighten the expreſſion thereof, ſome have legended of him, that when he drew his mothers breſts, he was ſeen to ſuck in fire.

Verſe

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Verse 3. *And I am left alone*] To withstand and reform the common corruptions. Some have commended it to our consideration, that from the first service in the Temple when it was built, and the time of *Eliab's* Reformation, was about an hundred years; And from the Reformation in K. *Edward* the sixth's daies untill now, is about the same proportion of time.

Verse 4. *The image of Baal*] Τῇ Βάαλ, to that Lady, as our modern Idolaters also call the virgin *Mary*, whom they despight with seeming honours. They would perswade the world, that Christ by dying obeyed not his Father only, but his mother too, that she is the complement of the Trinity, that she intreateth not, but commandeth her Son, is the most imperious Mother of our Judge, with many like horrid blasphemies, which I tremble to relate. Salazar *Jesuita in* Prov. 8. 19 *Ibid. ad ver.* 23. *Ibid. ad ver.* 29.

Verse 5. *According to the election of grace*] St. *Paul* was *Constantissimus gratiæ prædicator*, as *Austin* calleth him, a most constant preacher of Gods free grace.

Verse 6. *Then is it no more of works*] Whatsoever conferrumination of grace and works Papists dream of. They think, that as he that standeth on two firm branches of a Tree, is surer then he that standeth upon one only: So he that trusteth to Christ and works too, is in the safest condition. But, 1. They are fallen from Christ that trust to works, *Gal.* 5. 4. 2. He that hath one foot on a firm branch, and another on a rotten one, stands not so sure, as if he stood wholly on that which is sound. But let them be *Moses* Disciples, let us be Christs: Set not up a candle to this Sun of righteousness; mix not thy puddle with his purple blood, thy rags with his raiment, thy Pigeons plumes with his Eagles-feathers. He can and will save his to the utmost, *Heb.* 7. 25. Detest all mock-staies; And account accursed for ever that blasphemous direction of the Papists to dying people, *Conjunga Domine obsequium meum cum omnibus quæ Christus passus est pro me*; Joyn Lord mine obedience with all that Christ hath suffered for me.

Verse 7. *Israel*] *i. e.* The carnal *Israelite*.

He seeketh for] *viz.* Righteousness and salvation by works.

Hardened] By a judiciary hardness.

Verse 8. *The Spirit of slumber*] So that with those Bears in *Pliny* they cannot be awakened with the sharpest prickles: and with those Asses in *Hetruria*, that feeding upon hen-bane, they lie for dead, and awake not til half-hileded. Such a dead Lethargy is now befallen Papists. Matthiol *in* Dioscorid.

Verse 9. *Be made a snare*] As the bait is to the birds.

Verse 10. *Bow down*] *i. e.* Bring them into bondage and misery. Compare *Lev.* 26. 13.

Verse 11. *Have they stumbled*] He that stumbleth and comes not down, gets ground.

Verse 12. *How much more their fulness*] *O diculam illam! dexter mihi præ lætitia salit oculus.* How long, Lord, holy and true?

Verse 13. *I magnifie mine office*] I make the utmost of it by gaining souls to Christ.

Verse 14. *And might save some*] Ministers must turn themselves as it were into all shapes and fashions both of spirit and speech to win people to God.

Verse 15. *Be the reconciling*] Not as a cause, but as an occasion.

Life from the dead] That is, *Res summè bona*, saith *Phocius*, a special good thing.

Verse 16. *If the first fruit be holy*] Not with a natural, but federal holiness, as 1 *Cor.* 7. 14.

Verse 17. *Wert grafted in*] Gr. *Pricked into the middle, the center of the Olive.* Chrysostom

Verse 18. *Boast not*] Gr. *Throw not up thy neck*, in a scornful insulting way, but rather pitty and pray for them. Isidor. *solil.* Greg. *Moral.*

Verse 19. *Thou wilt say*] Carnal reason will have ever somewhat to say, and is not easily set down.

Verse 20. *Be not high-minded, but fear*] *Alterius perditio tua sit cautio*, saith one. *Ruina majorum sit cautela minorum*, saith another. Seest thou thy brother shipwrackt? look well to thy tackling.

Verse 21. *Take heed lest*] *Cavebis autem si pavebis.*

Verse 22. *Severity*] Gr. *Resection or cutting off*, as a Chirurgion cutteth off proud and dead flesh. The dispersion of the Jews for this sixteen hundred years and upward is such, as that one of their own *Rabbines* concludeth from thence, that their *Messias* must need Ammonius.

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be come; and they muſt needs ſuffer ſo much for killing him. *Epiphanius* teſtifieth, that after the deſtruction of *Jeruſalem*, the Jews of *Tiberias* had this cuſtome, when any of their freinds or kindred were at point of death, they would ſecretly whiſper them in the ear to this purpoſe: *Believe in Jeſus of Nazareth, whom our Rulers crucified; for he ſhall come again to Judge thee at the laſt day.* *Fincelius* alſo tels of a certain converted Jew of *Ratisbon*, who being demanded (amongſt other queſtions put to him by the Chriſtians) why the Jews did ſo exceedingly deſire the blood of Chriſtians? anſwered, that that was a great ſecret amongſt them, known to none but their chiefeſt *Rabbines*: but this was their cuſtome, to anoint their dying freinds with the blood of Chriſtians, and to uſe words to this effect: If he that was promiſed in the law and propheets hath already appeared, and that Jeſus who was crucified, were the true Meſſias, let this blood of an innocent man, who dyed in the faith of *Jeſus*, cleanſe thee from thy ſins, and be a means to further thine eternal happineſs. *O the ſeverity of God!* and O the obſtinacy and miſery of this hard-hearted people!

Lib. 3. *de miraculis.*

Verſe 23. *God is able*] He can fetch heart of oak out of an hollow tree, and of carnal make a people created again, *Pſal.* 102. 18. *Eph.* 2. 10.

Verſe 24. *Contrary*] Therefore nature contributes nothing toward the work of converſion.

Verſe 25. *That blindneſs in part*] It is neither total nor perpetual. *Lyra* was a famous Engliſh Jew. *Tremellius* was alſo a Jew born; they are but *methe miſpar*, a very few that are yet converted. They pretend (but maliciouſly) that thoſe few that turn Chriſtians in *Italy*, are none other then poor Chriſtians hired from other cities to perſonate their part. But when God ſhall have united thoſe two ſticks, *Ezek.* 37. 19. and made way for thoſe Kings of the Eaſt, *Rev.* 16. 12. then it ſhall be ſaid of *Iacob* and *Iſrael, What hath God wrought!* Numb. 23. 23. *Jachiades* (a Jew-Doctour) upon thoſe words, *Dan.* 12. 4. would have us believe, that God ſealed up the time of the coming of the *Meſſiah*; that for their ſins, which are many, it is deferred, &c. but concludeth his Animadverſions there with this truth, *Verum enimvero Deus nos dignabitur clariſſima viſione; cum Deus reducet Zionem, tunc intelligemus res ipſas prout ſunt.* *i.e.* God ſhall vouchſafe us a moſt clear viſion at that time when he ſhall bring back the captivity of *Zion*: and then we ſhall underſtand things even as they are.

Spec. Europ.

Verſe 26. *Shall turn away ungodlineſs*] That is, He ſhall pardon their ſin. The Prophet *Iſaiah* hath it, *Unto them that turn from tranſgreſſion in Iacob*, &c. They whoſe perſons are juſtified, have their luſts mortified.

Verſe 27. *When I ſhall take*] By the ſpirit of judgement and of Burning, *Iſa.* 4. 4. with 27. 9.

Verſe 28. *They are enemies*] *i.e.* Hated of God, as appears by the oppoſition; and baniſhed, as it were, by a common conſent of Nations, out of humane ſociety. See 1 *Theſſ.* 2. 15, 16.

Verſe 29. *Are without repentance*] When God is ſaid to repent, it is *Mutatio rei non Dei, effectus non affectus, facti non conſilii*, a change, not of his will, but of his work. Repentance with man, is the change of his will; Repentance with God, is the willing of a change. But what a ſweet comfort is this, that Gods favour is ſo conſtant, that what he hath *written he hath written*, that there is no blotting out of the book of life (*Nulla litura in decretis ſapientum*, ſay the Stoicks) that it is, *I have bleſſed him, and he ſhall be bleſſed*; and that his bleſſing is (as *Thucydides* ſaith of a well-compoſed hiſtory) *an everlaſting poſſeſſion*?

πᾶσα εἰς ἀεὶ ξυγκτῆμα.

Verſe 30. *Through their*] By occaſion of their unbelief. *Pungit Iudæos & humilias Gentes*, ſaith one.

Verſe 31. *That they alſo*] It noteth not the cauſe, but the event, as 1 *Cor.* 11. 19.

Verſe 32. *For God hath concluded*] Or locked them all up in the laws dark dungeon, *Gal.* 3. 22. Unbelief breaks all the law at an inſtant by rejecting Chriſt, as the firſt act of faith obeys all the law at an inſtant in Chriſt.

συνέκλεισε.

That he might have mercy upon all] *Luther* in a very great conflict was relieved and comforted by the often repeating of this ſweet ſentence.

Verſe 33. *O the depth of the riches*] The *Romans* dedicated a certain lake, the depth whereof they knew not, to Victory; ſo ſhould we admire the unſearchable counſels of God, being ſubdued to that, which we cannot ſubdue to our underſtandings. God, ſaith one,

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is like the pool *Polycritus* writeth of: which in compaſs at firſt ſcarce ſeemed to exceed the bredth of a ſhield, but if any went into it to waſh, it extended it ſelf more and more. And *Chryſoſtom* ſpeaking of the love of God in Chriſt, Oh ſaith he, I am like a man digging in a deep ſpring: I ſtand here, and the water riſeth up upon me; and I ſtand there, and ſtill the water riſeth upon me. O, dive we not into this deep; for here (as in the ſalt-waters) *the deeper, the ſweeter.* *Ariſtot de mirab. auſcult.*

Paſt finding out] It is with us here as with Hounds at a loſs, having neither footſteps nor ſcent left of the game they purſue. Let it ſatisfie us for preſent, that at the laſt day of judgement we ſhall ſee an harmony in this diſcord of things: and that the reaſon of Gods ways, now hid, ſhall then be made manifeſt. In the mean ſpace know, that *Arcana dei, Arca Dei*: pry not into it, leſt ye periſh: but hold this for certain, Gods judgements are ſometimes ſecret, alwayes juſt. ἀνεξιχνίαστοι. Auguſtin.

Verſe 34. *Who hath been his Counſellour*] *Alphonſo* the wiſe (the fool rather) was heard blaſphemouſly to ſay, that if he had been of Gods counſel at the Creation, he could have adviſed and ordered many things much better then now they are. This *Alphonſo*, the tenth of that name, King of *Spain*, was by a juſt hand of God upon him deprived of his Kingdom, and dyed in publike hatred and infamy. Roderic. *Santii Hiſt. Hiſp. p. 4 c. 5.* Val. Max. *Chriſt. per Exner. p. 200.*

Verſe 35. *Who hath firſt given to him*] Do we not owe him all that we have and are? And can a man merit by paying his debts?

Verſe 36. *For of him*] As the efficient cauſe, and (*through him*) as the adminiſtring cauſe, and (*to him*) as the final cauſe are all things. A wiſe Philoſopher could ſay, *That man is the end of all in a ſemicircle*; that is, All things in the world are made for him, and he is made for God.

To whom be Glory for ever] God (ſaith one) counts the works and fruits that come from us to be ours, becauſe the judgement and reſolution of will whereby we do them *is* ours. This he doth to encourage us. But becauſe the grace whereby we judge and will aright, comes from God, aſcribe we all to him: So ſhall he loſe no praiſe, we no encouragement.

Chap. XII.

Verſe 1. *I beſeech*]

Volumus & jubemus became the Popes ſtile. *A. D.* 606.

By the mercies of God] His manifold mercies. We that have received ſo many mercies, muſt not onely *ſervire Deo, ſed & adulari*, ſaith *Tertullian*. Mercy calls for duty; deliverance commands obedience: and there is ſo much diſingenuity in the contrary, that holy *Ezra* thinks heaven and earth would be much aſhamed of it. *Ezra* 9. 13, 14. The cords of kindneſs are called the *cords of a man*. *Hoſ.* 11. 4. rational motives befitting the nature of a man. So that to ſin againſt mercy, is to ſin againſt humanity: tis beſtial, and fits a man for deſtruction. *Rom.* 9. 22. like as when Phyſick, which ſhould remove the diſeaſe, doth cooperate with it, then death comes with the more pain and ſpeed. No ſurfeit more dangerous then that of bread: No judgement more terrible, then that of mercy deſpiſed and abuſed. Abuſed mercy turns into fury. Διὰ τῶν οἰκτιρμῶν. *Per miſerationes, amplificationis cauſa.* Beza. *Patientia læſa fit furor.*

That ye preſent] As they of old did their ſacrifices at the altar. With the burnt offering, which ſignified the ſacrificing of the fleſh, was joyned the ſin-offering, that is, Chriſt. Faith applies Chriſt to the believer, and the believer to Chriſt.

Your bodies] That is your whole perſon. *Cainiſta ſunt*, ſaith *Luther*, *offerentes non perſonam, ſed opus perſonæ*. They are *Cainiſts* that offer to God the work done, but do not offer themſelves to God.

A living ſacrifice] In the old law they had many kinds of Sacrifices killed and offered. Now (ſaith *Origen*) inſtead of a Ram we kill our ireful paſſions: inſtead of a Goat our unclean affections: inſtead of flying fowls our idle thoughts, *&c.*

Verſe 2. *To this world*] To the corrupt Cuſtoms and courſes of wicked worldlings. See ſet them forth, *Rom.* 13. 13. *Epheſ.* 4. 18, 19, 20. 1 *Pet.* 4. 3, and ſhun them. *Eraſmus* rendreth

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dreth it, *Ne accommodetis vos ad figuram*; Accomodate not your selves to the figure and fashion of the world: do not personate and act the part of such: as a player doth, when he playeth the drunkard or wanton on the Scaffold, or Stage (so the word signifies) St. *Paul* writeth to his *Corinthians*, not *to company with fornicators of this world, or with the covetous, or with extortioners, or idolaters*, lest they should conform to them. For as the creatures living in the several elements, are commonly of the temperature of the element they live in, (as the fishes cold and moist like the water, the worms cold and dry as the earth, &c.) so are we apt to conform to the company we converse with. It is both hard and happy not to do as the rest do; but to be like fishes, that retain their sweetness in the salt sea; like *Salamanders*, that remain unscorcht in the fire; like pearls, that growing in the sea, have the colour and brightness of heaven; like oyl, that will easily overtop all other liquors, and not commingle; ever holding constant a countermotion to the course of the world, and corruptions of the times; that amidst all, a good conscience may be kept, that richest treasure and dearest Jewel that ever the heart of man was acquainted with.

μὴ συσχηματίζεσθε.

1 Cor. 5. 9, 10.

But be ye transformed] Gr. Metamorphosed, the old frame being dissolved, and a new form acquired.

That ye may prove] *sc.* By your practice.

φρονεῖν εἰς τὸ σωφρονεῖν. Xenoph. *de dictis & factis* Socrat. *lib.* 3.

Verse 3. *But to think soberly*] Gr. To be wise to sobriety. *Socrates* made no distinction between wisdom and sobriety, σοφίαν & σωφροσύνην *non distinguebat*. We shall be *sober*, if we take not that upon us that we have not, nor brag of that which we have. There is an elegancy in the original, that cannot be rendered.

Verse 4. *For as we have*, &c.] See 1 *Cor.* 12. 12. which is a Commentary on this text.

Verse 5. *One body in Christ*] See the note on 1 *Cor.* 12. 12, 13.

And every one members] Try thy membership, if 1. Sociable with Christ and Christians. 2. Useful and serviceable to the body. 3. Compassionate, as *Paul*; *who is afflicted*, saith he, *and I burn not*? I feel twinges when others are hurt; and I hold my self a debter (as a member) to Greeks and Barbarians, to the wise and unwise, be they but of the body, *Rom.* 11. 4.

Verse 6. *According to the proportion*] That form of sound words, 2 *Tim.* 1. 13. those principles of the doctrine of Christ, *Heb.* 6. 1. with which all interpretations of Scripture must bear due proportion.

Verse 7. *Or Ministery*] Take it either largely, for the whole ministery, as 1 *Cor.* 12. 5. *Act.* 1. 17. Or more strictly for the office of a Deacon, as *Act.* 6.

Verse 8. *Or he that exhorteth*] The Pastour properly so called. See the Note on *Eph.* 4. 11.

ἀπεχθεῖτες.

Verse 9. *Abhor that which is evil*] Hate it as hell it self; so the word signifies, *Mihi certè Auxentius nunquam aliud quam diabolus erit, quia Arrianus*, saith *Hilary*, I shall look upon *Auxentius* no otherwise then as upon a devil, so long as he is an *Arrian*.

Verse 10. *Be kindly affectioned*] As natural brethren and more. *Arctior est copula cordis quam corporis*. We are brethren in *Adam* according to the flesh, in and by Christ according to the Spirit.

ὀκνηρός. *Cunctator.*

Verse 11. *Not slothful*] Or, Not driving off till it be too late. *Charls* the son of *Charls* Duke of *Anjou*, who was King of *Sicily* and *Jerusalem*, was called *Carolus Cunctator*, not in the sense as *Fabius*, because he staid till opportunity came, but because he staid till opportunity was lost.

ζέοντες.

Fervent in spirit] Gr. Seething hot. God, who is himself a pure act, loveth activeness in men; the very rest of heavenly bodies is in motion in their proper places.

Verse 12. *Rejoycing in hope*] Hope makes absent joys present, wants plentitudes, and beguiles calamity as good company doth the time. But without hope, patience is cold almost in the fourth degree, and that's but a little from poison. It was a dotage of the *Stoicks*, that a wise man should be free, as from fear, so from hope too. How much better the *Elpistici*, another sort of Philosophers, who held hope to be the only stay and staff of mans life, without which to live were but to lie a dying? This life would be little better then hell, saith *Bernard*, were it not for the hopes of heaven. *Sed superest sperare salutem*; and this holds head above water, this keeps the heart aloft all floods of afflictions, as the cork doth the line, as bladders do the body in swimming. *Ibat ovans animis*

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animis & ſpe ſua damna levabat, ſaith one concerning St. *Stephen* going to his death, (*Vivere ſpe vidi qui moriturus erat*) He that ſeeth viſions of glory, and hath ſure hopes of heaven, will not matter a ſhowr of ſtones: he that is to take poſſeſſion of a kingdom, will not ſtand upon a foul day. Hope unfailable is grounded upon faith unfained; which is ſeldom without its *joy unſpeakable and full of glory*, 1 Pet. 1. 8. Bembus. Ovid.

Patient in tribulation] Bearing up under preſſures, as among many other Martyrs *Nicholas' Burton*, who by the way to the ſtake, and in the flame was ſo patient and chearful, that the tormentors ſaid, the devil had his ſoul before he came to the fire, and therefore his ſenſes of feeling were paſt. Act. & Mon. 1866.

Continuing inſtant in prayer] Conſtant and inſtant. A Metaphor from hunting-dogs, that give not over the game till they have got it. *Nazianzen* ſaith of his ſiſter *Gorgonia*, that ſhe was ſo given to prayer, that her knees ſeemed to grow to the very ground. Of *Traſilla* it is reported, that being dead ſhe was found to have her elbows as hard as horn, by leaning to a desk at which ſhe uſed to pray. St. *James* is ſaid to have had knees as hard as Camels knees, by his continual kneeling in prayer. And *Paul* the Eremite was found dead kneeling upon his knees, holding up his hands, lifting up his eyes: ſo that the very dead corps ſeemed yet to live, and to pray to God. προσκαρτερεῖτε. Nazian. Epitaph. Greg. Dialog. Euſeb. Hieron in vit.

Ver. 13. *To the neceſſity*] Gr. *To the uſes of the Saints*, not ſtaying till they be in neceſſity. χρείαις.

Verſe 14. *Bleſs them*] See the Note on *Mat.* 5. 44.

Verſe 15. *Weep with them that weep*] St. *Cyprians* compaſſion is remarkable; *Cum ſingulis pectus meum copulo, mœroris & funeris pondera luctuoſa partior, cum plangentibus plango, cum deflentibus defleo*, &c. I partake in every mans grief, and am as much affected and afflicted, as if it were mine own caſe.

Verſe 16. *Be of the ſame*] This verſe had been eaſie, had not Interpreters obſcured it, as *Origen* obſerveth.

Verſe 17. *Recompence to no man*] In reaſon, revenge is but juſtice: *Ariſtotle* commends it: the world cals it *Manhood*, 'tis *doghood* rather. The manlier any man is, the milder and more merciful. as *David*, 2 *Sam.* 1. 12. and *Julius Cæſar*, who wept over *Pompeys* head preſented to him, and ſaid, *Non mihi placet vindicta, ſed victoria*, I ſeek not revenge but victory. Ariſt. *Rhetor. lib.* 9. *cap.* 1.

Verſe 18. *As much as lieth in you*] Let it not ſtick on your part. Give not offence careleſſly, take not offence cauſleſſly. See the Note on *Mat.* 5. 9. It is the firſt office of Juſtice, ſaith *Tully*, to hurt no body, unleſs firſt provoked by injury. But how true and trim a ſentence (ſaith *Lactantius*) hath *Tully* here marred by adding that laſt *unleſs it Mahomets* Laws run thus; Avenge your ſelves of your enemies; rather do wrong, then take wrong; kill the Infidels, &c. Profeſs love to thine enemy, ſaith *Machiavel*: and if he fall into the water up to the knees, give him thine hand to help him out: if up to the waſte, help him likewiſe; but if up to the chin, then lay thine hand upon his head and duck him under the water, and never ſuffer him to riſe again. But we *have not ſo learned Chriſt*; *Seneca* could ſay, *immane verbum eſt ultio*, Revenge is a bloody word; and *Qui ulciſcitur excuſatius peccat*. He is ſomewhat excuſed (but not altogether) from doing evil, that ſeeketh revenge.

Verſe 19. *Avenge not your ſelves*] Some take the Sword into their own hands: and, leſt they ſhould ſeem Anabaptiſts in taking two blows for one, will give two blows for one.

Give place to wrath] *ſc.* To the wrath and vengeance of God, which he ſeemeth to prevent that ſeeks revenge. Or, *give place to wrath*, Do nothing in thine heat: but walk into the garden, as *Ahaſhueroſh* did, when kindled againſt *Haman*. *Theodoſius* was adviſed by *Ambroſe*, to ſay over the Lords prayer; *Auguſtus* by *Athenodorus*, to repeat the Greek Alphabet, before they determined any thing in their anger. Eſther 7. 7.

Or, *give place to wrath*] *Currenti cede furori*, ſet not thy wit to his (for *Anger is a ſhort madneſs*) but bear with his weakneſs that wrongeth thee, &c. *Ira furor brevis eſt.*

Verſe 20. *Thou ſhalt heap*] Thou ſhalt melt him, and make him thy friend for ever.

Verſe 21. *Be not overcome*] *In rixa is inferior eſt, qui victor eſt*, ſaith *Baſil.* In revenge of injuries, he is the loſer that gets the better. Hence the Apoſtle diſgraceth it, by a word that ſignifieth diſgrace or loſs of victory. When any one provokes us, we uſe to ſay, *We will be even with him.* There is a way whereby we may be, not *even with him*, but *above him*; that is, forgive him, feed him with *the beſt morſels, feed him indulgently* ἥττημα. 1 Cor. 6. 7. ὑπερέχειν.

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2 Kin. 6. 22, 23 *gently* (ſo the Apoſtles word in the former verſe ſignifies) feaſt him, as *Eliſha* did his perſecutors; providing a table for them, who had provided a grave for him. *Set bread and water before them*, ſaith he, and mark what followed; *The bands of* Syria *came no more after that time*, by way of ambuſh, or inroad, *into the bounds of Iſrael.* In doing ſome good to our enemies (ſaith a grave Divine hereupon) we do moſt to our ſelves: God cannot but love in us that imitation of his mercy, who bids his Sun to ſhine on the wicked and unthankfull alſo: and his love is never fruitleſs: It is not like the winter-Sun that gives little heat, but like the Sun in his ſtrength, that warms and works effectually upon the reſt of the creatures.

Func. *chronol.* *But overcome evil*] This is the moſt noble victory. Thus *David* overcame *Saul*, and *Henry* the ſeventh, Emperor of *Germany*, overcame the Prieſt that poiſoned him at the Sacrament: for he pardoned him, and bad him be packing. So did not *Iacup* the *Perſian* King, who perceiving himſelf poiſoned by his adulterous wife, enforced her to drink of the ſame cup: and becauſe he would be ſure ſhe ſhould not eſcape, with his own hand he ſtruck off her head. But this (to ſay truth) was not revenge, but juſtice. *Henry* the fourth of *France* was wont to ſay, that he made all the days of thoſe *golden*, who had moſt offended him; that ſo, the Lead of their wickedneſs might be darkned by the gold of his goodneſs.

Turkiſh Hiſt.

Balth Exner. Val. Max. Chriſt p. 62.

CHAP. XIII.

Verſe 1. *Let every ſoul be ſubject*]

IN things lawfull only; for elſe we muſt anſwer as thoſe Apoſtles did, *Act.* 5. 29. and as *Polycarp*, who being commanded to blaſpheme Chriſt, and to ſwear by the fortune of *Cæſar*, peremptorily refuſed, and ſaid, We are taught to give honour to Princes and Potentates, but ſuch honour as is not contrary to Gods religion.

Ordained of God] In regard of its inſtitution, though for the manner of its conſtitution it is of man.

Tho. 2, 2. q. 10. *ar.* 10.

Verſe 2. *Reſiſteth the power*] His authoritative commands, not his perſonal.

κρίμα, *Confer.* 1 Cor. 11. 31, 32.

Receive to themſelves damnation] *Pœnam ſibi auferent*, ſaith *Piſcator*, they ſhall receive puniſhment, to wit from the Magiſtrate: as *Aretine* deſerved to do, who by longer cuſtom of libellous and contumelious ſpeaking againſt Princes, had got ſuch a habit, that at laſt he came to diminiſh and diſeſteem God himſelf.

Verſe 3. *For Rulers are not*, &c.] They ſhould not be. But *Ieroboam* ſet a net on *Mizpeh*, and ſpread a ſnare upon *Tabor*, to watch who would go from him to *Judah* to worſhip, *Hoſ.* 5. 1.

A terror to good works, but to the evil] The Sword of juſtice (ſaith one) muſt be furbiſhed with the oyl of mercy; yet there are caſes wherein ſeverity ought to caſt the ſcale. *Dureſce, Dureſce, ô infœlix Lantgravie*, ſaid the poor ſmith to the *Lantgrave* of *Thuring*, more milde then was for his peoples good. *Bonis nocet, qui malis parcit. Edward* the Confeſſour was held a bad Prince, not by doing, but enduring ill.

Petr. Nicol. *Gelſtroup.* Dan *Hiſt.*

Verſe 4. *For he is the miniſter*] It was written upon the ſword of *Charles* the great, *Decem præceptorum cuſtos Carolus*, *Charles* is Lord Keeper of the Decalogue.

For he beareth not the ſword in vain] Like St. *Paul* in a glaſs window, or St. *George* (as they call him) on a ſign-poſt.

A revenger to execute wrath] But now we ſee how every man almoſt will be a Pope in his own cauſe, depoſe the Magiſtrate, at leaſt appeal from him to himſelf.

Upon him that doth evil] Whether the evil be civil or religious; *Non diſtinguendum, ubi ſcriptura non diſtinguit.* Note this againſt thoſe that hold that Magiſtrates have nothing to do in matters of Religion. See *Deut.* 13. 6. *Ezra* 7. 26. *Dan.* 3. 29. 1 *Pet.* 2. 13, 14. Their laws bind the conſcience *per concomitantiam*, by way of concomitancy; becauſe they depend upon the law of God, and are agreeable to it; which primarily and *per ſe* bindeth. As the ſoul is ſaid to be in a place *per concomitantiam*, becauſe it is in the body; ſo here.

See Mr. *Burroughs* his *Heart-diviſions*, p. 28.

διὰ τὸν Θεὸν. *Baſil.*

Verſe 5. *But alſo for conſcience ſake*] Good rulers we muſt obey as God; bad, for God,

Verſe

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Verſe 6. *Attending continually*] As born for the benefit of many. The Parliament in the 25. of *Edward* 3. is known to poſterity by the name of *Benedictum Parliamentum*; So ſhall this preſent Parliament for their continual attendance upon the Lords work, bending themſelves to the buſineſs (as the word ſignifies) and holding out therein with unparallel'd patience. This was written, *an.* 1646. προσκαρτερεῖν.

Verſe 7. *Render therefore to all their dues*] He ſaith not their unjuſt exactions. *Melanchthon* makes mention of a cruel Prince, that to get money of his Subjects, would knock out their teeth; firſt one tooth, and then another, unleſs they would bring him in ſuch ſums of money as he required. *Primo unum dentem evellebat minitans*, &c.

Fear to whom, &c.] *i.e.* Reverential obſervance, far beyond that which *Q. Fabius Maximus* yielded to his ſon, when he became Conſul. Li. *Decad.* 3. *lib.* 4.

Verſe 8. *Owe no man* &c.] The *Perſians* reckoned theſe two for very great ſins; 1. To be in debt. 2. To tell a lye: the later being oft the fruit of the former. By the twelve Tables of *Rome*, he that owed much, and could not pay, was to be cut in pieces, and every creditor was to have a piece of him according to the debt. When Archbiſhop *Cranmer* diſcerned the ſtorm, which afterwards fell upon him in Queen *Maries* days, he took expreſs order for the payment of all his debts: which when it was done, a moſt joyfull man was he; that having ſet his affairs in order with men, he might conſecrate himſelf more freely to God. Let us therefore (ſaith a Reverend man) be thus far indulgent to our ſelves, as to ſhake off the deadly yoke of Bills and Obligations, which mancipate the moſt free and ingenuous Spirit, and dry up the very fountains of liberality. Yea they ſo put a man out of aym, that he cannot ſet his State in order, but lives and dies intangled and puſſed with cares and ſnares; and after a tedious and laborious life paſſed in a circle of fretting thoughts, he leaves at laſt, inſtead of better patrimony, a world of intricate troubles to his poſterity and to his ſureties: which cannot be managed by thoſe who underſtand them not, but to great diſadvantage. We read of a certain *Italian* Gentleman, who being asked how old he was? anſwered, that he was in health: And to another that asked how rich he was? anſwered, that he was not in debt, *q. d.* He is young enough that is in health; and rich enough that is not in debt. *Xenophon.* Gell. *l.* 12. *c.* 1. Act. & Mon. *fol.* 1692. Mr. *Trilkins* his Debt-book, 66

But to love one another] This is that *deſperate debt* that a man cannot diſcharge himſelf of: but muſt ever be paying, and yet ever-owing. As we ſay of thanks, *Gratia habenda & agenda*, thanks muſt be given, and yet held as ſtill due: ſo muſt this debt of love.

Verſe 9. *Briefly comprehended*] Capitulated, fulfilled, ſaith the Syriack, ſummed up. St. *Bartholomew* is quoted by *Dionyſius* to have ſaid of Divinity, *Et magnam eſſe & minimam*, that it was large and yet little, as containing much matter in few words. Ἀνακεφαλαιοῦται. Καὶ πολλὴν καὶ ἐλαχίστην.

Verſe 10. *The fulfilling of the Law*] The filling up of the Law in this, that it cloatheth the duties of the law with the glory of a due manner, and ſeateth them upon their due ſubjects, with the unwearied labours of a conſtant well-doing.

Verſe 11. *To awake out of ſleep*] Whiles the Crocodile ſleepeth with open mouth, the Indian Rat gets into his ſtomack, and eateth thorow his entrails. Whiles *Iſhboſheth* ſlept upon his bed at noon, *Baanah* and *Rechab* took away his head. Security uſhereth in deſtruction. Go forth and ſhake your ſelves as *Sampſon* did, when the *Philiſtims* were upon him: leſt Satan ſerve you, at leaſt for your ſouls, as Captain *Drake* did the *Spaniard* at *Tanrapaſa* in the Weſt-Indies for his treaſure; he found him ſleeping ſecurely on the ſhore, and by him thirteen bars of ſilver to the value of 40000. duckets, which he commanded to be carried away, not ſo much as once waking the man. Or leſt Chriſt himſelf deal by us, as *Epaminondas* did by the Watchman, whom he found aſleep: He thruſt him thorow with his ſword; and being blamed for ſo ſevere a fact, he replied, *Talem eum reliqui, qualem inveni*, I left him as I found him. *Camdens Eliſa. fol.* 222.

For now is our ſalvation nearer] Stir up your ſelves therefore, and ſtrain toward the mark. There is a Greek word ſignifying the end of a race, which is derived of a word that ſignifieth to ſpur or prick forward. Surely, as they that run their horſes for a wager, ſpur hardeſt at the races end; ſo, ſith our ſalvation is nearer now then ever it was, therefore we ſhould run faſter now then ever we did. When a Catt is in aquagmire, if the horſes feel it coming, they'l pull the harder: ſo muſt we, now that full deliverance is hard at hand. Rivers run more ſpeedily and forceably, when they come near the ſea, then they did

τύω. τύσσω. *Heſych.* *Pollux. l.* 3. *c.* 30.

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Epiſt. ad Sturm. did at the ſpring: the Sun ſhineth moſt amiably toward the going down. *Tempus jam eſt* (ſaid old *Zanchius* to his friend *Sturmius* who was elder then he) *ut ad Chriſtum & cœlum ſtelliferum à terra properemus.* &c. It is even high time for you and me, to haſten to heaven: as knowing that we ſhall ſhortly be with Chriſt, which is *far far the better.*

Phil. 1. 23.

Verſe 12. *The night*] Here it is taken for all unregeneracy, which (as the night) is full of rour, terrour, *&c. Nox pudore vacat.* This night with the Saints is far ſpent, or already paſt, as *Cyprian* and *Hierom* here render it.

Tranſivit. Præteriit.

Verſe 13. *Let us walk honeſtly*] Handſomely, faſhionably, mannerly, with an holy ſhamefacedneſs.

εὐσχημόνως.

Not in chambering] Properly, lying a bed, or long-lying.

κοίταις.

Verſe 14. *But put ye on*] *Auguſtin* confeſſeth that he was converted by reading and pondering this text.

And make not proviſion] Make not projects, cater not for the fleſh.

CHAP. XIV.

Verſe 1. *Him that is weak*, &c.

THat is not thorowly perſwaded of all things pertaining to Chriſtian liberty about things indifferent.

Receive] *Affectu charitatis*, put him into your boſoms, bear with his weakneſſes, *&c. Bucer* rejected none, though different in ſome opinions, in whom he found *Aliquid Chriſti*, any thing of Chriſt, whoſe weaklings are to be handled with all tenderneſs.

Hoyme.

But not too doubtful] Make him not *Queſtion-ſick*, 1 Tim. 6 4. Wring not mens conſciences: you may hap to break the wards, if you do.

Verſe 2. *Eateth herbs*] Rather then meats forbidden by the Law. The antient Latines were as well apaid of herbs to eat, as if they had had all manner of dainties. Green herbs were both food and Phyſick to them.

Dan. 1. 11. *Holus ab ὅλον.*

Verſe 3. *For God hath received him*] *viz.* For his houſhould ſervant, which *David* counted a greater dignity then to be King of *Iſrael*. And *Juſtinian* the Emperour ſtiled himſelf *Ultimum ſervorum Dei*, the meaneſt of Gods ſervants.

Verſe 4. *Who art thou*, &c.] The wiſdom from above is without cenſuring, without hypocriſie, ſaith S. *James*, Chap. 3. 17. Intimating, that the greateſt cenſurers are moſtly the greateſt hypocrites: And as any one is more wiſe, he is more ſparing of his cenſures.

Plin. *Epiſt.*

Verſe 5. *Let every man be fully perſwaded*] It is a ſafe rule, *Quod dubites ne feceris:* In dobutful caſes be ſure to take the ſurer ſide.

Sir *Ed. Sands, Spec. Europæ.*

Verſe 6. *For he giveth God thanks*] A cuſtome uſed by the very Heathens, to their gods, as is to be read in *Homer* and *Virgil*, but grovvn clean out of uſe among the Catholikes in *France* and *Italy*. But if they that give thanks at meat do eat no God, to whom do they eat that give none?

Verſe 7. *For none of us liveth to himſelf*] St. *Paul* ſtood, as it were on tiptoes, *Phil.* 1. 20, to ſee which way he might beſt glorifie God, by life or by death.

συναγγοδοκία

Verſe 8. *We are the Lords*] Death divides us not from Chriſt, but brings us home to him, 2 *Cor.* 5. 6. It is but winking (as that Martyr ſaid) and thou ſhalt be in heaven preſently.

Verſe 9. *That he might be Lord*] He won his Crown before he wore it; he fought for it, and having vanquiſhed all enemies, he accompliſhed and proclaimed the victory in his glorious reſurrection, triumphed in his wonderful aſcention, leading captivity captive, *&c. Eph.* 4. 7.

Verſe 10. *But why doſt thou*, &c.] Three things are not ſubject to our judgement. 1. The councels of God. 2. the holy ſcriptures. 3. The perſons of men. Be not therefore raſh in rejecting, or ſowr in cenſuring your fellow-ſervant; but let your moderation herein be known to all men; and the rather, becauſe the Lord is at hand. *Phil* 4. 5.

The Judgement ſeat of Chriſt] Who gives the *Lamb* in his ſentchion; and vvilt thou give the *Lion*?

Verſe

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Verse 11. *As I live, saith the Lord*] As true as I live, is an oath, as appears here, and *Numb.* 14, 21. with *Psal.* 95. 11. Forbear it therefore.

Verse 12. *So then every one, &c.*] It was excellent counsel that the Orator gave his hearers, *Ita vivamus ut rationem nobis reddendam arbitremur.* Let us so live as those that must give an account of all at last. Cic. 4. *in Vit.*

Verse 13. *Any more*] As they formerly had done: being over-sowr and supercilious.

A stumbling block, or an, &c.] A lighter or greater offence to make him go halting to heaven.

Verse 14. *I know and am perswaded*] Many on the contrary are perswaded before they know: and such will not be perswaded to know. The *Valentinian* hereticks had a trick to perswade before they taught (as saith *Tertullian*) The old Sectaries had their *Pithanology*, insinuative and perswasive language; so have the Modern: and hence so many dissonant opinions amongst us. *If ye speak with several tongues, (so hold several opinions) will not he that comes in, think ye are mad?* 1 *Cor.* 14. *Dii boni, quomodo hic vivunt gentes!* How strangely do people live here, said a stranger, observing our divisions in *Henry* the eights time: which (alass) were nothing comparable to these of our days; and all because *simple men* and *silly women* are soon perswaded to that they understand not. The silly-simple *believeth every thing*; weak as water on a table, which with a wet finger may be led any way. *Pethi.* Prov. 14. 15.

By the Lord Jesus] Who hath pulled down the partition-wall, and purchased our Christian liberty.

Verse 15. *But if thy brother be grieved*] It is his weakness to be grieved thereat, but gratifie him howsoever. What one speaks of a plain place of Scripture, this verse (saith he) had been easie, had not Commentatours made it knotty; the like, saith another of a Christians condition, it is gracious, happy, clear, sure, sweet, did not erroneous judgements vex and unsettle them.

Verse 16. *Let not then your good*] That is, Your Christian liberty purchased by Christ.

Be evil spoken of] Gr. Be blasphemed. Contumely cast upon the people of God, is blasphemy in the second Table. God, for the honour that he beareth to his people, counts and call its so.

Verse 17. *For the kingdom of God, &c.*] That was a swinish saying of *Epicurus*, That eternal life should be nothing else but a continual eating of the fat, and drinking of the sweet, even unto an uncessant surfetting and drunkenness. The Turks at this day promise Paradise to such as dye in war for the *Mahometan* faith, where they shall have delicious fare, pleasant gardens, all sensual delights, eternally to be enjoyed, notwithstanding any former sins. Fitt lettice for such lips. κρεῶν πολλὴν καὶ μέθην αἰώνιον. *Blants* voyage. p. 378.

Verse 18. *Is acceptable to God*] And he is an happy man that can be acquitted by himself in private, in publike by others, in both by God.

Verse 19. *Wherewith one may edifie another*] Discords among good people, do *edificare in gehennam*, as *Tertullian* phraseth it, build backwards. One of the main scandals the Jews take from Protestants, is their dissention.

Verse 20. *The work of God*] That work of faith, 1 *Thes.* 1. 3. wrought by the mighty power of God, *Ephes.* 1. 19. who puts not forth great power, but for great purposes.

Verse 21. *It is good neither to eat, &c.*] It will be no grief of heart, (as she once told *David* in another case) to have forborn in case of scandal. A great grief it would be if by some rash word we should betray a brother, or smite out the eye of our dearest childe; should we then destroy the life of grace in another by our unadvised walking? 1 Sam. 25.

Verse 22. *Hast thou faith*] *Posse, & nolle, nobile est.* Forbear for fear of offence, unless it be in point of necessary duty: For then we may not do evil, that good may come, *Rom.* 3. 8.

Verse 23. *Is damned*] Both of his doubting conscience, which soundeth heavily, as a shaulm; and of God, who is greater then his conscience,

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Chap. XV.

Verse 1. *Ought to bear*]

Βαστάζειν. AS Porters do their burdens, as pillars do the poise of the house, or rather as parents bare their babes in their arms.

And not to please our selves] *Bis desipit, qui sibi sapit, Prov.* 3.7.

Verse 2. *Please his neighbour*] Though he cross himself: this is true Christian love, and driven almost out of the world by sinful self-love, which causeth men to dislike those things in others, that they favour and flatter in themselves.

Verse 3. *For even Christ*] And we should express him to the world, preach abroad his vertues by our practice, 1 *Pet.* 2. 9. Our lives should be as so many Sermons upon the life of Christ. This is to walk in Christ, *Col.* 2. 6. as Christ, 1 *Ioh.* 3. 6.

Verse 4. *For whatsoever things*, &c.] Here the Apostle meets with an Objection. For some man might say, that that saying of the Psalms pertains to *David*, how therefore is it applied to Christ? He answers, *Whatsoever things*, &c. *q. d.* We must learn to see Christ in *David*: *David* in the History, Christ in the mysterie; *David* as the type, Christ the truth.

Revel. 2. *That we through patience*] Hence the Scriptures are called, *The word of Christs patience*, because they patient the heart under Gods holy hand; and are better called *Physick for the soul*, then ever was the library of *Alexandria*.

ἡ τῆς ψυχῆς ἰατρεία. *And comfort of the Scriptures*] As the blood and spirits are conveyed by the veins and arteries: so is the Spirit by the promises, helping the soul to lay it self upon Christ by faith, which is a grace of union, and so of establishment.

Verse 5. *Now the God of patience*] The soul is then only in good plight, when the heaven answers the earth, *Hos.* 2. 21. When Christ the Sun of righteousnes shines into it.

Verse 6. *With one mind, and one mouth*] It is recorded to the high commendation of the Church of *Scotland*, that for this 90 years and upwards they have kept unity with purity without schism, much less heresie.

Syntag *Confession prefat.*

Verse 7. *To the glory of God*] That is, Of heaven, the joyes whereof it is as impossible to comprehend, as it is to compass the heaven with a span, or contain the Ocean in a nut-shel. Such comfort there is in the presence of Christ (though but in the womb) as it made *John* to spring; What then shall it be in heaven?

Verse 8. *Now I say that Jesus*] *Paul* proveth particularly in this and the following verses, that Christ hath taken both Jews and Gentiles to his glory.

Verse 9. *And that the Gentiles*] Though they had no such promises, might glorifie Gods free grace in the day of their visitation.

Verse 10. *Rejoyce*] That your names are also written in heaven, and that ye are enrolled in the records of the new Jerusalem.

Verse 11. *All ye Gentiles*] As being received into the glory of God, *vers.* 7.

Verse 12. *In him shall the Gentiles trust*] *Isaiah* hath it, *To him shall the Gentiles seek*; To seek to God then argues trust in God. He that hopes not, praies not, or but faintly.

Verse 13. *Fill you with all joy*, &c.] Note here that joy and peace are the means whereby faith worketh hope.

Verse 14. *Full of goodness*] The excellency of a godly man is to follow God fully, as *Caleb*, Numb. 14. 24. to have a heart full of goodness, as these *Romans*, a life full of good works, as *Tabitha*, Act. 9. 33. These shall receive a full reward, 2 *Ioh.* 8.

Verse 15. *Chrisostome* truly saith of St. *Paul*, that he was *insatiabilis Dei cultor*, one that thought he could never do God or his Church service enough.

Verse 16. *Ministring the Gospel*] Serving about holy things or doing sacred offices, as the Priests under the Law, to whom the Apostle all along this verse alludes in an elegant allegory: the Ministery is a divine and heavenly function. All other callings are for the world, and draw to the world; but this both in the preparation and execution, draweth to God, keepeth us with God, and to be ever mindful of the things of God.

ἱερουργοῦντα λειτουργον.

Verse 17. *I have therefore*, &c.] So have all Gods faithful Ministers at this day against the contempts and contumelies cast upon them by the mad world, ever besides it self in point of salvation. There is a pamphlet lately published that sticks not to make that sacred

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cred and tremend function of the Miniſtery to be as meer an impoſture, as very a myſtery of iniquity, as arrant a juggle as the papacy it ſelf. The Compaſs. Samaritan.

Verſe 18. *To make the Gentiles*, &c.] Chriſt by his Goſpel ſubdued the *Britains*, whom the *Romans* with all their force could never ſubdue, as *Tertullian* obſerved. *Britannorum inacceſſa Romanis loca Chriſto tamen ſubdita.* Tert.

Verſe 19. *So that from Ieruſalem*] *Chryſoſtome* obſerveth, that *Plato* came three times to *Sicily* to convert *Dyoniſius* the tyrant to moral philoſophy, and could not. But *Paul* fet a great compaſs, converted many ſouls, planted many Churches: And why? Chriſt ſat upon him as upon one of his white horſes, and went forth conquering and to conquer, *Revel.* 6. 2.

Verſe 20, *Leſt I ſhould build*] Leſt I ſhould ſeem to do any thing unbeſeeming the office of an Apoſtle, there is a *decorum* to be kept in every calling.

Verſe 21. *But as it is written*] In obedience to this divine oracle, the Apoſtle preached to thoſe that had not heard, yet neglected not thoſe that had.

Verſe 22. *For which cauſe*] By planting Churches, and preaching where was more need.

Verſe 23. *Theſe many years*] The *Romans* were converted to the faith betimes. Some of them were *in Chriſt before* Paul, *Rom.* 16. 7. Chriſt made haſt alſo to convert *England*, whoſe religion before, was *triſtiſſimum ſuperſtitionum chaos* (as *Camden* hath it) a moſt ſad *chaos* of ſuperſtitions. *Sabellicus* teſtifieth that *Britany* was the firſt of all the Provinces that publikely profeſſed Chriſt. And as we were the firſt that took upon us the yoke of papal tyranny (ſo that *England* was called the *Popes Aſs*) ſo were we the firſt that ſhook it off again. Ennead. 7. *lib.* 5.

Verſe 24. *For I truſt to ſee you*] *Ipſe aſpectus viri boni delectat*, ſaith *Seneca*. There is a great deal of ſweetneſs in the Society of Saints, and much good to be gotten thereby. Sometimes, (ſaith a grave Divine) though we know that which we ask of others, as well as they do, yet good ſpeeches will draw us to know it better, by giving occaſion to ſpeak more of it; wherewith the Spirit works more effectually, and imprints it deeper, ſo that it ſhall be a more rooted knowledge then before. For that doth good that is graciouſly known, and that is graciouſly known, that the Spirit ſeals upon our ſouls.

Verſe 25. *To miniſter unto the Saints*] The higheſt Angel in heaven may not hold himſelf too good to ſerve the Saints.

Verſe 26. *It hath pleaſed them*] It hath not been ſqueezed out of them, as verjuice is out of a crab, but freely and chearfully they have contributed. εὐδόκησαν.

For the poor Saints which are at Ieruſalem] The Jews do at this day ſend their alms yearly from all parts to *Ieruſalem* for the maintenance of the poor that live there, and ſpend their time, praying for the welfare of the whole nation.

Verſe 27. *Their debters they are*] And ſo are we to pity and pray for them. See my *True Treaſure*, Sect. 2. chap. 7.

Verſe 28. *When I have ſealed*] That is, Safely delivered, as if it were under ſeal.

This fruit] This ſweet ripe fruit of their faith and love, their alms.

Verſe 29. *In the fulneſs of the bleſſing*] Chriſt may uſe one of leſs grace to do more good then one of more (for there are diverſities of operations, as well as of gifts, 2 *Cor.* 12. 6.) but uſually he delights to honour thoſe of moſt ſincerity, with moſt ſucceſs, 1 *Cor.* 15. 10.

Verſe 30. *For the Lord Jeſus Chriſts ſake*] This is one of thoſe paſſages in S. *Paul*, then the which there can nothing poſſibly be imagined more grave, divine, excellent, ſaith *Beza*.

That ye ſtrive together] Even *to an agony*, as the word imports. Spiritual beggery is the hardeſt and richeſt of all trades, as one ſaid. Learn of this great Apoſtle to beg prayers with all earneſtneſs. Pray for me, I ſay pray for me, I ſay, quoth father *Latymer*, Pray for me, pray for me, for Gods ſake pray for me, ſaid bleſſed *Bradford*. συναγωνίσασθαι. Act. & Mon. *fol.* 1565. *Ibid.* 1499.

Verſe 31. *That my ſervice which*, &c.] One would have thought that the Apoſtle coming with alms to them, ſhould eaſily have been well accepted: but he ſaw cauſe to ſeek God for ſuch a mercy, ſith it is he alone that faſhions mens opinions, and gives favour and kind acceptance. Beſides wiſdom, he gave *Solomon* honour.

Verſe 32. *Be refreſhed*] See the Note on *Rom.* 1. 12. and on 2 *Job.* 12.

Verſe 33. *Now the God of peace*] A fit attribute for the preſent purpoſe. It is a commendable policy in Chriſtians, when they pray, to propound God to their minde in ſuch notions, and under ſuch titles, as whereby they may ſee in God the things they deſire of God.

CHAP.

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Chap. XVI.

Verse 1. *Servant of the Church*]

D. *Baswick against Independ.* A Diaconisse to minister to the sick, as 1 *Tim.* 5. 9. not a prædicantisse, to preach or have *Peters* keys at their girdle.

Verse 2. *As becometh Saints*] Who are great Princes, States, in all lands, *Psal.* 45. and to be observed accordingly, even worthy of God, 3 *Joh.* 6.

Verse 3. *Salute Priscilla*] She is first mentioned, haply as more forward then her husband in the best things. So was *Manoahs* wife, and *Nazianzens* mother.

Dan. *hist.* 231. Verse 4. *Who have for my life*] A rare example. Fast friends are in this age for the most part gone on pilgrimage (said one once) and their return is uncertain.

Verse 5. *The Church that is in their house*] The house of *George* Prince of *Anhalt*, for the good orders therein observed, is said to have been *Ecclesia*, *Academia*, *Curia*.

The first fruits of Achaia] The first that received the Gospel there. A singular commendation, a sweet happiness. Gods soul hath desired such first ripe fruits, *Mic.* 7. 1. such primroses.

Verse 6. *Greet Mary*, &c.] It is profitable that men of great parts and place should preserve their memory with others, though it be but in a salutation: for it may be a means to fire up affection to godliness in such whom they so remember.

Ἐπίσημοι. Verse 7. *Who are of note*] Noble, notable Christians, old experienced gray-headed Disciples. Christianity finds or makes us honorable.

Verse 8. *Greet Amplias*] Piety is no enemy to curtesie: It doth not remove, but rectifie it.

Verse 9. *Our helper in Christ*] A sweet sign to him, that his name was written in the book of life, *Phil.* 4. 3.

Verse 10. *Approved in Christ*] An high stile, far beyond that of the great Turk, with all his big-swoln-titles.

Verse 11. *My kinsman*] in the flesh, but more in the faith, that surest tie.

Verse 12. *Who labor in the Lord*] Though not so much as *Persis* did, yet doth he not defraud them of their due commendation; *Prima sequentem honestum est in secundis tertiisque consistere.* Every man must not look to excell: let him be doing, as he is able.

Cic. *de orator.*

Verse 13. *His mother and mine*] His by nature, mine by affection. The Apostles parted with parents and friends at home, found them abroad.

Verse 14. *Salute Asyncritus*, &c.] Nothing is said of these; for haste perhaps, or else because they were (as one saith of *Jesse* the Father of *David*) *Viri, probi & honesti, minùs tamen clari*, Good honest men, but not much noted. Or lastly, for that the Apostle had no very good opinion of them, as he seems not to have had of *Demas*, *Col.* 4. 14. who yet would needs be one in the Apostles Register there: a place he will have, though it be the last place. *Hermas* here mentioned, was reputed by some of the Ancients to be the Author of that Apocryphal Book called *Pastor*; wherein he dealt not so fairly and faithfully in relating what he had received from the Apostles, being *subtilis fidei author.*

Verse 15. *And Olympas*] *Viri nomen, non mulieris.* The name not of a woman, but of a man, saith *Beza.*

M. *Edwards his Antapol. p.* 36. 60. Verse 16. *With an holy kisse*] The Independents at *Arnheim* in *Holland*, propounded this kiss of love to be practised amongst them. So for anointing the sick with oil, singing of hymns by one man, all the rest being silent, *&c.*

γνωτίζετε. *Bernard.* Verse 17. *Mark them which*] Set a watchfull and a jealous eye upon them, as upon Pests and enemies. And here, let not our *Episcopi* (whose office it is chiefly) be *Apostopi*, over-seers be by-seers, but look well to the Flock, lest these Wolves worry them.

Acts 20 29

ἐκκλίνατε. *And avoid them*] *Gr.* Decline them studiously, as ye would do a serpent in your way, or poison in your meats.

Verse

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Verſe 18. *But their own bellies*] They pretend the ſervice of Chriſt to their worldly and wicked reſpects, by a diſſembled ſanctity, which is double iniquity. The Duke of *Bavaria* is even eaten up with thoſe Popiſh fleſh-flies, Friers and Jeſuites. It was an honeſt complaint of a Popiſh Writer, We ſaith he, handle the Scriptures, *Tantum ut nos paſcat & veſtiat*, only for a livelyhood: We ſerve God for gain: as children will not ſay their prayers, unleſs they be promiſed their break-faſts. *Caietan* writing on *Mat.* 5.13. *Ye are the ſalt of the earth*, confeſſeth ingenuouſly of himſelf and his fellow-Prelates, that whereas by their places they ſhould have been the *ſalt of the earth*, they had loſt their ſavour, and were good for little elſe but looking after the Rites and Revennes of the Church. And ſuch were many of our *Engliſh* Prelates grown, before their late extirpation. If you *put not into the mouths of theſe* Cerberuſſes, *they would even prepare war againſt you.* Therefore *their Sun went down, and the day grew dark over them*, Mic. 3.5,6. All ſeducers are ſelf-ſeekers: they *teach things that they ought not, for filthy lucres ſake*, Tit. 1.11. They are like Eagles that ſoar aloft towards heaven, not for any love of heaven, but that they may ſpy their prey the ſooner, ſeize upon it the better: or like thoſe Ravens in *Arabia*, that, *full-gorg'd*, have a tunable ſweet record; but empty, they ſcreech horribly. In *parabola ovis capras ſuas quærunt*, as the Ferry-man looks one way, rows another.

Evanuimus ac ad nihilum utiles, niſi ad externas cœremonias, externaq; bona.

And by good words, &c. Thoſe locuſts in the *Revelation* have faces like women, inſinuative and flattering. The *Valentinian* Hereticks had an Art to perſwade before they taught, whereas the truth perſwadeth by teaching, it doth not teach by perſwading. *Tertullian.*

They deceive] As Cheaters do, by the cogging of a Dye, *Eph.* 4.14. *Fallax artificium, vel potius artifex fallacia*, ſaith *Eraſmus* on that Text, a cunning kinde of cozenage. ἐν τῇ πανουργίᾳ

Verſe 19. *For your obedience*, &c.] Whereas the *Romans* might object, Are we alſo of thoſe ſimple ones? Your obedience, ſaith he, is famous all the world over. Howbeit I would have you wiſe to that which is good, but ſimple concerning evil. This ſimplicity is no diſparagement, to be unskilled in the devils depths, *Rev.* 2.24.

Verſe 20. *Shall bruiſe Satan*] Sincerity of a little grace ſhall be rewarded with abundance of greater graces. Chriſt our Champion hath already won the field, and will ſhortly ſet our feet upon the necks of our ſpiritual enemies. The broken horns of Satan ſhall be the Trumpets of our triumph, and the Cornets of our joy.

Verſe 21. *Timotheus my work-fellow*] Of *Timothy*, read *Act.* 16.1,2. Of *Lucius*, Act. 13.1. Of *Jaſon*, Act. 17.5. Of *Sopater*. Act. 20.4.

Verſe 22. *I Tertius who wrote*, &c.] Either from the Apoſtles mouth, or rather out of his foul papers.

Verſe 23. *Gaius mine hoſt*] Baptized by *Paul*, for whom therefore, and for other good men he thought he could never do enough; Such another was *Phebe*, *verſe* 2. who had been a ſuccouter, or an hoſteſs to many, and to my ſelf, ſaith *Paul*. 1 Cor. 1.14. *Multis hoſpitium præbuit.* Steph.

Verſe 24. *The grace of our Lord*] This is the ſeal of all St. *Paule* Epiſtles. 2 *Theſ.* 3.17.

Verſe 25. *Which was kept ſecret*] Even from the very Angels, 1 *Pet.* 1.12. who do daily profit in the knowledge of this ſecret, *Eph.* 3.10.

Verſe 26. *According to the Commandment*] The writings of the Prophets concerning the myſterie of Chriſt were not made knowa to the world by hap-hazard, but by a ſpeciall command of God.

For the obedience of Faith] Though God purpoſed good to his people before all Worlds, yet that is concealed, till ſuch time as they yield this *obedience of Faith*: Like as water that runs under ground, is hid a long time till it break out ſuddenly: and then we diſcover that there was a ſtream ran under ground; as *Arethuſa* and other Rivers do.

Verſe 27. *To God only Wiſe* &c.] So ſay I for theſe few Notes thus finiſhed. All that I ſhall now add, is this *Diſtick*;

Pars ſuperat cœpti, pars eſt exacta laboris:
Hic teneat noſtras anchora jacta rates.

A

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A COMMENTARY OR EXPOSITION Upon the first Epistle of St. *Paul* to the Corinthians.

Chap. I.

Verse 1. *Through the will of God*]

NOt the *faculty* in God, whereby he willeth: but his *act*; the thing that he willeth. This will of God is either *Secret*, or *Revealed*, *Deut.* 22.29. And this revealed will is either of his *Pleasure*, or of his *good-pleasure*. The former is also in things where the effect is evil; and so God willeth in respect of the end, but not of the means to the end; as in sin, and some miseries: The latter is in those things only where the effect is good, as here, and *Rom.* 12.2. It was for the very great good of the Church, that God would have *Paul* to be a chosen vessel, to bear his name before the Gentiles, &c. *Act.* 9. 15. So that *Cor Pauli est cor Christi*, as *Chrysostom* hath it: For, *We have the minde of Christ*, 1 *Cor.* 2. 16. *Placiti. Beneplaciti.*

Sosthenes our brother] And companion in the Kingdom and patience of Christ, *Act.* 18.17. There he was despitefully entreated, here highly honoured. Christ is a liberal pay-master: Never any did or suffered ought for his sake that complained of an hard bargain. It is to my loss (said that Martyr) if you take me any thing in my sufferings. *Majora certamina, majora sequuntur præmia*, saith *Tertullian*. *Revel.* 1. 9.

Verse 2. *Called to be Saints*] *i.e.* Either such as are sanctified by habitual infusion, or such as are sanctified by baptismal profession only, that are in Covenant with God by sacrifice, *Psal.* 50 6. and are in Christ, though they bear no fruit, *Joh.* 15.2. These two sorts of Saints make up a true visible Church.

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With all that in every place] The Apostles then wrote not their Epistles for the particular uses of those times only, as the Iesuits will have it.

Verse 3. *Grace be to you and peace*] All peace that flows not from the sense of Gods love and favour, is as that of the *Romans* with the *Samnites*, unsound and uncertain. See the Note on Rom. 1. 7.

Pax infida, pax incerta. Livius.

Verse 4. *I thank my God*] Thus he begins most of his Epistles. *Deo gratias* was ever in *Austins* mouth, who had *Pauls* spirit. Every gracious man is a grateful man. The same Greek word signifieth *grace* and *thanks*. Only that part of *Abrahams* seed that is *as the Stars of heaven*, can in their courses sing a song of praise to God. True it is, that *all his works praise him*, that is, they give matter and occasion so to do: but his *Saints onely bless him*, in manner as *Paul* here doth, *Psal.* 145. 10. and bring actual glory to him, *Ephes.* 1. 11, 12. Wicked men cannot say, *I thank my God*, for they have no true notion of God, but as of an enemy: and therefore all their verbal thanks are but as musick at funerals, or as the trumpet before a Iudge; no comfort to the mourning wife, or guilty prisoner.

χάρις.

For the grace of God] Intending to chide them, he first commends them, that he may preserve in their hearts an opinion of his love, whilest he rebuked them sharply, that they might be found in the faith.

Verse 5. *Ye are enriched*] See here what is the Christians riches. And so *David* reckons of his wealth, *Psal.* 119. 32. He cannot be poor in whom the word of God dwels richly, *Colos.* 3. 16. especially if he be free of discourse, able and willing to communicate. A dumb Christian is to be blamed, as well as a dumb Minister.

Verse 6. *The testimony of Christ*] The Gospel, called also the testimony, *Isa.* 8. 20. To the Law, and to the Testimony.

Verse 7. *So that ye come behind*, &c.] Yet were babes and carnal, *Chap.* 3. 2, 3. and fell short in many graces. We must distinguish between gifts and graces, and covet these rather then those, 1 *Cor.* 13. 1.

Verse 8. *In the day of our Lord Jesus*] Eleven times in these ten first verses (as *Chrysostom* well observeth) the Apostle mentioneth the Lord Jesus Christ, who was to him, and should be to us *Mel in ore, melos in aure, jubilum in corde*, honey in the mouth, musick in the ear, joy in the heart. The Iews use to cast to the ground the book of *Esther*, before they read it, because the name of God is not in it. This is ill done of them. But that is recorded to the commendation of *Augustine*, that he cast by *Ciceros* writings, (though otherwise very delightful to him) because he found not in them that mellifluous name of *Jesus*.

Bern.

Verse 9. *Vnto the fellowship*] Union being the ground of communion: so that all is in him is for us. I give my goods to the Saints, saith *David*, in the person of Christ.

Verse 10. *That there be no divisions*] *To break unity in the Church*, is to cut asunder the very veins and sinews of the mystical body of Christ.

By the Name of our Lord] Which is like to suffer by your dissensions, and whereof you ought to be as tender, as of treading upon your parents that begat you.

Perfectly joined] Schisms dis-joynt men. Yea shake them out of their senses, and fright them out of their wits, 2 *Thes.* 2. 2. See the Note there.

Verse 11. *Of the house of Chloe*] A godly Matron she was no doubt, and a good office herein she did her neighbours: though likely she had little thank for her labour; as likewise *Joseph* had for bringing his brethrens evil report to their father, *Gen.* 37. 2.

That there are contentions] These often breed Schisms; as did the contention between *Luther* and *Carolostadius*: And many of the ancient heresies sprang from private grudges and discontents, *in sui solatium*, for a sorry comfort to those that broached them.

Verse 12. *And I of Christ*] q. d. I care neither for *Paul* nor *Apollo*, &c. As some say now-adaies, they are neither Papists nor Protestants, but Christians, that is just nothing, flat Atheists. *Heraclius* the Emperour being imprudently carried away by some Bishops into the opinion of the *Monothelites*, when that heresie was afterwards condemned by the Council of *Hierusalem*, the Emperour being ashamed to recant, became a meer Neutralist, and held neither one way nor other. And have we not some like-minded amongst us, who are yet to chuse their religion; resolving to resolve on nothing, because (forsooth) there are so many sects and controversies, and such differences

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ces in opinion and contradictions of preachers, therefore they will suspend, serve God (as they call it) and not trouble themselves to know whither side hath the better? But these might know 1. That truth is but one and the same: *Christi tunica est unica*, Christs coat is seamless, his truth single, and at good agreement with itself. 2. That we have a most sure word, 2 *Pet.* 1. 19 sure, and sufficient to perfect the man of God: and that *Non est litigiosa juris scientia sed ignorantia*; as the Lawyers use to say: it is not the too much knowledge, but the ignorance of the scriptures that begets strife. 3. That Gods elect have a promise to be taught of God, to be kept from being finally deceived: to be brought to a certainty and full assurance of what they should hold: so evidently and clearly will God by his Spirit speak to their consciences, that they shall hold fast the faithful word, though they cannot answer every cavil: and be unmoveable as the center, as mount Zion that cannot be stirred.

Mat. 24. 24. Joh. 10. 4, 5. Job 22. 21. Thess. 30. 1. Joh. 7. 17. 1 Joh. 2. 20. Psal. 19. 7. Prov. 1. 4. Isai. 52. 6. Joh. 6. 45.

Verse 13. *Baptized in the name*] Gr. *Into the name*, so as to be called by my name. Those then that will needs be called *Franciscans*, *Lutherans*, &c. do after a sort disclaim their Baptism, and become run-awaies from Christ.

Verse 14. *I thank God*] He noteth and noticeth herein a sweet providence, beyond all that he then imagined, when he was at *Corinth*. God is to be seen in every special occurrence.

Verse 15. *Lest any should say*] *q. d.* God hath so disposed of it, that none can with any colour or cause, or shew of sense say such a thing.

Verse 16. *Whether I Baptized any*] His Colleagues belike did it (whiles he was otherwise busied) with a particular examination and instruction in those principles, *Heb.* 6. 2.

Verse 17. *Not to Baptize*] As my chief work, * but to preach and plant Churches, wherein he had a very happy hand: as had likewise *Farellus* among our late Reformers, *Qui Mompelgardenses*, *Aquileienses*, *Lausannenses*, *Genevenses*, *Novocomenses Christo lucrifecit*, he gained five (ities with their territories to Christ.

* So Ier. 7. 22. Melch. Adam. *in vit.* 115.

Not with wisdom of words] Which yet S *Paul* could have done as well as another; witness his artificial unstarching of the Orators speech *Act.* 26 But he liked not to put the Sword of the Spirit into a velvet scabbard, that it could not pierce, to speak *Flor. de pois quam solide*, as those self-seekers at *Corinth* did, that sought more to tickle the ear then to affect the heart. It repented *Augustine* (and well it might) that when he was young he had preached more *Ut placeret, quam ut doceret*, to please then to profit. And *Luther* was wont to say, He is the best preacher that preacheth *vulgariter, trivialiter, maximèq; ad populi captum.* Not but that there is a lawful use of Rhetorike in Sermons, so it be free from ostentation. See the Preface to my *Gods love-tokens.*

Verse 18. *To them that perish, foolishness*] As it is to the Jews at this day, who rail against Christs person, calling him the hanged God, the woof and the warp, *Levit.* 13. 52. because these two make the figure of the Cross. And being asked whether they believe to be saved by Christs righteousness? They answer, That every Fox must pay his own skin to the flaer. The *Pagans* also jeared at Christ and his people, as did *Julian*, *Lucian*, *Porphyry*, &c.

Verse 19. *For it is written*] Thus the old Testament is fulfilled in the New, whiles the worlds wizards are dazelled, dulled and disannulled. Ἀθετήσω.

Verse 20. *Where is the wise*] The teacher of traditions: the Jews had a Proverb, οἱ σοφοὶ ἡμῶν δωτεροῦσι.

Where is the scribe?] Or the Text-men, those that proceed according to the literal interpretation.

Where is the Disputer?] The teachers of allegories and mysteries, 1 *Tim.* 1. 4.

Verse 21. *The world by wisdome*] Not the Jews by their deep Doctours, nor the *Gentiles* by their wits and wizards (*qui tanquam noctuæ ad solem caligabant*) could grope out God. Acts 17. 27. ψηλαφήσειαν.

By the foolishness of preaching] An ironical confession; so the mad world esteemeth it, who shall rue for ever the contempt of it, crying out, *Nos insensati*, &c.

Verse 22. *For the Jews require*, &c.] The reason of their rejecting the Gospel, is, they are prepossessed against it; they look for that, that it affordeth not. A prejudicate opinion bars up the understanding. *Intùs existens prohibet alienum*: like muddy water in a vessel, that causeth the most precious liquor to run over.

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And the Greeks seek after wisdom] Which yet they attained not. For *Sapiens est cui res sapiunt prout sunt*, saith *Bernard*, He is a wise man who conceiveth of things as they are: And all the wisdom of man is only in this, that he rightly know and worship God, saith *Lactantius*. But this, these *Greeks* could never skil of. No not these *Corinthians* (till called and sanctified) who yet were famous for their wisdom (*Periander* one of the seven Wise-men, was a *Corinthian*) and their City he called by the Orator *lumen Graciæ*, the light of *Greece*: But whereto tended their light but to light them into utter darkness? And what was all their wisdom without Christ, but *earthly, sensual, devilish*? Jam. 3. 15. *Earthly*, managing the lusts of the eyes unto the ends of gain: *Sensual*, managing the lusts of the flesh unto ends of pleasure; And *Devilish*, managing the pride of life unto ends of power.

Cicero.

Verse 23. *But we preach Christ*] We not only preach of him, but we preach him, we give what we preach. It is the special office of the ministery to lay Christ open, to hold up the tapestry, to unfold the hidden mysteries of Christ. The holy Ghost in them, taketh of that which is Christs, and sheweth to men, *Joh.* 16. 15.

Unto the Jews a stumbling block] These Philistims cannot conceive how out of the eater should come meat, and out of the strong, sweet.

Unto the Greeks] These jeared at Jesus, and the resurrection, as at a couple of strange gods, *Act.* 17. 18. *Cato* profanely saith, *Stultitia est morte alterius sperare salutem.* It is a folly to expect safety by the death of another. The Gospel was to the Jews a stumbling-stock; and to the Greeks a laughing-stock. They both stumbled on the bridge, and so fell into the ditch of destruction.

Verse 24. *Christ the power of God*] Opposite to the power of miracles required by the Jews.

And the wisdom of God] Opposite to the *Grecians* worldly wisdom.

Verse 25 *Because the foolishness*] The wisest man compared to God, *Simia videbitur, non sapiens*, said *Heraclitus*, as *Plato* relateth it, He will appear to be an Ape rather then a wise-man. But what meant that malicious fool *Genebrard*, to call Reverend *Beza*, *Theomorus* for *Theodorus*? Was it not of God, so to direct the tongue of this *Caiaphas* the second, that in *Beza* and himself might this Scripture be fulfilled, τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων, &c. *The foolishness of God*, &c.

Verse 26. *Not many mighty*] The Eagle and Lion were not offered in sacrifice, as the Lamb and the Dove were. It is hard for great ones to deny themselves. Hence it grew to a proverb in times of Popery, That hell was paved with Priests shaven crowns, and great mens head-pieces. Indeed if men might pass *de delicijs ad delicias, è cœno ad cœlum*, as *Hierom* hath it: If they could dance with the devil all day, and sup with Christ at night; If they might live all their lives long in *Dalilah's* lap, and then go to *Abraham* bosom when they die, they would have a fine time of it. But that cannot be: and hence so many mighties miscarry.

Rasis sacrificulorum vertigibus & magnatum galeis. Hieron.

Not many noble] Blessed be God that any: as *Galeacius Caracciolus* an Italian Marquess, and Nephew to Pope *Paul* 5. was converted by *Peter Martyr* reading upon this first Epistle to the *Corinthians*. *George* Prince of *Anhalt*, a pious preaching Prince, converted by *Melancthon*: *Ulysses Martinengus* Earl of *Baccha* another Italian convert, and some few more that might be instanced. But good Nobles are black-swans (saith one) and thinly scattered in the firmament of a State, even like stars of the first magnitude. We may say of such, as *Luther* doth of *Elizabeth* Queen of *Denmark*, a pious Princess, *Scilicet Christus etiam aliquando voluit reginam in cœlum vehere.*

Luther *in epist. ad* Ioh. Agricol.

Verse 27. *But God hath chosen*] In our Church Assemblies the meaner usually, like little fishes, bite more then the greater. The poor are *Gospellized*, Mat. 11. 5.

Verse 28. *Things which are not*] *i.e.* That are nought set by, 1 *Sam.* 25. 6. *Thus shall ye say to him that liveth*, that is, to him that is rich: for poor men are reputed as dead men. They have but prisoners pittances, which will keep them alive, and thats all. *Arrian* upon *Epictetus* hath observed, that in a Tragedy there's no place for a poor man, but onely to dance.

Verse 29. *That no flesh*] Proud flesh will soon swell, if it have but any thing to fasten on. The devil will also easily blow up such a blab.

Verse 30. *But of him are ye*] *q.d.* Albeit ye have nothing of your own, yet in Christ you have all: for in him is all fulness both repletive and diffusive, both of abundance, and of redundance too, both of plenty and of bounty.

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Is made unto us wisdom] This notes out Christs Prophetical office.

Righteousness and sanctification] By his Priestly office.

Redemption] By his Kingly office, having fully delivered his from sin, death and hell; all which is not fully done till after death. And that's the reason why Redemption is here set last. See *Rom.* 8. 23. *Luk.* 21. 28.

Verse 31. *Glory in the Lord*] Acquiesce and exult in him, which is the end why God hath done all this for us in Christ.

Chap. II.

Verse 1. *Not with excellency*]

Saint *Pauls* speech was *neque lecta, neque neglecta*, neither curious nor careless. *Politian* could say, that it is an ornament to an Epistle to be without ornaments. And yet he had so little grace as to prefer *Pindars* Odes before *Davids Psalms*. *Hosius* also the Cardinal, thought *Davids Psalms* unlearned, applying that, *Scribimus indocti doctique poëmata passim. Os durum!* The holy Scriptures have a grave eloquence, but want those pompous and painted words, that carnal Rhetoricians hunt after. There is difference between a *Pedantike* stile, and a *Majestick*. *Non Oratorum filii sumus, sed Piscatorum*, said that great Divine to *Libanius* the Rhetorician, that tickled his hearers with tinckling terms, and delighted to *wit-wanton* it with lascivious phrases of Oratory.

Verse 2. *To know any thing*] To profess or teach any other skill. All the wisdom of a man is in this one thing, saith *Lactantius*, *Ut Christum cognoscat & colat*, That he know and worship Christ. *Hoc nostrum dogma, hæc sententia est*, &c. Lactan. *lib* 3. *cap.* 30.

Verse 3. *In weakness*] In misery, and in a mean condition, labouring with his hands, *&c. Act.* 18. 3.

And in fear] Of adversaries, or through care of discharging my duty amongst you.

Verse 4. *With enticing words*] Religion is not a matter of parts, words or wit. The devil cares not for the sons of *Sceva's* adjurations. *Abanah* and *Pharphar* may scour, but *Jordan* only can cure. Gods holy things must be handled, *Sanctè magis quam scitè*, with fear and reverence, rather then with wit and dalliance. Let Ministers set out the work of God as skilfully and adornedly as they can, but still aym at the winning of souls. Let not the window be so painted, as to keep out the light. Some frothy Discourses are like childrens Babies, that when you have taken away the dressing, you have taken away all: or like beautifull pictures, which have much cost bestowed on them to make them comely and desirable to the eye; but life, heat, and motion there is none. *O pulchrum caput! sed sensus non inest*, said the Ape in the Fable. *Prudentibus viris non placent phalerata, sed fortia*, said Bishop *Juel*, who ever loved a manlike eloquence, but not that which is effeminate. No more did reverend Mr. *Sam. Crook*, but ever shunned those more gay and lighter flourishes of a luxuriant wit, wherewith the emptiest Cells affect to be most fraught, as they who for want of Wares in their Shops, set up painted blocks, to fill up vacant shelves. The Saints Everlast. Rest. *Clarks* Lives. Life of Master *Crook* by *W. G.*

In demonstration of the spirit] With demonstrations fetcht out of the very marrow of the Scriptures. It must be an elaborate speech that shall work upon the conscience. A man must inlighten with his own, other mens understandings; and heat by his own other mens affections. *Si vis me flere*, &c. *Bonaventures* words in preaching were *non inflantia sed inflammantia*, not high-swelling, but inflaming his hearers. *Horat.* Mr. *Clarks* Life of *Bonav.*

Verse 5. *That your faith*, &c.] A humane testimony can breed but a humane faith. *Aarons* bells were of pure gold; our whole preaching must be Scripture-proof, or it will burn, and none be the better for it. *Ut drachmam auri fine imagine principis, sic verba hortantis sine authoritate Dei contemnunt homines*, saith *Lipsius*.

In the power of God] In the Gospel that lodgeth a certainty in the soul.

Verse 6. *Wisdom among the perfect*] Or those that are grown to maturity. Some think

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think the Apostle borroweth this term from the *Pagans* superstition, who admitted none to their most secret Ceremonies, but only persons well prepared and purified for many years.

Yet not the wisdom, &c.] Which is like the labor of Moles, that dig dexterously under ground, but are blinde above ground, and never open their eyes, (saith *Pliny*) till pangs of death are upon them. Cry we after Christ, as the blinde man in the Gospel did; who when he was asked, what wouldst thou have? *Lord*, saith he, *that mine eyes may be opened.* Philosophers observe, that *lumen est vehiculum influentiæ*; light begets the flower in the field, the pearl in the sea, the precious stone in the earth: so the foundation of all renovation is Illumination. O cry aloud to the *Father of lights*, to give the light of the knowledge of the glory of God in the face of Jesus Christ. This will hold out, when the *Wisdom of this World*, and the *Philosophorum facile Principes come to nought.*

2 Cor. 4.

That come to nought] That are tumbled into hell with all their learning, which doth but light them into utter darkness.

Nos cum doctrinis nostris, &c. Aug.

Verse 7. *Wisdom of God in a mystery*] Whiles God did not divide himself into a merciful Father, and a just Judge (as *Valerius* speaketh of *Zaleucus*) but declared himself to be both a perfectly merciful Father, and withall a perfectly just Judge; which was such an act of wisdom as the world never heard of. This is that great *mysterie of Godliness*, 1 Tim. 3. 16.

Verse 8. *Which none of the Princes*] He calleth the Pharises and Philosophers Princes, for their learning; as being himself a scholar. Only he might well have said of them, as *Tully* of others in another case, *Mihi quidem nulli satis eruditi videntur, quibus nostra sunt ignota.* I cannot take them for scholars, that partake not of our learning.

Cic. *de Poetis Latinis.*

None of the Princes of this world knew] Because their learning hung in their light. So it fared with *Ulpian* the chief Lawyer, *Galen* the chief Physician, *Porphyry* the chiefest *Aristotelian*, and *Plotinus* the chief *Platonist*, who were professt enemies to Christ and his truth. So was *Libanius* and *Lucian* the chief scholars of their time. None miscarry oftner then men of greatest parts. None are so deep in hell as those that are most knowing. They see no more into the mysterie of Christ, then illiterate men do into the profound points of Astronomy. As a man may look on a trade and never see the mysterie of it: or he may look on the letter, and never understand the sense: so here.

For had they known it, &c.] It was ignorance then that crucified Christ, *Acts* 3. 17. And St. *Paul* thanks his ignorance for his persecuting and blaspheming, 1 *Tim.* 1. 15. The dark places of the earth are full of the habitations of cruelty, *Psal.* 74. 20. And they proceed from evil to evil, because they know not me, saith the Lord, *Jer.* 9. 3. Surely as Toads and Serpents grow in dark and dirty sellars: so doth all sin and wickedness in an ignorant and blind soul. The Platonists held, that men sin only by ignorance. And *Omnis peccans est ignorans*, saith *Aristotle.* In blind Ale-houses is abundance of disorder, &c.

Verse 9. *Eye hath not seen*, &c.] It is reported of one *Adrianus*, that seeing the Martyrs suffer such grievous things, he asked the cause; one of them answered, *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things that God hath prepared for them that love him.* The naming of which Text so wrought upon him, that afterward he became a Martyr.

The things which God hath prepared] As he prepared Paradise for *Adam*: so heaven for all his. Yet he reserves not all for the life to come, but gives a few grapes of *Canaan* in this wilderness. And so this text is to be understood of Gospel-joy, and those present comforts that the Saints have here, that *præmium ante præmium*: for not only after, but *in the doing of Gods will there is great reward*; such as natural eye hath not seen, or ear heard: the stranger medleth not with this joy: it is the sparkle of that white stone, it is that *new name* known to none but those that have it, it is a comfort confined to the Communion of Saints.

Psal. 95. 11

Verse 10. *But God hath revealed*] The *Chineses* use to say of themselves, That all other Nations of the world see but with one eye, they only with two. This is most true of the natural man compared to the spiritual.

Descrip. of the World, Chap. of *China* and *Cathaia.*

Verse 11. *Save the Spirit*, &c.] Man knows his inward thoughts, purposes and desires;

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fires; but the frame and disposition of his own heart he knows not. *Jer.* 17. 9.

Knoweth no man] How can he that cannot tell the form and quintessence of things, that cannot enter into the depth of the flowers, or the grass he treads on, have the wit to enter into the deep things of God, hid from Angels till the discovery, and since that, they are students in it.

But the Spirit of God] With this heifer of his therefore we must plow, if we will ever understand his riddles.

Verse 12. *Not the Spirit of the world*] The world lieth down in that unclean one, and is under the power and vassallage of that spirit that worketh in the children of disobedience, as a Smith in his forge, 1 *Joh.* 5. 19. *Ephes.* 2. 2. It is wholly *set upon wickedness*, as *Aaron* saith of the people. *Exod.* 32. 22.

That we might know] A sweet mercy; The Cormorants of the world will not let their heirs know what they will do for them till they die. But God assures his of heaven aforehand. Thus we have not received of the Spirit of this world: we cannot shift and plot as they can; but we have received a better thing, and have no reason to repine.

Verse 13. *But which the holy Ghost teacheth*] So that not the matter only, but words also of holy Scripture are dictated by the Spirit, and are therefore to be had in higher estimation, 2 *Pet.* 1. 21.

Comparing] Or coapting, fitting spiritual words to spiritual matters, that all may savour of the Spirit. συγκρίνοντες.

Verse 14. *But the natural man*] This meer *Animal*, that hath no more then a reasonable soul, and natural abilities *Jude* 19. Such was that Sapless fellow, *Psal.* 14. 1. that may have a disciplinary knowledge, that is, by hear-say, as a blind man hath of colours, but not an intuitive *per speciem propriam*. The water riseth no higher then the spring from whence it came: So natural men can ascend no higher then nature. If the unreasonable creatures could draw a picture of God, said *Xenophanes*, they would certainly paint him like themselves. *Quia scilicet nihil animal animali superius cogitare potest*, because they can think of nothing above themselves. ψυχικὸς. נבל

Neither can he know them] They that are blear-eyed and weak-sighted, if at any time they set themselves to see better into a thing, they see the worse: so here: Nay more in our nature there is an antipathy to divine truth. We love the law better then the Gospel, and any truth better then the Law. *Vives in* Aug. *de Civ Dei. l.* 22. *cap.* 6.

Because they are spiritually] *Ambrose* reads, *Because he is spiritually judged*, being delivered up to a reprobate sense. But the other reading is better.

Verse 15. *Judgeth all things*] By his spirit of discerning, 1 *Cor.* 14. his spiritual senses exercised to discern good and evil, *Heb.* 5. 14. his undoubted perswasion of that truth he professeth, *Colos.* 2. 3. and whereof he hath felt the sweetness, *Col.* 1. 9. Papists will needs have this *spiritual man that judgeth all things, yet he himself is judged of none*, to be the Pope. But when this Epistle was written, there was no such thing as a Pope: no such doctrine, as that the Pope is infallible: that he must not be contradicted though he speak blasphemy or heresie: no, though he should draw thousands of soules after him to hell, say the *Canonists* those abominable flow backs. St. *Paul*, who *had the mind of Christ*, was never of this mind.

Is judged of no man] Of no natural man, who can judge no more of divine truths then a blind man can do of colours, or a sick man of meats. And herein the poorest Idiot (saith one) being a sound Christian, goeth beyond the profoundest Clarks that are not sanctified, that he hath his own heart instead of a Commentary, to help to understand even the most needful points of the Scripture.

Verse 16. *But we have the mind of Christ*] This is a privilege confined to the communion of Saints, to have communication of Christs secrets, to be as it were of his Court and Council. One saith of D. *Sibbs*, That he was a man spiritually rational, and rationally spiritual, one that seemed to see the insides of nature and grace, and the world and heaven, by those perfect anatomies he had made of them all.

CHAP.

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Chap. III.

Verse 1. *Could not speak unto you*] Unless I would beat the air, and lose my sweet words, *q. d.* You quarrel me for a shallow trivial teacher, when your selves are in fault, as not yet capable of more mysterious matter. Our Saviour preached (not as he could have preached, but) *as the people were able to hear*, Mark. 4. 33. So the Author to the *Hebrews*, *Chap.* 5. 11. Some impute not their profiting to the Minister, as he in *Seneca*, that having a thorn in his foot, complained of the roughness of the way as the cause of his limping. Or as she in the same Authour, that being struck with a sudden blindness, bade open the windows, when as it was not want of light, but want of sight that troubled her.

As unto carnal, even as unto babes] Or, *At least as unto babes*, not yet past the spoon, and that must have their meat masticated for them by their nurses.

Verse 2. *I have fed you with milk*] Ministers must condescend to their hearers capacities, though they be slighted for so doing, as *Paul* was; or jeared, as *Isaiah*, chap. 28. 9, 10. for his line upon line, precept upon precept, *Kau lekau*, and *Zau lezau*; The sound of the words carries a taunt, as scornful people by the tone of their voice and riming words, scorn at such as they despise. *Moses* his choice. 375.

Verse 3. *For ye are yet carnal*] It is a shame for Christians to be like other men, as *Sampson* was after he had lost his hair. It ill becomes those excellent ones of the earth, *Princes in all lands*, to contend and quarrel, as those *terrigenæ fratres* use to do: By the laws of *England*, Noblemen have this priviledge, that none of them can be bound to the peace; because it is supposed that the peace is always bound to them: and that of their own accord, they will be careful to preserve it.

Envying and strife, &c.] These overflowings of the gall and spleen, came from a fulness of bad humours.

And walk as men] Christians should be as *Saul* was, higher then the people by head and shoulders. Something singular is expected from them, *Mat.* 5. 47. they should have their feet where other mens heads are, *Prov.* 15. 24. When we do evil, we work *de nostro & secundum hominem*, we do our kinde, as the devil when he speaks lyes, speaks *De suo*, of his own, *Joh.* 8. 44.

Verse 4. *For when one saith*, &c.] So those that will needs be called *Lutherans*, *Jurantque in verba magistri*. Did not *Luther* play the man, when he and other Dutch Divines advised *Philip Lantgrave of Hesse*, a pious Prince, to marry a second wife, that is an adultress, whiles his lawful wife was yet alive? And might he not deceive, and be deceived in other things as well as in that? Zanch. Miscel. *Epist. dedicat.*

Are ye not carnal?] Nay, will not the world think ye are mad? As the Apostle speaks in a like case, 1 *Cor.* 14. 23. Will they not think worse? See *Joh.* 17. 21, 23. If Christians unite not, if they fall out and wrangle, the world will think *thou never sentest me*, saith our Saviour.

Verse 5. *But Ministers*] Not Masters, as *Magistri nostri Parisienses*. So the *Sorbonists* will needs be called, contrary to *James* 3. 1. *Bacon* the *Carmelite* was called *Doctor resolutissimus*, because he would endure no May Bees. *Præfat. in 1. Sentent.*

Verse 6. *But God gave the increase*] The Harp yields no sound, till it be touched by the hand of the Musician. The heart is never made good, till the heavens answer the earth, *Hos.* 2. 21. till God strike the stroke. Holy *Melanchthon* being newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel. But soon after he complained that old *Adam* was too hard for young *Melanchthon*. No man can run the point aright, except God give wind to his sails; As if he speak the word, our words shall not be onely like *Peters* angle, which took a fish, but like *Peters* net, which enclosed a multitude of fishes.

Verse 7. *So then neither is he*, &c.] This made *Cyril* to conclude his Preface to his Catechism, with *Meum est docere, vestrum auscultare, Dei perficere*. I may teach, and you hear, but God must do the deed when all is done. Else we may preach and pray to the wearing of our tongues to the stumps, (as *Bradford* said) and to no more purpose then *Bede* did when he preached to a heap of stones.

Verse.

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Verse 8. *And he that watereth are one*] Why then are not you at one? Should ye not follow your leaders, press their footsteps? Surely you would, did you not more mind party then peace. *Maxima pars studiorum, est studium partium*: a hateful kind of study.

Shall receive his own reward] Those ambitious Doctors that draw disciples after them, hunting after popular applause (that empty blast of stinking breath) shall have that for their reward: let them make them merry with it. When faithful Ministers shall shine as stars, *Dan.* 12. 3.

Verse 9. *For we are labourers*, &c.] Let Ministers hence learn their, 1. Dignity. 2. Duty. *Fructus honos oneris, Fructus honoris onus.* Who would not work hard with such sweet company?

Verse 10. *As a wise master-builder*] Artificers also have their wisdom, as *Aristotle* yieldeth. *For his God doth instruct him to discretion, and doth teach him*, Isa. 28. 26. As he did *Bezaleel*, and *Aholiab*. Arist. *Ethic. l.* 6. *c.* 7.

Verse 11. *Which is Jesus Christ*] The Doctrine of his person and offices is the foundation of Christian religion, and must therefore be kept pure and entire by all means possible. *Arrius* his ὁμοιος τῷ, would not be yielded; nor *Nestorius* his Θεοδοχῷ, for Θεοτοκῷ. So religious were the old Bishops, that they would not alter or exchange a letter or a sylable in these fundamentals. Every particle of truth is precious, and not to be parted with.

Verse 12. *Wood hay, stubble*] Rhetorical strains, Philosophical phancies, that tend not to edification. There are that together with the gold, silver and ivory of sound and savory truths, have, as *Solomons* ships had, store of apes and peacocks, conceits and crotchets. Now if he that imbaseth the Kings coyn, deserve punishment; what do they that instead of the tried silver of divine truths stamp the name and character of God upon *Nehushtan*, their own base brazen stuff?

Verse 13. *For the day shall declare it*] That is, The light of the truth, or time, the father of truth, or the day of death, when many recognize and recant their errours, shall shew them their sin.

Verse 14. *If any mans work abide*] Errour as glass is bright, but brittle and cannot endure the hammer or fire, as gold can; which though rubbed or melted, remains firm and orient.

Verse 15. *He shall suffer loss*] Of his work (his laborious loss of time) and of some part of his wages.

Yet so as by fire] Not of Purgatory (a Popish fiction) but of the holy Ghost. Or (as one interprets it) like unto them who save themselves naked out of the fire without carrying away any of their goods: so his person shall be saved, but he shall not have the reward of a well qualified Minister.

Verse 16. *Ye are the Temple of God*] Not Gods building only, as *ver.* 9 but his *Temple*. A mud wall may be made up of any thing; not so the walls of a Temple or Pallace, that must have other materials.

And that the Spirit of God, &c.] Next to the love of Christ in dwelling in our nature, we may wonder at the love of the holy Ghost, that will dwell in our defiled souls. Let our care be to wash the pavement of this temple with our tears, to sweep it by repentance, to beautifie it with holiness, to perfume it with prayers, to deck it with humility, to hang it with sincerity. *Delicata res est Spiritus Dei*; the holy Ghost will dwel in a poor, so it be a pure house. Religion loves to lie clean, as was a grave speech of an antient Saint. D. *Sibbs on* Eph. 4. 30

Verse 17. *Which Temple ye are*] Man is Gods temple; God mans alter. *Demosthenes* could say, That mans heart was Gods best and most stately temple, *Justitiâ, verecundiâ, & observantiâ legum communitum.* *Contra Aristog.*

Verse 18. *Let no man deceive himself*] *Bis desipit, qui sibi sapit. Consilii satis est in me mihi*, said she in the Poet. Nothing so easie as to over-ween. *Arachne ap.* Ovid. *Metam.*

Let him become a fool] Let him come to the well with an empty pitcher. *Intùs existens prohibet alienum.* Agur (if a man may believe him) is more brutish then any man, *Prov.* 30. 2, 3. See there how he vilifies, yea nullifies himself before God. So did blessed *Bradford*, as appears by the subscriptions of many of his letters. *Act. and Mon. fol.* 1507. ὁ δεχόμενος.

Verse 19. *He taketh the wise*] Those natural *brute beasts, made to be taken and destroyed* μεθ'.

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destroyed, 2 Pet. 2. 12. God takes them, and makes fools of them.

In their own craftiness] When they have eviscerared themselves like Spiders, tryed all conclusions, beaten their brains, searched the Devils scul for new devices, done all that may be done (as the word imports) to effect their designs. God lets them carry the ball on the foot till they are almost at the goal, go to the utmost of their tedder, and then puls them back, with shame enough to their task. Thus he dealt by *Senacherib*, *Haman*, *Herod*, others.

πανουργία. *Versutia Veteratoria.*

Verse 20. *Of the wise*] Such as excell in natural gifts, that are the choisest and most picked men. The Psalmist saith only of men. *Psal.* 94. 12.

Verse 21. *Let no man glory in men*] That is, that they are such an ones schollars or followers; seeing the Church is not made for them, but they for the Church.

For all things are yours, &c.] *Hoc est magnæ nostræ Chartulæ Epitome*, saith one: This is an Epitome of the Churches grand Grant or Charter. A Christian hath interest to, and right in all these things, 1. Entirely, *Eph.* 1. 23. & 2. 10. *Col.* 3. 11. 2. Refinedly, the curse is removed, *Gal.* 3. 13. *Prov.* 10. 22. 3. Really, 1 *Cor.* 7. 31. *Ephes.* 1. *ult.* 4. Safely, *Prov.* 1. 33. 5. Serviceably, *Rom.* 8. 28. 6. Satisfyingly, *Psal.* 22. 26. So that the poor Christian (saith one) is like the Usurer, who goes meanly and fares hard, but hath thousands out at use.

Sa. Ward.

Verse 22. *All are yours*] Though not in possession, yet in use, or by way of reduction, as we say, the worst things are Gods childrens, and in reversion those best things above.

Verse 23. *And ye are Christs*] We hold all we have *in Capite* tenure in Christ. From Christ therefore let us take our denomination. The name of Iesuites savoureth of blasphemous arrogance.

Chap. IV.

Verse 1. *Let a man so account*]

Quasi dicat, Though we are yours, as *Chap.* 3. 22. devoted to the service of your faith, yet are we not to be slighted, but respected as Christs high stewards.

ὑπηρέτας. *Ministers of Christ*] Gr. *Under-rowers* to Christ the Master-pilot, helping forward the Ship of the Church toward the haven of heaven.

Stewards of the mysteries] Dispensing all out of Gods goods, and not of our own; setting bread and salt upon the table (that is, preaching Christ crucified) what ever else there is.

Verse 2. *That a man be found faithful*] Giving every man his due proportion of fit food, *Mat.* 24. 45. not as he in the emblem, that gave straw to the dog, and a bone to the ass.

Verse 3. *But with me it is*, &c.] A good Minister reviled, may reply, as once a Steward did to his passionate Lord, when he called him knave, *&c.* Your Honour may speak as you please, but I believe not a word that you say; for I know my self an honest man. *Non curo illos censores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*, saith *Augustine*. *Augustus* did but laugh at the Sartyres and buffooneries which they had published against him. *Severus* the Emperour was careful of what was to be done by him, but careless what was said of him. *Do well and hear ill is written upon heaven gates*, said Mr. *Bradford* the Martyr. Thou art an heretick, said *Woodroof* the Sheriff to Mr. *Rogers* the protomartyr in Queen *Maries* days. That shall be known, quoth he, at the day of judgement. Some men flatter me, saith *Politian*, some others slander me, I think neither the better nor the worse of my self for that; no more then I think my self taller or lower for that my shadow is longer in the morning, and shorter at noon. A Spanish Iesuit, saith *Beza*, disputing with us about the Eucharist, called us Foxes, Apes, Serpents, &c. My answer was, that we believed it no more then we believed Transubstantiation.

Aug. con. Fast. lib. 22. cap. 34.

Dio. ἐμμελὴς τῶν περιτέων, ἀμελὴς δὲ τῶν περὶ αὐτὸ λοιδορουμένων. *Dio.*

Act. and Mon. fol. 1356.

Polit epist l. 3. ep. 24.

Epist. ad Calvin.

Verse

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Verſe 4. *Yet am I not*, &c.] *Paul* a choſen veſſel, but yet an earthen veſſel, knew well that he had his cracks and his flaws, which God could eaſily find out.

Verſe 5. *Until the Lord come*] *Tot argumenta quot verba*, ſaith *Pareus*, every word here hath its weight. There ſhall be a reſurrection one day of names, as well as of bodies Let that ſtay us, when belyed or miſreported.

And then ſhall every man have praiſe of God] His faith (now haply hid, or not noticed) ſhall then be *found to praiſe, honour and glory*, 1 Pet. 1.7. *praiſe* from the mouth of the Iudge, *honour* in the hearts of Saints and Angels, *glory* in the kingdom of heaven after the judgement ended. Chriſt ſhall then be not only his *Compurgator*, but his *Encomiaſt*.

Verſe 6. *I have in a figure*, &c.] *i. e.* I have repreſented and reprehended your partialities under our names, when I brought in you ſaying, *I am of Paul, and I of Apollos*, &c. 1 *Cor.* 1. 12. For the heads of your factions were your own ambitious Doctors, whoſe names I yet ſpared, and took the buſineſs upon my ſelf and *Apllos*, for your ſakes.

Verſe 7. *For who maketh thee*] He directeth his ſpeech to thoſe *Theologi gloriæ*, as *Luther* uſually calleth ſuch, thoſe vain-glorious, ſelf-aſcribing Paſtors at *Corinth*, that ſought to bear away the bell from *Paul*, and would not ſtick to anſwer this demand of his, *Quis te diſcernit?* As that inſolent *Arminian* did, *Ego meipſum diſcerno*, I make my ſelf to differ. *Grevinchovius.*

And what haſt thou &c.] There are that would hammer out their own happineſs, like the Spider, climbing by the thred of her own weaving, with Motto accordingly, *Mihi ſoli debeo.*

Why doſt thou glory] As great a folly as for the groom to be proud of his maſters horſe, the ſtage-player of his borrowed robes, or the mud-wall of the Sun-ſhine. Of all the good thats in us, we may well ſay as the young man did of his hatchet, *Alas, maſter, it was but borrowed.*

Verſe 8. *Now ye are rich*] *Creſcit oratio*, ſaith *Piſcator* here. The Apoſtle riſeth in his expreſſions; and that all along by an Ironical reprehenſion. Theſe *Corinthians* had riches, and gifts and learning: and carried aloft by theſe waxen wings, they domineered and deſpiſed others.

Verſe 9. *As it were men appointed to death*] As when he fought with beaſts at *Epheſus*. The Heathens in their publike calamities would commonly call out, *Chriſtianos ad leones*, to the Lions with thoſe Chriſtians, as if they had been the cauſe. *Ignatius* ſuffered in this ſort. Tertul. *Apol. cap.* 40.

A ſpectacle to the world] As thoſe that were firſt led in triumph, and then had back again to the priſon, there to be ſtrangled. *Piſcat.*

Verſe 10. *We are fools*, &c.] Not to the world only, but in your account too. For theſe *Corinthians* undervalued and depreſſed *Paul* under their ſilly ſhallow-headed Verbaliſts, not worthy to carry his books after him for ſound and ſubſtantial learning.

Verſe 11. *Even to this preſent*] Thus he complaineth, not out of impatience (for he was active in his ſufferings) but to ſtain their pride, that permitted it ſo to be, when it was in their power to have relieved him.

Verſe 12. *And labour, working*, &c.] Whereas they might object, Are you hungry, thirſty, naked? Its becauſe you are idle. No, ſaith he, *We labour, working with our hands* (a ſhame for you to ſuffer it) and yet can hardly ſweat out a poor living. This one example of *Paul* is much pleaded in theſe times by men of perverſe minds to diſpute God out of his own. One Apoſtle works with his hands, or two, now and then at pleaſure; all the reſt live upon the Church (for could thoſe fiſhermen catch fiſh in the Forreſts, Deſerts or Streets?) yet one *Paul* is ſet againſt all the reſt of the Apoſtles; yea ſet together by the ears with himſelf: any thing to ſave their purſes.

Verſe 13. *Being defamed, we entreat*] Though *Luther* call me devil, ſaid *Calvin*, yet I will honor him as a ſervant of God.

We are made as the filth of the world] *q. d.* The *filth of filth*; for the whole world lies in wickedneſs, as a foul ſloven in a ſlow, or as a carrion in the ſlime of it. The word ſignifies, *The ſweepings of the world*, or the dirt ſcraped off the pavement thereof. περικαθάρματα.

And the off-ſcouring of all things] *Deterſorium, ſordes, purgamenta, rejectamenta. Piſcatores & abominabiles*, ſaith *Pareus*. The word ſignifies, the dung-cart (ſaith one) that M. *Burrows.*

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that goes thorow the City, into which every one brings and casts his filth. Every one had some filth to cast upon *Paul* and the Apostles. *Constantine* a Citizen of *Rhoan* with three others, being for defence of the Gospel condemned to be burned, were put into a dung-cart: who thereat rejoycing, said that they were reputed here the excrements of the world, but yet their death was a sweet odour unto God. *Budeus* is of opinion that the Apostle here alludeth to those expiations in use among the Heathen, performed in this manner. Certain condemned persons were brought forth with Garlands upon their heads in manner of sacrifices: these they would tumble from some steep places into the Sea, offering them up to *Neptune* with this form of word, περίψημα ἡμῶν γένου, *Be thou a propitiation for us.* So for the removal of the pestilence they sacrificed certain men to their gods: these they called καθάρματα, filth, loading them with revilings and cursings.

Acts and Mon. fol. 820.

Bud. Pandect.

Suidas in περίψημα.

Verse 14. *To shame you*] An innocent person sometimes, upon the fulness of an aspersion, may conceive shame, as *David* did, *Psal.* 44.15. yet usually shame is the effect of an evil conscience, and may prove, by Gods blessing, a means of repentance, 2 *Thes.* 3.14.

Verse 15. *Ten thousand instructers*] Gr. *Pedagogues*, who oft prove *Orbilianses*, sharp and severe above measure, *Verberibus plumbum, colaphis grandinant.* So did these *Corinthian* school-masters, 2 *Cor.* 11.20. They were also too well skilled in the Dorick dialect, crying, *Give, Give*: and taught little more then elegant elocution.

I have begotten you thorough the Gospel] For together with the word, there goeth forth a regenerating power, *Jam.* 1.18. The exhortations thereof are operative means of sanctification, and practical; as when God said, *Let there be light*, or Christ said, *Lazarus come forth.* The spirit maketh the seed of the Word prolifical and generative: And hence Ministers are made *Fathers*, as *Moses* was father to *Aarons* children, *Num.* 3.1. who are therefore there called *his generation.* And as *propriissimum opus viventis est, generare sibi simile*, (as saith the Philosopher) it is the most proper work of every living thing to beget its like; so here.

Ovid.

Verse 16. *Be ye followers of me*] As dear children. *A bove majori discit arare minor. Constantines* children resembled their father exactly, they put him wholly on, saith *Eusebius*, and were as it were, *very he.*

ὅλον ἐνεδύσατο ἑαυτῖνον.

Verse 17. *For this cause*] That ye may be followers of me, and know what I do.

Of my wayes which be in Christ] It is of excellent use to know what good men, especially Ministers, do, as well as what they say. Ministers lives should be a transcript of their Sermons, or as so many Sermons on the life of Christ.

Verse 18. *Now some are puffed up*] Swelling in the body is an ill symptome: So it is in the soul. A swelling wall will shortly fall.

Tertul. de patria cap. 1.

Verse 19. *Not the speech of them which are puffed up*] *Dicta factis deficientibus, erubescunt. Malo autem miserandus quam erubescendus*, saith *Tertullian*, either add practise, or leave profession for shame.

Verse 20. *The Kingdom of God*] *i.e.* The administration of his Ordinances and Government of the Church.

Bern. Hieron.

Verse 21. *With a rod, or in love?*] Both: but (as children) we think not so. *Sed sinite virgam corripientem, ne sentiatis malleum conterentem*, saith one Father. *Non erudit pater nisi quem amat, nec corripit nisi quem diligit*, saith another.

Chap. V.

Verse 1. *As is not so much as named*]

TO wit, Without detestation. The Apostle seems to allude to *Antiochus Soter*, who married his step-mother *Stratonice*, being first like to die for love of her, as *Erasistratus* the Physitian told his Father. Of this incestuous marriage came *Antiochus Theos*, or *Antiochus* the god, so called of the *Milesians*, because he did put down their tyrant *Timark.* This god was poysoned by his wife *Laodice.*

Ælian.

Among the Gentiles] In *Mexico* and those parts, whoredom, *Sodomy*, and incest (those

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(those Spanish vertues, as one calleth them) are common without reproof: the Popes pardons being more rife in those parts, then in any part of *Europe* for these abominable filthinesses, whereout he fucketh no small advantage. Notwithstanding the *Indians* abhor this most lothsome living: shewing themselves in respect of the *Spaniards*, as the *Scythians* did in respect of the *Grecians*, whom they so far excelled in life and behaviour, as they were short of them in learning and knowledge. Who hath not heard of the abhorred incest of the house of *Austria*? King *Philip* 2. could call Arch-duke *Albert*, both brother, cousin, nephew and son. For all this was he to him either by blood or affinity: being uncle to himself, cousin germane to his father, husband to his sister, and father to his wife; and all this by papal dispensation. The Papists themselves write with detestation, that in *Rome* a Jewish maid might not be admitted into the Stews of whoredom, unless she would be first baptized.

Sir *Fra. Drake* his World encompas. 58.

Spec. Europ.

Espenc. de continen. l. 3 c. 4.

That one should have his fathers wife] *Ethelbald* King of *West-Saxons*, with great infamy marrying his fathers widdow *Judith*, enjoy'd his kingdom but two years and an half.

Daniel hist. of *Engl.* 12.

Verse 2. *And ye are puffed up*] And yet ye are puffed up (so *Piscator* reads it) viz. with your spiritual gifts, and your brave Teachers: whereas you have more cause to be cast down for your other mens sins now made yours, because unlamented by you. There were great divisions among them at this time: and when this incest fell out, the other faction thought they had an advantage against the whole party; and this puffed them up, *Nay, do ye not see what one of them hath done*, &c?

And have not rather mourned] That any of you should incur the censure of excommunication: at which time they did anciently fast and lament.

Verse 3. *Have judged already*, &c.] *q. d.* I by mine Apostolical authority do excommunicate him. And yet how fiercely doth learned *Erastus* contend with *Calvin* and *Beza* about Excommunication, denying the Church any such power? The Jews had their three sorts of excommunication. The Heathen also had theirs; Among the old *Gauls*, if any one did not obey the Decrees of their *Druides* or Priests, he was forbidden their Sacrifices, and therehence shunned by all as a wicked man; he had no benefit of their Laws, nor any respect given him, &c.

Verse 4. *With the power of our Lord*] Promised, *Matth.* 18. 18, 19, 20. This makes it to be a heavie case to be rightly excommunicated. Indeed it may fall out that *Jonas* shall be cast out of the ship, when *Cham* shall be reserved in the Ark. Your brethren that hated you, that cast you out for my names sake, said (for a pretence) let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, *Isa.* 66. 5. When the sentence of Excommunication began with, *In nomine Domini*, to be read against a certain Martyr, he cryed out, as well he might, You begin in a wrong name. And another of them, together with his five fellow-sufferers, did formally excommunicate their persecutors. It grew to a common proverb, by the abuse of this Ordinance in those corrupt times. *In nomine Domini incipit omne malum.*

Act. and Mon. fol. 1862.

Verse 5. *To deliver such an one to Satan*] That he may learn not to blaspheme, that is, not to cause others to blaspheme or speak evil of the good way of God, for his flagitious courses.

Verse 6. *Your glorying is not good*] It is the height of wickedness to glory in wickedness, as *Lamech*, *Gen.* 4. and *Alexander Pheraus*, who consecrated the Javelin wherewith he had slain *Polyphron*. *Protagoras* boasted that he had spent fourty years in corrupting of youth. *Mark Antony* vomited out a book concerning his own ability to eat and drink much. *Joannes a Casa*, Dean of the Popes Chamber, wrote a Poem in commendation of his own beastly sin of *Sodomy*. And *Stokesly* Bishop of *London* in King *Henry* 8. time, lying at point of death, rejoyced, boasting that in his life time he had burned fifty Hereticks, that is, good Christians.

Plato.

Act. and Mon. 1517.

Ibid. 1029.

A little leaven leaveneth, &c.] One spoonful of vinegar will soon tart a great deal of sweet milk: but a great deal of milk will not so soon sweeten one spoonful of vinegar. One sinner may destroy much good, saith *Solomon*, *Eccles.* 9. *ult.* He may be a common mischief, if tolerated, by spreading the infection of his wickedness, which is more catching then the plague.

Verse 7. *As ye are unleavened*] viz. In part sanctified. Every new man is two men. Many a one that is merry in company, hath a shrew at home: so have the best their inward

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ward troubles. The comfort is, that God over-looks our involuntary infirmities, and accounts us unleavened, when yet there is much still to be purged out. The leper, when his leprosie began but to heal, was pronounced clean; because then he went on still to heal, and his leprosie to shale off.

Verse 8. *Let us keep the feast*] The benefits we receive by Christ should crown the Kalendar of our lives with continual festivals: Yea, make us everlastingly merry at our *convivium juge* of a good conscience. *Diogenes* could say, That a good man keeps every day holy-day. And the Jews were bound to rejoyce at all their feasts. *Eat therefore thy meat with joy, and drink thy wine with gladness, sith God now accepteth thy works,* Eccles. 9.7. *Plut.*

πόλιν ἐπαφρο- δισιάτιν. *Lib.* 8. Molin. *Anat. Arminianis.* Verse 9. *Not to company with fornicaters*] *Dion Chrysostome* saith, That *Corinthus* was the most luxurious and lascivious City in the world. *Strabo* saith, that *Venus* had a most stately Temple there, that was kept by above a thousand beautiful curtisans. Another saith, that it was the brothel-house of *Greece*, and a most filthy Mart-town of abominable lusts. *Tully* indeed calleth it *lumen Graciæ*, the light or eye of *Greece*. It might be so in some respects. But surely this sin was no small snuff in this light, but a blemish in this eye.

Verse 10. *Yet not altogether*, &c.] Here he lets them know that in that former Epistle (not extant now) he meant not that they should wholly sever themselves from those wicked that are yet without the Church (for that they cannot do) but from profligate professors, discinct Christians, that they may be ashamed.

συναναμίγνυσθαι. Verse 11. *Not to keep company*] Gr. *Not to be mingled with them.* The rivers of *Peru*, after they have run into the main sea, yea some write twenty or thirty miles, they keep themselves unmixed with the salt water: so that a very great way within the sea men may take up as fresh water as if they were near the land. So at *Belgrade* in *Hungary* where the *Danuby* and *Sava* (two great rivers) meet, their waters mingle no more then water and oyl, &c. We must so converse with the wicked, as that we commingle not, by holding any needless society with such, no not with him that is called a brother, but belyes his profession. Yet still must we perform to such, though excommunicated, offices of charity, natural and civil duties, as those of parents toward their children, of children toward their parents, and the like. But come not near such stinking stuff, except ye have the wind of it. Abbots *Geog.* 331. *Blunts*, voy. p. 10.

Verse 12. *Them also that are without*] These come not under the verge of Church-censures. *Revel.* 22.15.

ἐξαρεῖτε. Verse 13. *Therefore put away*] Gr. *Ye will put away, q.d.* I hope ye will, though hitherto ye have not. Soft words and hard arguments do soonest prevail; especially when we reprove or admonish not in our own, but in Gods words; as here the Apostle doth out of *Deut.* 13. Some warmth must be in a reproof, but it must not be scalding hot. *Ægros, quos potus fortis non curavit, ad salutem pristinam aqua tepens revocavit,* saith *Gregory*. They that could not be cured with strong potions, have been recovered with warm water. Gentle showers, and dews that distill leisureably, do comfort the earth, when dashing storms drown the seed.

Chap. VI.

Verse 1. *Go to law before the unjust*]

ALL unbelievers are 1. Void of Christs righteousness imputed. 2. Of true civil righteousness, as being self-seekers in all. 3. They oppress the Saints, and draw them before the judgement-seats, *James* 2.6. where they are so ill dealt with oftimes, that they come to be of *Themistocles* his mind, who professed, that if two ways were shewed him, one to hell, and the other to the bar, he would chuse that which went to hell, and forsake the other.

And not before the Saints] Christians first brought their causes before the Bishops to be judged. And hence grew their power (as *Paræus* noteth) which the Christian Emperors

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Emperors first would not, and afterwards could not take away from them. This raised Papacy and Prelacy to such an height, they would be Princes as well as Bishops.

Verse 2. *Shall judge the World*] That is, The wicked, called the inhabitants of the earth, and of the Sea, *Revel.* 12. 12. in opposition to the Burgesses of the new *Jerusalem*, Phil 3. 20. And let this comfort us under the perverse censures of worldly men, mad and besides themselves in point of salvation. The Lord seeth that their day is coming, *Psal.* 37. 13.

Verse 3. *Things that pertain to this*, &c.] That serve to, and satisfie the body only, being *nec vera, nec vestra. Luke* 16. 11, 12.

Verse 4. *If then ye have judgements*] As the *Corinthians* being many of them merchants, had many law-suites. But if mens hearts were not bigger then their suites, there would not be half so many.

Who are least esteemed] Rather then go to law before Heathen Judges. The lowest, if of any judgement, are high enough for such a purpose. Why should those *sordida posciuummia, qui latrocinia intra mania exercent*, as *Columella* hath it, those *Crumenimulgæ*, the unconscionable Lawyers make a spoil of us; and then when they die, build Hospitals for fools, as one of them did, saying, Of fools I got my estate, and to fools I will leave it? Or those that go to Law, we may well say, as *Charondas* once did of those that go to sea, *Se non mirari qui semel mare ingressus sit, sed qui iterum*, that he marvelled not at those that went once, but at those that would go again. *Purchas* his Microcosm. Stapl. *mor. lo. 2. post sent.*

Verse 5. *No, not one that shall be able*] Our late Judge *Dier*, if there came any controversies of poor men to be tried afore him, would usually say, that either the parties are wilful, or their neighbours uncharitable, because their suites were not quietly ended at home. The pract. of Quietness, p. 270.

Verse 6. *But Brother goeth to Law*] Once it was counted ominous to commence actions, and follow suites. Of common barreters, we may say, as the Historian doth of Mathematicians, *Genus hominum quod in nostra repub. & vetabitur semper, & retinebitur.* *Cæs. com.* Tacit. l. c. 1.

But brother] Still Satan is thus busie, and Christians are thus malicious: that as if they wanted enemies, they fly in one anothers faces, as did *Epiphanius* and *Chrysostom*, *Luther* and *Zuinglius*, *Hooper* and *Ridley*, *Taylor* and *Lambert*, those English exiles at *Frankford* in Q. *Maries* days, and *Knox*, &c.

Verse 7. *There is utterly a fault*] Gr. *A disgrace, a loss of victory*, q. d. By your litigious lawing one another, you betray a great deal of weakness and impotency of affection. These be ignoble quarrels, *Ubi & vincere inglorium est, & atteri sordidum.* See the Note on *Rom.* 12. 21. ἥττημα.

Because ye go to Law] Lightly for every small offence (which if *Mahometans* do, they are publikely punished) and with spiteful vindictive spirits: whereas in going to law men should not be transported with hate or heat, but as Tilters break their spears on each others brests, yet without wrath or intention of hurt, so, &c. The French are said to be very litigious, and full of Law-suites.

Verse 8. *Nay you do wrong*] In person and name.

And defraud] Of goods and estate.

And that your Brethren] Which very name should charm and allay all discords, as betwixt *Abraham* and *Lot*, Gen. 13. 8. *Aristotle* could say, It is better to suffer wrong then to do it. And I know how to bear injuries, said *Chilo* to his brother, who took it ill that he was not chosen to be one of the Judges. *In Ethic.* Ἐγὼ μὲν ἐπίσταμαι ἀδικεῖσθαι.

Verse 9. *Shall not inherit*] It is an undefiled inheritance, 1 *Pet.* 1. 4. no dirty dog ever trampled on that golden pavement, *Revel.* 22. 15. Heaven spewed out the Angels, shall it lick up the unrighteous? The Serpent could screw himself into paradise, but no wicked could ever get into heaven. There is no happiness to be had without holiness. Let none think to break Gods chain, as *Balaam*, Numb. 23. 10.

Verse 10. *Nor thieves, nor covetous*] These two be fitly set together as near akin, so are drunkards and railers.

Nor extortioners] Whose sin is properly immoderate getting, as that of the covetous consists in pinching and saving. So 1 *Tim.* 3. 3.

Verse 11. *Such were some of you*] Oh the infinite goodness of God, that would once look upon such walking dunghils, such monstruous miscreants!

But

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But ye are washed] In general: As in particular, 1. *Ye are sanctified*] And that by the spirit of our God. 2. *Ye are justified*] And that in the Name, or by the righteousness of our Lord Jesus Christ. His blood cleanseth us from sins both guiltiness and filthiness. It is like to those soveraign mundifying waters, which so wash off the corruption of the ulcer, that they cool the heat, and stay the spread of the infection, and by degrees heal the same. See the Note on *Rom.* 11.26. and on *Rev.* 19.8. God never pays our debts, but he gives us a stock of Grace.

Verse 12. *All things are lawful*] *viz.* All indifferent things, amongst which the *Corinthians* reckoned not only meats and drinks, but also fornication (their National sin.) The devil perhaps had perswaded them, as he hath done the Turks at this day, that God did not give men such appetites to have them frustrate, but enjoyed, as made for the gust of man, not for his torment, wherein his Creatour delights not. Now the Apostle grants, that for meats all things are lawful (yet in case of offence or intemperance, they may become inexpedient, and so unlawful.) But for fornication, it was utterly unlawful, as he proves by many powerful arguments.

Blunts volage.

But I would not be brought] As those swinish surfetters, that wearing their brains in their bellies (with the Asse fish) their guts in their heads, do dig their graves with their own teeth: being like the Mule which cannot travel, they say, without a bottle of hay hanging at his nose.

Verse 13. *God shall destroy*] The belly shall be destroyed in the other world, not for the substance of it, but for the use of it. And the same may be said for the difference of sexes: the parts shall remain, the use cease: *Cato* said well, that he was an ill Commonwealths man, *qui inter guttur & inguen, cuncta sub ventris ditione posuisset*, that was a slave to his sensual appetite.

Verse 14. *And will also raise us up*] He will make our vile bodies to be like unto his glorious body the standard. Shall we then defile them with the kitchin-stuff of uncleanness?

Verse 15. *Shall I then take*] *Scipio*, when an harlot was offered him, said, *Vellem, si non essem Imperator*, I would, if I were not a General. Say thou, If I were not a Christian.

And make them the members of an harlot] A Saint cannot indeed be made the member of an harlot (saith a Reverend man) because not κολλώμενος, glued, or knit to any sin. Though a member of Christ and sin may fall one upon another, and touch each other: yet they are of a mouldring nature, and will not cleave together. Water and oyl violently shaken together may seem to mingle, but will not continue so long: there is no coalition, because they are of diverse natures; the one remaineth water still, and the other oyl.

Verse 16. *Is one body*] By a most strict, but vitious and infamous bond (saith an Interpreter) which is sufficient to unty or break any other bond, though lawful and holy, either corporal or spiritual.

Verse 17. *Is one spirit*] That is, One spiritual body: whiles Christ laies hold on us by his Spirit, we lay hold on him by faith. Hence the Church is called *Christ*, 1 Cor. 12.12. and the fulness of Christ, *Eph.* 1.23. We have the honour of making Christ perfect, as the members do the body.

φεύγετε.

Verse 18. *Flee fornication*] With post-haste flee it. *Lata venire Venus, tristis abire solet.* Be not of those men that are called *Borborita* of their miry filthiness, whom *Epiphanius* and *Oecumenius* speak of.

Verse 19. *That your body is the Temple*] Shall we make the Temple of God, the stews of Satan? See *Chap.* 3.16. *Antiochus* and *Pompey* never prospered after that they defiled the Temple.

Verse 20. *Ye are bought*] Shall I drink the blood of these men, saith *David*? So, shall I abuse my body the price of Christs blood, abandon it to Venery, *&c*?

Glorifie God in your body] The very *Manichees* that denied God to be the author of the body, fasted on Sabbath daies, and in fasting exercised an humiliation of the body. *Pone in pectore dextram.* Let God have heart and hand, mind and mouth, faith and feet, Spirit, soul and body, 1 *Thes.* 5. 23. all which are his by a manifold right.

Pers.

CHAP.

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CHAP. VII.

Verſe 1. *Whereof ye wrote unto me*]

CErtain caſes of conſcience they had propounded, which here he anſwers. This he could do excellently, and ſo could *Luther*, as having had experience, and been much beaten and exerciſed with ſpiritual conflicts. Conſcience is a diamond, and will be wrought on by nothing but duſt of diamond, ſuch as contrition hath ground it to. *Act. & Mon. fol.789.*

It is good for a man] Now ſince the fall, it is good, *i.e.* convenient for the many troubles of the married eſtate. It is not evil to Marry, but good to be wary, elſe *conjugium* may prove *conjurgium*, marriage a mar-age.

Verſe 2. *To avoid fornication*] Gr. *Fornications*, comprehending all luſtfull burnings, ſelf-pollutions, and all other impurities of a ſingle life. How many are there that enter into Gods ordinance (Marriage) thorow the Devils Portal (Fornication) that take ſuch liberty before, that after marriage they rue it all the days of their lives. πορνείας.

Let every man have his own wife] Not many wives. Turks may have as many as they can keep. And ſome ſenſualiſts plead now for Polygamy. See *Mal.* 2. 15. *Scotorum Natio uxores proprias non habet*, ſaith *Hierom* of the old Scots. And too many amongſt us are ſick of a plurifie.

Verſe 3. *Let the husband*, &c.] Let them be chaſt between themſelves, and beware both of exceſs and defect. Chaſtity is a mans honour, 1 *Theſ.* 4. 5. And modeſty is the beſt preſerver of nuptial chaſtity. Marriage as well as meats muſt be ſanctified by the Word and Prayer. God muſt be ſent for, to bleſs this Phyſick to the ſoul. Raging luſt is a great enemy to conjugal love.

Verſe 4. *The wife hath no power*, &c.] The husbands body is ſervant to the wife, and the wives to the husband: they have paſſed themſelves one to another by mutual covenant, and God keeps the bonds, *Prov.* 2. 17. *Mal.* 2. 14.

Verſe 5. *To faſting and prayer*] *Preces nobis jejunia alendum & quaſi ſaginandum.* Faſting-days are ſoul-tatting days: prayer is edged and winged thereby.

That Satan tempt you not] The temptation is ſtrong to fornication, ſtronger to adultery. Watch therefore. Our nature is catching this way: and once in, 'tis not ſo eaſie to come off. This is a ſearing ſin, *Hoſ.* 4 11. *Eph.* 4. 19.

Verſe 6. *And not of commandment*] Among the Jews marriage was not held a thing indifferent, or at their own liberty to chuſe or refuſe, but a binding command. Hereto *Paul* ſeems in this verſe to allude. At this day every Jew is bound to Marry about eighteen years of age, or before twenty, elſe he is accounted as one that liveth in ſinne. *Targ. in Gen.* 1. 28.

Verſe 7. *For I would that all*, &c.] He had a peculiar gift, that he was ſo eminently chaſte; ſuch as might be in reprobates. So *Moſes* his meekneſs was partly from his natural temper: And *Luthers* not being tempted to covetouſneſs, was much helped by the freeneſs and generouſneſs of his ſpirit.

Verſe 8. *I ſay therefore to the unmarried*] Yet doth not the Apoſtle ſimply prefer virginity or viduity before marriage as better. The *Saturnilian* Hereticks ſaid, that marriage was of the devil. And the blemiſh will never be wiped off ſome of the ancient Fathers, who to eſtabliſh their own Idol of I know not what virginity, which they themſelves had not, have written moſt wickedly and baſely of Marriage. If the ſame God had not been the author of Virginity and Marriage, he had never countenanced Virginity by Marriage, as he did in the bleſſed Virgin.

Verſe 9. *Let them marry*] There is no luſt ſo hot and violent, but Gods medicines rightly applied, will cool and heal. Only remember that it is not the having, but the loving of a wife that keepeth a man chaſte and clean: And that God doth uſe to correct exceſs and dalliance betwixt married Couples, with ſtrong temptations after ſtrange fleſh.

Better to marry then burn] As an Oven heated by the Baker, *Hoſ.* 7. 4. As thoſe *Pagans* were ſcalded, *Rom.* 1. 27. and theſe *Papagans* ſtill are, that are forbidden to marry, and yet cannot contain.

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Verse 10. *Yet not I*] By prudential advice only.

But the Lord] Not in so many words, but by just consequence drawn from *Mat.*19 6.

Ovid. Verse 11. *Or let her be reconciled*] *Ut quæ modò pugnarant jungant sua rostra columbæ.* Why should married couples be as glass, that being once broke can never be pieced again? The Lord hates putting away, *Mal.*2.16.

Verse 12. *Let him not put her away*] For to the pure all things are pure. *Uxoris vitium aut tollendum, aut tolerandum est*, saith *Varro* in *Gellius*. Mend a bad wife, if thou canst: bear with her, if thou canst not.

Verse 13. *If he be pleased*, &c.] If he blaspheme not Christ, force her not to deny the Faith, &c. as that King of *Denmark* that would have compelled his wife to go to Mass, who was therefore forced to flie for her life to her brother the Elector of *Brandenburg* (as *Luther* relateth) where she died Christianly.

Verse 14. *But now they are holy*] With a fœderal holiness, and are therefore to be baptized, as being partakers of the Covenant of Grace. The *Habassines* (a kinde of mongrel Christians in *Africa*) have an odd conceit, That the souls of infants departing afore baptism, are saved by vertue of the Eucharist received by the mother after conception, which sanctifies the childe in the womb. Anabaptists play the Devils part (saith a late Writer) in accusing their own children, and disputing them out of the Church, and covenant of Christ; affirming them to be no disciples, no servants of God, not holy, as separated to him, when God saith the contrary, *Lev.*25.41,42. *Deut.*29.10, 11,12, *&c. Act.*15.10. and here.

*Beerwoods Enquir.*157.

Aristot. *in Rhetor.* Verse 15. *But God hath called us to peace*] *To domestical peace*, which they that want, *Plus quam dimidia beatitudinis sua parte privati sunt*, saith *Aristotle*. They have lost the greater half of the happiness of their lives. This was verified in *Phoroneus* the Law-giver, and *Sylla* the Roman General.

Bruson *l.*7. *c.*22.

Verse 16. *Whether thou shalt save*] And to have any hand in saving a soul, is the highest honour.

Verse 17. *But God hath distributed*] In case you should not save your yoke-fellow, yet keep your station, be content with your condition, and adorn it, 1 *Pet.*3.1,2. It is the duty of a Christian (said *Luther*) to believe things invisible, to hope for things deferred, and to love God when he shews himself contrary to us.

Verse 18. *Let him not become uncircumcised*] Some Jews for fear of *Antiochus*, made themselves uncircumcised, 1 *Maccab.*1.16. Others for shame after they were gained to the knowledge of Christ, as here. This was done by drawing up the fore-skin with a Chirurgions instrument: And of this wicked invention *Esau* is said to be the first author and practiser.

Godw. *Antiq. Hebr.*

Verse 19. *But the keeping of the Commandment*] This is that *Bonum hominis*, Mic.6.8. that *totum hominis*, Eccles.12.23. that one thing necessary, that is better then sacrifice, 1 *Sam.*15.22. *Malleem obedire, quam miracula facere*, saith *Luther*, I had rather obey, then be able to do miracles.

Tit.3.8 14. Verse 20. *Abide in the same calling*] And therein learn to *maintain good works*, or to be their crafts-masters, to excel in their profession, *Honestis functionibus præesse*, as some render the Apostle there. These things are good and profitable unto men.

Verse 21. *Use it rather*] Liberty is that we lost by sin, and affect by nature. *Servus est nomen officii.* A servant is not αὐτόματος, one that moveth absolutely of himself, he is the masters instrument, and ὅλως ὄντος, wholly his, saith *Aristotle*. O that we could be Gods servants in that sort!

Lati simus in Domino, sed cavcamus à recidivo. Bern. Verse 22. *For he that is called*] See a parallel place to this, *Jam.*1.9,10. Our preferment in Christ should make us hold up our heads, but not too high; and be chearful, but not withall scornfull.

Verse 23. *Ye are bought with a price*] The redeemed among the *Romans* were to addict themselves to the service of their Redeemers, and to observe them as their parents all days of their lives.

Be not ye the servants of men] When they command you things forbidden by Christ, or when they would tyrannize over your consciences, as the Jesuites, that require blinde obedience. Cardinal *Tolet* saith, The people may merit at Gods hand in believing an heresie, if their teacher propound it: for their obedience is meritorious. If a

Cal Conse 1.4. cap.13.

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Priest

Prieſt teach it (ſaith *Stapleton*) be it true, be it falſe, take it as Gods oracle. If the Church ſhould approve and authorize *Arrianiſm* or *Pelagianiſm*, ſaith *Eraſmus*, I would do ſo too. But ſo would no wiſe man. *Epiſt. ad Firkeimer.*

Verſe 24. *Let every man wherein*, &c.] This is the ſame with *verſ.* 20. The Apoſtle inculcateth it, as we not only anoint our benummed limbs with ointments, but alſo rub and chafe them in.

Verſe 25. *I give my judgement*] The *Rhemiſts* (after *Eraſmus*) render it *counſel*, and thereupon ground a diſtinction between Divine Commands and Counſels. But the word betokens, *Viri boni rectum & verum judicium*, ſaith *Magirus*, the right and ſound judgement of ſome good man. And ſurely if the Apoſtle had no expreſs command from Chriſt, neither had he any counſel from him concerning this buſineſs. γνωμὴν. *In* Ariſt. *Ethic. l.* 6. *c.* 10.

Verſe 26 *I ſuppoſe therefore*] This is his judgement, his vote or verdict, the firſt part thereof we have here: the ſecond *ver.* 28. the third, *ver.* 35.

Verſe 27. *Art thou bound to a wife?*] A manifeſt Metaphor from Oxen. Hence we call them yoke-fellows; *Quam malè inæquales veniunt ad aratra juvenci; Tam premitur magno*, &c. Dare not to yoke thy ſelf with any untamed Heifer that bears not Chriſts yoke. Ovid. *Epiſt.*

Verſe 28. *Thou haſt not ſinned*] If any man call lawfull marriage a ſinful defilement, he hath the apoſtate Dragon dwelling in him, ſaith *Ignatius*. And yet the Papiſts teach that it is a far greater ſin for a Prieſt to have a wife, than to keep many harlots. *Epiſt. ad Philadelph. Act and Mon. fol* 790.

Such ſhall have trouble in the fleſh] Mark that he ſaith, *In the fleſh*; the delights of wedlock will be allaied with troubles, to avoid ſurfet. Before marriage people promiſe themſelves much happineſs in that eſtate, and think they could live together with all delight: but after, they ſee they are deceived, and therefore need to go to School to learn how to behave themſelves one toward another.

But I ſpare you] *q.d.* No more of that: and yet I'll ſhew you a way how you may ſcape, or at leaſt mitigate theſe troubles in the fleſh. Thus this firſt Epiſtle to the *Corinthians*, though in weight of Argument it be far inferior to the precedent Epiſtle to the *Romans*; yet in variety of things it ought to be judged equal, and in order of time before the other. *Theſaurus ſanè eſt, imò verè mundus rerum cognitu digniſſimarum*, as *Eraſmus* ſaith of *Plinies* Natural hiſtory: Surely it is a treaſure, yea a very world of things, moſt worthy to be underſtood.

Verſe 29 *Thus then I ſay brethren*] The beſt counſel I can give you, is, that you hang looſe to all theſe outward comforts, as having your ſelves but a while to be here: You have a long task, and but a little time. God hath hanged the heavieſt weights upon the weakeſt wyers; for upon this moment depends eternity. *Caſtigemus igitur mores & moras noſtras*; Up therefore and be doing.

The time is ſhort] Gr. *Contracted and rouled up*, as Sails uſe to be by the Mariners, when the ſhip draws nigh to the harbor. Others ſay, it is a Metaphor from a piece of cloth rolled up, only a little left at the end: So hath God rolled up all his works: only he hath left a little at the end, and then all his glory ſhall appear. The time is ſhort, ſaith the Apoſtle, and you have buſineſs enough another way; therefore let other things (as wiving and buying, *&c.*) paſs, and minde the main. There is water little enough to run in the right channel, therefore let none run beſide. Some that have lain a dying would have given a world for time: As I have heard (ſaith a Reverend man) one crying day and night, Call time again. And I alſo have known the like of a great Lady of this Land. Let us therefore uſe all ſpeed and diligence, leſt (ſo as children have uſually torn their books) we have ended our lives before we have learned our Leſſons: or (as *Themiſtocles*) we begin but to be wiſe, when we come to die. Συνεσταλ-μένος.

They that have wives, &c.] Not be uxorious, ſith they know not how ſoon God may take from them, as he did from *Ezekiel*, the delight of their eyes, their dearelt Spouſes. The Jews at this day have a cuſtom, when a couple are Married, to break the Glaſs wherein the Bridegroom and Bride drank: thereby to admoniſh them of their dying condition, and that there muſt be a parting again ere long. *Sphinx. Philoſ. p.* 122.

Verſe 30. *And they that weep*] *viz.* In the loſs of wife or children: Let them moderate their grief, as *Abraham* did in the loſs of *Sarah*, Gen. 23. 2. *He came to weep for her*; where the Hebrew hath one little letter extraordinary; ſo note that *Abra-*

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ham wept but a little for her; and this, not because she was old and over-worn (as the Rabbins give the reason) but because he had hope of a happy resurrection, 1 *Thes.* 4. 14. and because she was *his* still, though dead: therefore he so oft in that Chapter calleth her *my dead*, ver. 4, 11, 13, 15.

And they that rejoyce] In the marrying of wives, or birth of children. The marriage-day is called the day of *the rejoycing of a mans heart*: And when should men be merry rather then at the recovering of the lost rib? But he was too blame that said, He had married a wife, and therefore he could not come. And he was a wiser man that said, *Uxori nubere nolo meæ.*

Cant. 3. 11.

Martial.

As if they possessed not] Minde earthly things we must, as if we minded them not: As a man may hear a tale, and have his minde elsewhere: or as a man that baits at an Inne, his minde is somewhere else. A right believer (saith one) goes thorow the world, as a man whose minde is in a deep study: or as one that hath special haste of some weighty business. *Rebus non me trado, sed commodo*, saith *Seneca*. Be not wholly dulled or drowned in the world; look at it out of the eyes end only, lest as the Serpent Scytale, it bewitch us with it's beautifull colours, and sting us to death.

Mr. *Ward.*

Verse 31. *As not abusing it*] Not shooting our affections over-far into it. *David* was as a weaned childe, *Paul* as a crucified man. If *Jobs* heart had not been weaned from the world, when as yet he wallowed in worldly wealth, he could not have born so bravely the ruine of so rich a state without repining. The devil hath no way to entangle us, but to say, as he did to Christ, *Mitte te deorsum*, Cast thy self down, pitch upon the bait, eat and devour hook and all. We have no later way to escape him, then by minding the main, and looking upon all things here below as *by-businesses*. The Fathers make this observation here; that the joys of this world are but *Umbræ*, as if they were joys: not joys indeed, but shadows or figures, as *Isa.* 29. 8. like the commotions of the affections in a dream. See the Note on the next verse.

For the fashion of this world] The word signifies a Mathematical figure, which is a meer notion, and nothing in substance. So *Psal.* 39. 6. *Surely every man walketh in a vain shadow*, he leadeth an imaginary life, rather then a life it self. The pomp of this world is but a fantasie, *Act.* 25. 23. (See the Note there.) The glory of it, an opinion. The word here used insinuateth, that there is nothing of any firmness or solid consistency in the creature. It is but a surface, out-side, empty promise: all the beauty of it is but skin-deep. The word here used signifies, say some, such a fashion as is in a Comedy, or Stage-play, Where all things are but for a while, to please the eye.

σχῆμα.

Passeth away] Temporals are as transitory as a hasty head-long torrent. The posting Sun of all worldly pleasure, after a short gleam of vain glistering, sets in the ocean of endless sorrow. In the Popes inthronization, before he is set in his chair, and puts on his Triple-crown, a piece of tow, or wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*. The glory of this world is but a blaze. It is indeed an *Ignis fatuus*, a walking fire that leadeth men into brakes and ditches. And so some render this Text. The *fashion or hue of this world deceiveth*, mis-leadeth, carrieth men another way, out of their way. For of the world we may say as *Plutarch* saith of *Herodotus*. Both the words and shews of it are full of fraud. *Nec tantum fallacia sunt quin dubia* (saith *Lactantius*) *sed & insidiosa, quin dolosa.*

φθείγει. *Fallit, transversum agit.* Bud. Δολερὰ μὲν τὰ σχήματα, δολερὰ δὲ τὰ ῥήματα.

Verse 32. *Without carefulness*] That unavoidably attendeth the marriage-estate, *Gen.* 30. 30. 1 *Tim.* 5. 8.

μεριμνᾶ.

Verse 33. *Careth how he may please*] He taketh extraordinary care to please, and so doth she, *ver.* 34. The word implies a dividing of the minde into divers thoughts, casting this way and that way, and every way, how to give best content. That's an unhappy Rody.

Verse 34. *Careth for the things*] *Expedit vitæ.*

Holy both in body and spirit] For contemplative wickedness, and mental uncleanness also greatly displeaseth God. *Incesta res, & sine stupro, quæ stuprum cupit*, saith *Seneca*. And, *Quæ culpa non fecit, nec facit, illa facit*, saith *Ovid*. The very desire to do evil, is to do evil. The *Romans* punished one of their Vestal Virgins for uttering this Verse only,

In declam.

Felices nuptæ! moritur si nubere dulce est.
Oh! 'tis a brave thing to be married.

How

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How she may please her husband] As *Sarah* did *Abraham*, calling him Lord, as *Rebecca* did *Isaac*, by providing him the meat that he loved, as *Livia* did *Augustus*, by observing his disposition, and drawing evenly with him, being a piece so just cut for him, as answered him tightly in every joynt.

Verse 35. *That you may attend, &c.*] Gr. *That you may sit close to him*, as *Mary* did, *Luk.* 10.40. whilest *Martha* was distracted about much service. Let every man bend himself to banish and beat away distractions, ευπροσεδρον.

Nam neque chorda sonum reddit, quem vult manus & mens
Poscentique gravem persæpè remittit acutum. Hor. *de art. poet.*

Verse 36. *If she pass the flower*] Childhood is counted the flower of age: so long the Apostle would have marriage forborn. While the flower of the plant sprouteth, the seed is green, unfit to be sowen.

Verse 37. *And hath so decreed*] Reserving still a liberty of doing otherwise, if need require: which Popish votaries do not.

Verse 38. *Doth better*] 1. For the better waiting upon Gods work without distraction. 2. For the better bearing of persecution.

Verse 39. *She is at liberty*] The *Montanists* therefore (and with them *Tertullian* in his old-age) were in an errour, that condemned second marriage, and said it was no better then fornication. Howbeit that of *Hierome* is not to be disliked. Think daily of death; and that will be enough to forbid the Banes of second Marriage. *Secundas nuptias pro fornicationibus habent.* Aug.

Verse 40. *But she is happier*] *i.e.* She shall live more at ease, and have less to care for. And we should contract our cares into as narrow a compass as we can, in hard times, especially.

CHAP. VIII.

Verse 1. *Now as touching things*]

ANother case that they had propounded to him in their Letter, *chap.* 7. 1.

We know] So all pretend. *Sed nummos habuerunt Athenienses ad numerandum, & scientiam ad sciendum.*

That we all have knowledge] But that is not sufficient, unless we have love too. There be many things concur to the making up of a good work, a lawful action.

Knowledge puffeth up] A Metaphor from a pair of bellows, blown up and filled with wind. The *French* fitly call fools *Fols, à follibus, qui nihil continent nisi aerem*, from bellows. Such are all proud fools.

Knowledge puffeth up] Swelling us above measure, unless humility laid on as a weight, keep us down, and charity regulate our knowledge for the good of others. Knowledge without love is as rain in the middle region. But how foolish were they of whom *Austin* maketh mention, that neglected the means of knowledge, because knowledge puffeth up, and so would be ignorant, that they might be humble, and want knowledge, that they might want pride? This was to be like *Democritus*, who pluckt out his eyes, to avoid the danger of uncleanness. Or that silly Friar, to whom Sir *Thomas Moor* wrote this Distick;

Tu benè cavisti, ne te nulla occidere possit
Littera: nam nota est littera nulla tibi.

Thou tak'st good care the Letter kill thee not:
Thy skill is such, thou knowest not *B.* from *Bot.*

Verse 2. *If any man think*] This one thing I know, that I know nothing, said *Socrates*. Neither know I this yet, that I know nothing, saith another. Though I know my self ignorant of many things (saith a third) Yet I dare boldly profess with *Origen*, *Ignorantiam meam non ignoro*, I am not ignorant that I am ignorant. The greatest part

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part of our knowledge is but the least part of our ignorance. And yet how apt are we to think we know all that's knowable: as in *Alcibiades* his Army all would be leaders, none learners. *Epicurus* said, that he was the first man that ever discovered truth, and yet in many things he was more blind then a Beetle. *Aratus* the Astrologer vaunted, that he had counted the stars and written of them all. *Hoc ego primus vidi*, said *Zubarel*. And *Laurentius Valla* boasted, that there was no Logick worthy to be read but his, which therefore he called, *Logicam Laurentinam*. *Joseph Scaliger* is for his humane learning, called by one *Demonium & miraculum hominis naturæ*, a matchless man; But surely it had been happy for him to have been ignorant of this one thing, that he knew so much He might, by his skill in languages, have much advanced the literary Republique, had he not so much admired himself, and more seriously affected to seem witty then ponderous. Wine is good, when it goes to the heart to chear it: but when it fumes all up into the head, it maketh it giddy: So doth knowledge. *Nestorius* the Heretick bragg'd, that he alone understood the Scriptures; and that, till his time, all the world was benighted. He afterwards fell into horrid blasphemy, and dyed in banishment.

Aug. *de civ. Dei lib.* 16.

Joh. Man. *loc. com.*

Verse 3. *But if any man love God*] And his neighbour for Gods sake; his friends in God, his foes for God.

The same is known of him] That is, Knows him savingly, *Gal.* 4. 9. is taught of God, 1 *Thess* 4. 9. who onely gives true wisdom, *James* 1. 5.

Verse 4. *Is nothing in the world*] A meer fiction it is, that the Idol representeth, a brat of mans brain. We may well say of it, as one doth of *Scaligers* doctrine *De emendatione temporum*, that it is in a manner wholly fictitious, and founded upon the confines of nothing. *Nothing* the Idol is, in respect of the divinity ascribed unto it, as the following words shew. Or *Nothing*, that is, of no vertue or value. *Shall I bow down to yonder Jackanapes?* said that Martyr, pointing to the rood in *Pauls*.

Julius Palmer.

None other God but one] This the wiser Heathen also acknowledged, and for opposing the multitude of gods *Socrates* suffered. *Cicero* in his books of the *Nature of the Gods*, takes pains to shew the vanity of *Heathen Deities*. And after all, wisheth that he were as well able to find out the true God, as to discover the false.

Τοίς γὸ μύριοι εἰσὶν ὑπὸ χθονὶ πυλυβοτείρη Δαίμονες.

Verse 5. *That are called Gods*] *Hesiod* reckons up thirty thousand of them that were in his time. What an army may we think there were of them in after ages?

As there be gods many] The Serpents Grammer first taught, *Deum pluraliter declinare, Ye shall be as gods*, Gen. 3. saith *Damianus*.

And Lords many] Demy-gods, *Heroes*, whose images were worshipped. *Ninus* was the first that made an Image for his father *Belus*, and all that came to see it were pardoned for all their offences; whence in time that image came to be worshipped. But they did a very ill office that first brought in images, saith *Varro* (as *Calvin* citeth his words) for they encreased errour, and took away fear. And *Plutarch* saith, It is Sacrilege to worship by images.

Verse 6. *But to us there is but one God*] Be the gods of the Heathen good-fellows (saith one) the true God is a jealous God, and will not share his glory with another.

Of whom are all things, and we for him] So that God is the first cause, and the last end of all: which two are the properties of the chief good.

Verse 7. *Unto this hour*] Though they have been better taught and clearly convinced, yet they stifly retain, at least some tincture of their old odde superstitious conceits. No mans speech, whether he be learned or unlearned (saith *Cicero*) shall ever perswade me from that opinion which I have taken up from mine ancestors concerning the worship of the immortal gods.

Me ex ea opinione &c. De nat. deor. l. 3.

Their conscience being weak] That is, not rightly informed of the true nature of things indifferent.

Is defiled] By doing what they doubt of.

Verse 8. *But meat commendeth us not*] This is another objection: Meat is indifferent. The Apostle answers,

Verse 9. True, it is indifferent, so it prove not a stumbling block to the unresolved. For in such a case thou must suspend thy liberty, and forbear to exercise it.

Verse 10. *Be emboldened*] This is, *Proficere in pejus, ædificare in gehennam*,

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as *Tertullian* hath it. Whiles men look upon party-coloured objects, they bring forth ſpotted fruits, as *Labans* ſheep did.

Verſe 11. *Thy weak brother periſh*] Revolt to *Paganiſm*, or at leaſt pollute his conſcience with mortal ſin, which ſhall be ſet upon thy ſcore. And haſt thou not ſins enough of thine own to anſwer for?

Verſe 12. *And wound their weak conſciences*] Gr. *Beat upon it* to make it ſound heavily, as a ſhaulm. Sin is as a ſtroke upon the heart, 2 *Sam.* 24. 10. τύπτοντες.

To ſin againſt Chriſt] Who holds himſelf highly concerned in the miſuages of his ſervants. It is an idle miſpriſion, to ſever the ſenſe of an injury done to any of the members, from the head. *Joab* had ſlain *Abner* and *Amaſa*. *David* appropriates it: *Thou knoweſt* (ſaith he to *Solomon*) *what Joab did to me*. The arraignment of mean malefactors runs in the ſtile of wrong to the Kings Crown and Dignity. So here.

Verſe 13. *While the World ſtandeth*] We muſt ſtand unchangeably reſolved, neither to give offence careleſly, nor to take offence cauſeleſly.

Chap. IX.

Verſe 1. *Am I not an Apoſtle, &c.*]

THat is to ſay, Do I require you to do any thing more then I my ſelf do daily, in parting with my proper rights? All things in a Miniſter ſhould be exemplary, and for imitation, *Tit.* 2. 7. *In all things ſhew thy ſelf a patern of good works*. The word there uſed, ſignifies a thing that makes the ſtamp on the coyn, or the mould whereinto the veſſel is caſt and ſhaped. τύπος.

Have I not ſeen the Lord?] *viz.* In viſions and extaſies. The falſe Apoſtles reported him no Apoſtle becauſe he had not converſed with Chriſt in the fleſh. It is ordinary with ſeducers to detract from the truths Champions, that they may be the better eſteemed of. Thus *Bellarmine* rejecteth the Fathers and others that make not for him as Hereticks. To *Irenæus*, *Tertullian*, *Euſebius*, and *Luther* (ſaid he) I anſwer, *Omnes manifeſti hæretici ſunt*, they are all manifeſt Hereticks. So *Arminius* his courſe was to detract from the authority and fame of *Calvin*, *Zanchi*, *Beza*, *Martyr*, &c. that he might build himſelf upon better mens ruines. The Jeſuites ſpeak moſt baſely of S. *Paul*, as making much againſt many of their tenets: and ſtick not teach in their Pulpits, That he was not ſecure of his preaching, but by conference with S. *Peter*; nor that he durſt publiſh his Epiſtles, till S. *Peter* had allowed them. *Zuinglius* mentioneth ſome bold fellows in his time, *Anno* 1519. that ſpake very contemptuouſly of this great Apoſtle. *Quis tandem Paulus, &c. Calvin* telleth us, that *Quintinus* the *Libertine* called him *Vas fractum*, a broken veſſel: And *Leo Judæ*, in his preface to *Bullingers* book againſt the Catabaptiſts, noteth, that albeit there were ſundry ſorts of thoſe Sectaries, and all at odds amongſt themſelves, yet they all concurred in this, that they vexed and diſparaged the godly Preachers of the truth. And do they not ſtill *antiquum obtinere*, hold to their old wont?

De Chriſto lib. 1. cap. 9

Synod. Dordec. Præfat.

Spec. Europ. Tom. 1. Operum p. 132

Inſtruct. adver. lib. cap. 9.

Verſe 2. *The ſeal of mine Apoſtleſhip*] See the like, *Jer.* 23. 22. and *Mat.* 21. 28. where our Saviour proveth *John* Baptiſts Miniſtry to be from heaven, by the ſucceſs.

Verſe 3. *Mine anſwer to them, &c.*] Or, this is mine Apology to thoſe that cavil and quarrel my calling, *viz.* That I have converted you and others: a real proof, an ocular demonſtration. So 2 *Cor.* 13. 3. —— 5.

Verſe 4. *To eat and to drink*] At the Churches charge: ſo that we do it moderately without exceſs, as *Joſiah* did, and it went well with him, *Jer.* 22. 15.

Verſe 5. *To lead about a ſiſter*] At the Churches charge likewiſe. The Papiſts that deny the lawfulneſs of Miniſters marriage, are condemned and curſed by their own Canon-law, *Diſtinct.* 29. and 31. See *Acts and Monuments*, *folio* 1068. *Paphnutius* oppoſed this propoſition in the *Nicene* Council, and prevailed.

Verſe 6. *To forbear working*] At our trade? Yes, or elſe I ſhould eaſily be of *Melanchthons* mind, who when one had ſaid of the Miniſtry, that it was the Art of Arts, and,

Hiſt. trip. l. 2. c. 14.

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Joh. Manl. loc. com. 471.

and the Science of Sciences; if he had added (said *Melanchthon*) that it is the misery of miseries, he had hit the nail on the head.

Verse 7. *who goeth a warfare*, &c.] Ministers as they should be valiant as Souldiers, diligent as Husbandmen, vigilant as Shepherds, (*Pastor, arator eques*, &c.) so should they live of their labour, as every tinker and tapster doth. Its a sign of gasping devotion, when men are so close-handed to their Ministers, whose very cold water goes not unrewarded.

Verse 8. *Or saith not the Law*] Not of Nations onely, as verse 7. but of God expressly, *Verbis non solum disertis, sed & exertis?*

Verse 9. *Doth God take care for Oxen?*] He doth doubtless, *John* 4. 11. he preserveth man and beast; he heareth the young ravens that cry to him onely by implication. Doth he not then much more take care for men, for Ministers? The Hebrews have a Proverb, *Bos debet edere ex tritura sua.* The Ox should eat of the corn he treadeth out. But now adays, by slight or might, they so muzzle the poor labouring Ox, that they make an Ass of him, saith one. In many places they allow him nothing but straw, for treading out the corn; and so much straw as themselves please, saith another. Do they not now go about to deal by Christs faithfullest servants, as those Grecians did, that put an Engine about their servants neck (called περιτονιον) which reached down to their hands, that they might not so much as lick of the meal, when they were sifting it? It was long since complained of, that many dealt by their Ministers, as Carriers do by their horses, they laid heavy burthens upon them, and then hung bells about their necks; hard work, and good words they shall have; but easie commons, and slight wages: as if they were of the *Camelion* kind, and could live by ayr, &c. The Statute of *Mortmain* provided that men should give no more to the Church: but now *Tempora mutantur.*

Tho. Scots projector, p. 31

D. Stoughton

Verse 10. *Should plow in hope*] Of maintaining his life by his labour, which is therefore called *the life of our hands*, because it is upheld by the labour of our hands, *Laudit, qui sterili semina mandat humo.*

Propert.

Verse 11. *Is it a great thing*, &c.] Do not we give you gold for brass? Cast we not pearls before you? *Alexander* the great gave *Aristotle* for his book *de Natura Animalium*, 800 talents, which is 800000 Crowns at least. *Theodorus Gaza* translated that book into Latine, and dedicated it to Pope *Sixtus.* The Pope asked him, how much the rich outside of the book stood him in. *Gaza* answered, fourty Crowns. Those fourty Crowns he commanded to be repaid him, and so sent him away without any reward for so precious a piece of work. How well might the poor old Grecian sit and sing,

Interrogavit asinus papa quanti ornatus constaret? &c. John Manl *loc. com.* 572. Juven. *Satyr.* 7.

Heu male nunc artes miseras hæc sæcula tractant,
Spes nulla ulterior, &c.

Verse 12. *If others be partakers*] If your ordinary Pastors, &c. for the false Apostles preached *gratis* (as some gather out of 2 *Cor.* 11. 12.) partly to draw more Disciples, and partly to bring an *odium* upon the Apostle, if he should not do the like.

Verse 13. *Live of the things of*, &c.] Yea they lived plentifully and richly, as appears by the liberal gift of those Levites, for Passover-offerings, 2 *Chron.* 35. 9.

Verse 14. *Even so hath the Lord*] Note that [*so*] saith one: "that is, As they of "old lived at the Altar by tithes: so Ministers now. How else will men satisfie their "consciences in the particular quantity they must bestow upon the Ministers? The "Scripture speaks onely of the tenth part.

Verse 15. *Better for me to dye*] To be hunger-starved, then to do any thing to the prejudice of the Gospel. Affliction is to be chosen rather then sin, *Job* 36. 21. *Quas non oportet mortes præeligere*, saith *Zuinglius.* What death should not a man chuse, nay what hell, rather then to sin against his conscience? *Daniel* chose rather to be cast into the Lyons den, then to bear about that Lion in his own bosom. The Primitive Christians thought it far better to be thrown to Lions without, then to be left to lusts within. *Potius in ardentem rogum insiluero, quam ullum peccatum in Deum commisero*, said a good man once. I will rather leap into a bone-fire, then wilfully commit any wickedness. The Mouse of *Armenia* will rather dye then be defiled with any filth. If her hose be besmeared with dirt, she will rather choose to perish with hunger then be polluted. Such was *Paul* here, and such we ought all to be.

Epist. 3.

Ad leonem magis quam lenonem. Tertul.

Pintus in Dan. 3.

Verse

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Verſe 16. *I have nothing to glory of*] My glorying is, that I preach it *gratis*, and thereby ſtop an open mouth, 2 *Cor.* 12. 16, 17, 18. give them the lye that falſly accuſe me, that I make a prize of you.

Tea wo is unto me] It was death for the high-Prieſt to enter the Tabernacle without his bels, Preach man, preach; thou wilt be damned elſe, ſaid one to his friend. Be inſtant, or ſtand over the work in ſeaſon, out of ſeaſon. See *Jacobs* diligence, *Gen.* 31. 40. And *Pauls*, Act. 20. 20. to *verſe* 28. &c. Which one rightly calleth St. *Pauls trumpet*, the voice whereof may be to every Miniſter, like that trumpet in Mount *Sinai*, that had both *clangorem & horrorem*: Or as *Samuels* meſſage, making *Elies* two ears to tingle, and his heart to tremble. Let him give good heed to it, and then ſay with the *Civilian*, *Perquam durum eſt: ſed ita lex ſcripta eſt.* Hard or not hard, it muſt be done, or I am utterly undone. Preach I muſt, or periſh. ἐπίσηθι. Barlow. Ulpian.

Verſe 17. *I have a reward*] Yet not earned, but of free grace, God crowning his own works in us. He was a proud Papiſt that ſaid, *Cœlum gratis non accipiam*, I will not have heaven for nought. And he another, that ſaid, *Opera bona mercatura regni cœleſtis*, Good works are the price of heaven. God will caſt all ſuch merit-merchants out of his Temple. *Vega. Bellarm.*

But if againſt my will] *Virtus nolentium, nulla eſt.* God will ſtrain upon no man. All his ſervants are a free people, *Pſal.* 110. 3. All his Souldiers Volunteers. They flie to their colours, as the Doves to their windows, *Iſa.* 60. 8.

Verſe 18. *What is my reward then?*] My *merces mundi*, all that I have here.

That I abuſe not] *i. e.* That I make no indiſcreet uſe of it. *Non opes, non gloriam, non voluptates quæſivi* (ſaid holy *Melanchthon*) *Hanc conſcientiam aufero quocunque diſcedo.* I never ſought wealth, honour nor pleaſure. This my conſcience tels me, what ever becomes of me. Melch. Adam pag. 359.

Verſe 19. *That I may gain the more*] The Greek word for *gain*, ſignifieth withall the joy and delight of the heart in gaining. It ſignifies alſo craft or guile, ſuch as is that of the fox: which when he is very hungry after prey, and can finde none, he lieth down and feigneth himſelf to be a dead carkaſs, and ſo the fowls fall upon him, and then he catcheth them. So muſt a Miniſter deny himſelf to gain his hearers. χάρις & quia καδς ἥδεται.

Verſe 20. *And unto the Jews*, &c.] Not in conforming to their impieties; but 1. In the uſe of things indifferent. 2. In merciful compaſſion toward them.

To them that are under the Law] Though not Jews born, yet proſelytes, as the *Ethiopian* Eunuch, *Cornelius*, &c.

Verſe 21. *That I might gain them*] A metaphor from merchants, *Qui περιλύνοντες ἐ κάπηλοι*, Who are never weary of taking money. S. *Paul* harps much upon this ſtring, out of a ſtrong deſire of winning ſouls to God. Miniſters muſt turn themſelves into all ſhapes and faſhions both of ſpirit and ſpeech to gain ſouls to God. Chriſt uſeth every engine of wiſdom (ſaith *Clemens Alexand.*) that he may convert ſome. Miniſters ſhould labour to be Maſters of their peoples affections, δημαγωγοί, as the Athenian Oratours were called, *i. e. People-leaders.* Naz. πᾶσῃ σοφίας μηχανῇ. Paedag. l. 1. cap. 9.

Verſe 22. *To the weak*] Not preſſing upon them the auſterities of religion, but condeſcending and complying with them, as far as I could with a good conſcience.

That I might ſave ſome] This is the higheſt honour in the world, to have any hand in the ſaving of ſouls. Let all of an ability put forth themſelves hereunto: and if they have not fine manchet, yet give the poor people barly bread, or whatſoever elſe the Lord hath committed unto them, as *Bucer* bad *Bradford.* Act. and Mon. 1453.

Verſe 23. *That I might be partaker*] *i. e.* That I might be ſaved together with you. For the bell may call men to the Church, though it ſelf never enter. The field may be well ſowed with a dirty hand; the Well yield excellent water, though it have much mud. *Noahs* builders were drowned: and the ſign that telleth the paſſenger there is wholeſome diet, or warm lodging within, may it ſelf remain in the ſtorms without. See 1 *Tim.* 4. 16. *Nihil turpius eſt Peripatetico claudo.* Oh how many heavenly doctrines are in ſome peoples ears, that never were in the Preachers heart? So true is that of *Hilary*, *Sanctiores ſunt aures plebis, quam corda ſacerdotum.*

Verſe 24. *Know ye not*] The Apoſtle argueth from their profane ſports, yet approveth them not: As neither doth the Lord patronize Uſury, *Mat.* 25. 27. Injuſtice, *Luke* 16. 1. Theft, 1 *Theſ.* 5. 2. Dancing, *Mat.* 11. 17.

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Ωδε μὲν ὅτι τὸ ἀγώνιον, ἐκεῖ δὲ οἱ στέφανοι. *Acts and Mon. fol.* 1495.

So run that ye may obtain] Here is the race, but above the Crown, said *Ignatius* to *Polycarp*. Run to get the Race, said M. *Bradford* to his fellow-sufferers: you are almost at your journeys end. I doubt not but our Father will with us send to you also, as he did to *Elias*, a fiery charet to convey us into his Kingdom. Let us therefore not be dismayed to leave our cloke behind us, that is, our bodies to ashes.

Verse 25. *Is temperate in all things*] These luxurious *Corinthians* were much addicted to their belly: he cals them therefore to temperance. Ill doth it become a servant of the highest, to be a slave to his palate, to have *animum in patinis & calicibus*, as the *Sybarites*. A man may eat that on earth, that he must digest in hell. *Aug.*

Verse 26. *Not as uncertainly*] For, 1. I forget those things that are behind, all worldly things, I set those by. 2. I have *Oculum ad metam* (which was *Ludovicus Vives* his Motto) an eye upon the mark. 3. I strain and stretch toward it. See all these *Phil.* 3. 13, 14. Duties are not to be done in a lazy, formal, customary strain, like the pace the Spaniard rides: but with utmost diligence and expedition.

That beats the air] As young Fencers use to do, but I beat mine adversary.

Verse 27. *My body*] My body of sin in the whole man, not mine outward man only. If we finde the devil practising upon the flesh, the way is not to revile the devil, but to beat the flesh. Give it a *blew eye*, leave a blot in the face of it, as the word signifieth: batter it as those were wont, that tryed masteries with plummets of lead: we owe it nothing but stripes, *Rom.* 8. 12. It is of a slavish nature, and must be held hard under; as slaves thrust into a mill, or bound to an oar. ὑπωπιάζω. δουλαγωγῶ.

A castaway] Cast out of heaven, as they were out of the fencing schools, that were either crosse or cowardly; Or that could offend, but not defend. An Orator (how much more a preacher?) should be *Vir bonus dicendi peritus*, a good man able to discourse. *Diogenes* blamed those Orators that studied *bene dicere, non bene facere*, to to speak well, but not to do accordingly. And *Chrysostom* saith, *Nihil frigidius est doctore verbis solummodò philosophante. Hoc non est doctoris sed histrionis.* A wordy doctor is an unworthy creature: and more fit to make a Stage-player then a Preacher. Quintilian.

Chap. X.

Verse 1. *I would not that ye should*]

Bucholc. *Historiæ fida monitrices*, saith one. There is very good use to be made of other mens examples. *Historia* hath its name, saith *Plato*, of stopping the flux of errours and evil manners. For *mutato nomine de te Fabula narratur*. What bitter effects sin hath produced in some man, it may in any man. *Lege igitur historiam, ne fias historia.* παρὰ τὸ ἱστάναι τὸν ῥῦν. *in Cyrat.*

Verse 2. *And were all baptized*] And yet were rooted out and rejected. Baptism saveth; not the putting away of the filth of the flesh, but, *&c.* 1 Pet. 3. 21. By this text it appears that infants also were baptized unto *Moses*, who was a *typical Mediator*: therefore they ought to be into Christ, the true. It is here objected that those Infants did also eat *Manna*, and drink of the Rock; therefore by a like reason, they should also now receive the Lords Supper. For answer, 1. How doth it appear that they did eat *Manna* &c? 2. Though they did, yet they may not communicate at the Lords table, because they cannot *examine themselves, nor discern the Lords body*, and are therefore flatly forbidden to come there, *cap.* 11. 28, 29.

Verse 3. *And did all eat*] They fed upon Sacraments, and yet died in Gods displeasure. The carcass of the Sacrament cannot give life, but the soul of it, which is the thing represented. It is well observed that Sacraments do not work as Physick, whether men sleep, or wake *ex opere operato*, by vertue inherent in them: but *ex opere operantis*, according to the disposition and qualification of the party that partaketh.

Verse 4. *The same spiritual drink*] Here was no dry communion.

That

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That ſpiritual rock that followed them] The waters of the rock, the vertue and benefit went along with them: ſo ſhould the efficacy of the Lords Supper with us. We ſhould walk in the ſtrength of it, as *Eliah* did of his cake. See Pſal. 105. 41. Deu. 9. 21.

Verſe 5. *They were overthrown*] They died with the Sacramental meat in their mouths: our privledges excuſe us not, but aggravate our enormities.

Verſe 6. *Were our examples*] Worthily are they made examples, that will not take them. *Alterius perditio tua ſit cautio.* The deſtruction of others ſhould be a terrour to us, that we may waſh our feet in the blood of the wicked, *Pſal.* 52. 6. It is a juſt preſage and deſert of ruine, not to be warned.

As they alſo luſted] As at *Kibroth Hattaavah*, where by a haſty teſtament they bequeathed a new name to the place of their burial.

Verſe 7. *And roſe up to play*] Now if they were ſo cheared and ſtrengthened by theſe murthering morſels, ſhould not we be made active and abundant in Gods Word by the dainties of Gods Table? *Knewſtub.* on Com. 7

Verſe 8. *And fell in one day*] The Apoſtle inſtead of the cloke of heat of youth, puts upon fornication a bloody cloke, bathed in the blood of twenty three thouſand.

Three and twenty thouſand] *Moſes* mentions 24000. whereof one thouſand were the chief Princes, the others inferiours, provoked to ſin by their example. But why doth the Apoſtle inſiſt in the ſpecial puniſhment of the people? To ſhew (ſaith learned *Junius*) how frigid and inſufficient their excuſe is, that pretend for their ſins, the examples of their ſuperiours. Iun. *paral. lib.* 2. *p.* 37.

Verſe 9. *Neither let us tempt*] By provoking him to jealouſie, as *verſe* 22. eſpecially by idolatry, that Land-deſolating ſin.

Verſe 10. *As ſome of them alſo*] *viz.* Numb. 14. And God ſaid Amen to it, *verſe* 28. May he not juſtly ſay the ſame to our deteſtable God-damn-me's? *As truly as I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you.*

Verſe 11. *For our admonition*] God hangs up ſome, as it were in gibbets, for publike example. See *ver.* 6. Let us therefore ſet a *Memorandum* upon Gods puniſhments: and mark his *ſpits* with our *ſtars*. Let us be wiſe by other mens woes; take a pearl out of the Serpent, a good ſtone out of the Toads head, ſuck ſweet hony out of bittereſt weeds, *&c.*

Upon whom the ends, &c.] Theſe then are the laſt and worſt daies, the very lees and dregs of time. Now the worſe the times are, the better we ſhould be: and the rather, becauſe an end of all things is at hand.

Verſe 12. *That thinks he ſtands*] If he do but think ſo, if he be no more then a ſeemer, he will fall at length into hell-mouth. A man may live by a form, but he cannot die by a form. Therefore rather ſeek to be good, then ſeem to be ſo.

Verſe 13. *But ſuch as is common*] *Such as is humane, i. e.* Either ſuch as is incident to men as men, *Job* 5. 6. Or ſuch as men may well bear without buckling under it: Or ſuch as comes from men, not from devils: *Ye wreſtle againſt fleſh and blood*, &c. Or you are yet only allured to idolatry, not forced by perſecution. You gratifie your idolatrous acquaintance with your preſence at their Idol-feaſts; you are tempted and ſoon taken. τῶν προσβαινόντων ἀνθρωπίνων τοῦτο. *Xenophon.*

But God is faithful] When Mr. *Latimer* ſtood at the ſtake, and the tormentours about to ſet fire to him and *Ridley*, he lifted up his eyes toward heaven with an amiable and comfortable countenance, ſaying theſe words, *Fidelis eſt Deus*, &c. *Ridley* alſo at the ſtake, with a wonderous chearful look, ran to *Latimer*, embraced and kiſſed, and as they that ſtood near reported, comforted him, ſaying, Be of good heart, brother; God will either aſſwage the fury of the flame, or elſe will ſtrengthen us to abide it. *Act. and Mon. fol.* 1589. *Ibid.* 1605.

But will with the temptation] He proportioneth the burden to the back, and the ſtroke to the ſtrength of him that beareth it. I thank God, ſaid Mr. *Bradford*, my common diſeaſe (which was a rhewm, with a feebleneſs of ſtomach) doth leſs trouble me, then when I was out of priſon, which doth teach me the merciful providence of God toward me. *Ibid.* 1419.

Verſe 14. *Flie from Idolatry*] He calleth their ſitting at the Idole-feaſts, though without intent of honouring the Idol, by the name of Idolatry: becauſe, 1. Hereby they yielded a tacite conſent to that ſin. 2. Petty matters pave a cauſey for the greater.

Verſe 15. *I ſpeak as to wiſe men*] *i. e.* Well skilled in the doctrine of the Sacraments: from one of which I am about to argue. *Piſcator* after he had read ſome of the Fathers, gave over for this reaſon, becauſe ſcarce any of them did rightly underſtand the uſe and efficacy of baptiſm.

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Judge ye what I say] *Jovianus* the Emperour was wont to wish that he might govern wise men, and that wise men might govern him.

Verse 16. *The cup of blessing*] Not the Chalice, but the common cup. *Calvin* chose rather to leave *Geneva*, then to use unleavened bread or wafer-cakes at the Lords Supper. We may not symbolize with Idolaters.

Diest. de ratione stud. Theol. pag. 126.

It is not the communion] Doth it not signifie and set forth, yea, as an instrument, effect and exhibite this communion?

Verse 17. *And one body*] By the force of faith and love, *Can.* 6.9. *My dove is but one: the daughters saw her, and blessed her.* No such oneness, entireness any where as among the Saints. Other societies are but as the clay in the toes of *Nebuchadnezzars* image, they may cleave together, but not incorporate one into another.

Verse 18. *Are not they which eat*, &c.] See *Levit.* 7.15. Hence he infers that these *Corinthians* also eating of the Idols-sacrifices, were defiled with idolatry: *A pari.*

Verse 19. *What say I then?*] He prevents a mistake. See chap. 8.4. Ministers must in their discourses meet with all objections as much as may be.

Verse 20. *They sacrifice to devils*] A good intention then excuseth not. The Gentiles thought they had sacrificed to God. So do the Papists, who yet worship devils, whiles they worship idols of gold, and silver, and brass, and stone, *Revel.* 9.20. The devil is εἰδωλοχαρὴς, saith *Synesius* an *Idol-lover*.

In epist.

Verse 21. *Partakers of the Lords table*] Name and thing. The Popish opinion of Mass was, that it might not be celebrated, but upon an altar, or at least upon a *superaltare*, which must have it's prints and carects, or else the thing was not thought to be lawfully done. Our Communion Table they called an oysterboard.

Act. and Mon. fol. 1111. *Ibid.* 1326.

And the table of devils] *Redwald* King of *East-Saxons* had in the same Church one altar for Christian Religion, and another for sacrifice to devils.

Camden.

Verse 22. *Do we provoke the Lord*] As *Caligula* that dared his *Jove* to a duel: As the raging Turk at the last assault of *Scodra* most horribly blaspheming God. But who knoweth the power of his anger? It is such as none can avert or avoid, avoid or abide. To such therefore as will needs provoke the Lord, we may well say, as *Ulysses* his companions said to him, when he would needs provoke *Polydamas*;

Turk. hist. fol. 423. *Psal.* 90. 11.

Σχέτλιε πῇσ' ἐθέλεις ἐριθίζεμεν ἄγριον ἄνδρα;
What meanst thou, wretch, t'enrage this cruel man?

Verse 23. *All things are not expedient*] *An liceat, an deceat, an expediat*, are three most needful questions. Things lawful in themselves may be unseemly for our state and calling; unbehoveful also to the benefit of others. Think unlawful for thee whatsoever implies either inexpediency or *indecency*.

Bern.

Verse 24. *Let no man seek his own*] Self miscaries us all, and makes us eccentrick in our motions, nothing more.

Verse 25. *Whatsoever is sold*, &c.] A portion of the consecrated flesh was usually sold by the Priests, who made their markets of it, as *Augustine* upon the *Romans* testifieth.

Verse 26. *For the earth is the Lords*] God, of his bounty, spreads a table for all: Make no scruple therefore, eat freely.

Verse 27. *And ye be disposed to go*] Our Saviour when he saw that *Johns* austerity was censured, took his liberty in the use of creatures, and convenient company-keeping, *Luke* 7.33,34. I do not find where ever he was bidden to any table and refused. Not for a pleasure of the dishes, but for the benefit of so winning a conversation.

Verse 28. *The earth is the Lords*] Therefore in case of scandal abstain. Why shouldest thou use this creature, as if there were no more but this? Suspend thy liberty: Hast not thou all the world afore thee?

Verse 29. *Why is my liberty judged*] As a profane licence. We should be shie of the very shews and shadows of sin, *Quicquid fuerit malè coloratum*, as *Bernard* hath it: if a thing look but il-favoured, abstain from it.

Verse 30. *For if I by grace*] Or, *By thanksgiving*. The same Greek word signifies both: to teach us, that a grateful man is a gracious man. The *unthankful* and the *evil* are set together as the same, *Luke* 6. 35. God is *kinde to the unthankful, and to the evil*.

χαρὶς.

Verse

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Verſe 31. *Whether therefore ye eat, &c.*] Of a reverend Scotch Divine, it is ſaid, That *He did even eat and drink and ſleep eternal life.* Theſe common actions alſo are ſteps in our Chriſtian walking, deſpiſe them not therefore, but refer them to that ſupreme ſcope. *Socrates* even in his recreations, profited his companions no leſs then if he had been reading Lectures to them. *Plato* and *Xenophon* thought it fit and profitable that mens ſpeeches at meals ſhould be written. *Quicquid agas propter Deum agas*, ſaith one. *Propter te Domine, propter te*, ſaid another. The glory of God ought to eat up all other ends, as *Moſes* ſerpent did the Sorcerers ſerpents: or as the Sun puts out the light of the fire. *Jovinian* the Emperours Motto was, *Scopus vitæ Chriſtus.*

πολὺ γὰρ ἂν ἥδιον ἦν ἄκουσαι τῶν ἐλευθερίων λεγόντων τοὺς συνδείπνους ἢ τῶν ἐδεσμάτων οὐτωσὶ. Xenoph. Druſ. *Apothegm.*

Verſe 32. *Give none offence*] This is another end we ſhould aim at, the edification of others. *Finibus non officiis à vitiis diſcernuntur virtutes.* Two things make a good Chriſtian; good actions, and good aims. *Auguſtin.*

Verſe 33. *Not ſeeking mine own profit*] This, ſaith *Chryſoſtom*, is the moſt perfect Canon of Chriſtianity, the top-gallant of true religion.

CHAP. XI.

Verſe 1. *Be ye followers of me*]

THis verſe properly belongs to the former Chapter. The diſtinguiſhing of the books of Scripture into Chapters is not very ancient. But that of verſes was deviſed and done by *Robert Stephens, Pio quidem at tumultuario ſtudio* (as one ſaith well) with a good intent, but with no great skill, as appears here and in divers other places. The Apoſtle *chap.* 10. 33 had ſhewed his own practice: here he cals upon them to do accordingly. As the Ox follows the herd, ſo will I follow good men, *Etiamſi ruant*, ſaith *Cicero, although they do amiſs.* This was more then S. *Paul* deſires: *Be ye followers of me*, ſaith he: but only ſo far as *I am of Chriſt*, not an inch further. Chriſtians are not bound (as *Latimer* ſaith) to be the *Saints apes*: labouring to be like them in every thing; Its Chriſts peculiar honour to be imitated in all morals abſolutely. *Scultet.* *Sicut bos armenta, ſic ego bonos viros, &c.* Cic. *ad Attic.*

Verſe 2. *And keep the ordinances*] Gr. the *traditions* or *doctrines* by word of mouth. Theſe are 1. *Dogmatical*, concerning faith and practice, 2 *Theſ.* 2. 15. 2. *Ritual*, and theſe again are 1. Perpetual, as that of the manner of adminiſtring the two Sacraments. 2. Temporary, as that of abſtaining from certain meats, *Act.* 15. 28, 29. And thoſe other pertaining to the obſerving of external order and decency in Church-aſſemblies. And of theſe the Apoſtle here ſpeaketh. Sclater *in loc.*

Verſe 3. *The head of the woman is man*] Were it not an ill ſight to ſee the ſhoulders above the head, the woman uſurp authority over the man? A prudent wife commands her husband by obeying, as did *Livia.* ἀυθεντεῖν. 1 Tim 2. 12.

Verſe 4. *Diſhonoureth his head*] As they accounted it then and there. In other places it is otherwiſe. The French preach covered. The Turks neither kneel nor uncover the head at publike prayers, as holding thoſe poſtures unmanly. Several countries have their ſeveral cuſtoms. *Baſiliades* Duke of *Muſcovia* ſhewed himſelf a tyrant in nailing an Embaſſadours hat to his head, for not uncovering it before him. *Blunts* voyage p. 82.

Verſe 5. *Praying or prophecying*] That is, joyning with the man that prayeth or prophecieth, and going along with him in her heart. Thus the King and all *Iſrael* with him offered Sacrifice before the Lord, 1 *Kings* 8. 62. And thus the unlearned ſay *Amen*, 1 Cor. 14. 16. See the Note on *Rom.* 16. 1.

Verſe 6. *For a woman to be ſhorn*] Our *Hic-mulieres* hold it now no ſhame. If *Henry* the ſixth had ſeen ſuch creatures, he would have cried out, as once he did at the ſight of naked breſts, *Fie, fie, Ladies, in ſooth you are too blame, &c.* *Daniels* hiſt. p. 198.

Verſe 7. *He is the image and glory of God*] Even as an image in the glaſs doth look toward us, from whom it is reflected: So (ſaith one) doth Gods image in us make the eyes of our minds view him the author of it in us. And as the eye becometh one with that which it ſeeth, and is after a ſort in that light it beholdeth: ſo are we by the the viſion of God, which is begun in us, one with him and in him. *Bayus* letters.

The

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The woman is the glory of the man] Either because he may glory in her, if she be good: or because she is to honour him, and give glory to him.

Verse 8. *But the woman of the man*] Of a bone she was made, and but one bone; *Vitis Palatina.* *Ne esset ossea*, saith a Divine: A bone of the side it was, not of the head (she is not to be his mistress) not of the foot (she is not to be his handmaid) but of the side, to shew that she is a companion to her husband. A bone from under the arm, to mind the man of protection and defence to the woman. A bone not far from his heart, to mind him of dilection and love to the woman. A bone from the left side, to put the woman in minde, that by reason of her frailty and infirmity, she stands in need of both the one, and the other from her husband.

As Artemisia, Zenobia, Blandina. Aqua. Atestina Guisiorum & Nemorous. parens. Thuan. hist. l. 24. Verse 9. *For the woman*] *sc.* To serve her: unless it be some women, specially called to, and qualified for government. Amongst whom Queen *Elizabeth* that female glory is famous; Of whom a great French Dutchess said, That she was *Glorioſissima, & omnium quæ unquam sceptrum gesserunt fœlicissima fœmina*, Besides her Sex, there was nothing in her woman-like or weak.

Numb. 5. 18. Verse 10. *To have power*] That is a vail, called in Hebrew *Radid*, of *Radad*, to beat rule. And indeed what was this subjection to the husband, but a kind of power and protection derived to the wife, in respect of her former estate?

Because of the Angels] Present in the Assemblies of the Saints. This was set forth of old by the hangings of the Tabernacle wrought with Cherubims within and without. Others understand this Text of Ministers, frequently called Angels, *Hag.* 1. 12, 13. *Rev.* 2. and 3. *Judg.* 2. 1. (that Angel is thought to be *Phineas*) *Eccles.* 5 6. *Neither say thou before the Angel* (*i. e.* before the Lords Priest) *it was an errour.* Some think the Apostle argues from the example of the Angels: we should imitate their modesty, who were wont to cover their faces, to testifie their subjection toward God. *Vatablus.*

Verse 11. *Nevertheless neither is*] This is added for the womans comfort. There must be all mutual respects and melting-heartedness betwixt married couples, which being preserved fresh and fruitful, will infinitely sweeten and beautifie the marrriage-estate. Love is a coin that must be exchanged betwixt them, and returned in kinde. *Husbands love your wives*, Colos. 3. 16. He saith not, Rule over your wives, as he had said, *Wives submit your selves to your husbands*, but *Love your wives*; yea, let all your things be done in love: for neither is the man without the woman; he is not compleat without her, he wants a piece of himself; neither is the woman without the man, she cannot subsist without him, as the Vine cannot without a supporter. The rib can challenge no more of her, then the earth can of him, *&c.*

Verse 21. *But all things of God*] God consulted not with man to make him happy (saith one.) As he was ignorant while himself was made, so he did not know while a second self was made out of him: Both, that the comfort might be the greater then was expected; as also that he might not upbraid his wife with any great dependance or obligation, he neither willing the work, nor suffering any pain to have it done.

Verse 13. *Judge in your selves*] All Christs sheep are rational, able to discern of things that differ, having their senses thereunto exercised, *Heb.* 5. 14. But some sins are condemned by common sense, as here: and religion is founded upon so good reason, that though God had not commanded it, yet it had been our wisest way to have chosen it. But lust doth oft so bleer the understanding, that a man shall think he hath reason to be mad, and that there is great sense in sinning.

Verse 14. *That if a man have long hair*] Bushes of vanity, which they will never part with (said *Marbury*) until the devil put a candle into the bush. But our Gallants object, That the Apostle here intendeth such hair as is as long as womens hair. Whereunto we answer, That *Homer* calleth the Greeks hair-nourishing men, who yet *καρηκομόωντας Ἀχαιούς. Homer.* did not wear their hair long as women. How *Cromwell* handled the shag-haired ruffian, See *Acts and Monuments of the Church, folio* 1083. How God hath punished this unnatural sin by that loathsome and horrible disease in the hair, called *Plica Polonica*, See *Hercules de Saxonia*: And out of him M. *Bolton* in his four last things, *page* 40. It begun first (saith he) not many years ago in *Poland*; It is now entered into many parts of *Germany*. And methinks our monstrous fashionists, both male and female, the one for nourishing their horrid bushes of vanity, the other for their most unnatural and cursed cutting their hair, should every hour fear and tremble, lest they should bring it upon

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upon their own heads, and amongst us in this Kingdom. Our *Henry* 1. repressed the wearing of long hair: which though it were a gaiety of no charge, yet for the undecency thereof, he reformed it, and all other dissoluteness. See Mr. *Prins Unlovelyness of love-locks.* See also a book entituled *Diatriba Theologica de capillis, constans disputatione Textuali, ad* 1 Cor. 11. 14, 15. Daniels *Hist.* 67.

Verse 15. *Her hair is given her*] Now it is a vile thing to go against nature. *Cyprian* and *Austin* say, That garish apparel is worse then whoredom: because whoredom only corrupts chastity, but this corrupts nature.

Verse 16. *Seem to be contentious*] *A doctore glorioso, & Pastore contentioso, & inutilibus quæstionibus, liberet Ecclesiam suam Dominus*, said *Luther*. From a vain-glorious Doctor, from a contentious Pastor, and from endless and needless controversies, the good Lord deliver his Church. The word rendred *seem*, signifieth, *is pleased to be, desires and hath a will to be, yea boasts and prides himself in it.* This is a foul fault in any, but especially in Ministers; who must see (said *Luther*) that those three Dogs follow them not into the Pulpit, Pride, Covetousness, and Contentiousness. A quarelsom person is like a Cock of the kind, ever bloody with the blood of others and himself; And divisions are *Sathans powder-plot*, to blow up Religion. Δοκεῖ δοκησίσοφος.

We have no such custom] *viz.* To strive about trifles, but to submit to our teachers, *Heb.* 13. 17. It is a vile thing, saith one, to vex our Ministers by our obstinacy; yea, though they were not able to make so full demonstration, yet when they reprove such things, out of a spiritual jealousie and fear that they corrupt the peoples hearts, they are to be heard and obeyed. *Bifield* on 1 Pet 3.

Verse 17. *I praise you not*] *q. d.* I discommend and dispraise you. The *Corinthians* were in many things faulty and blame-worthy. S. *Paul* deals plainly and freely with them, and would not therefore take their offered kindness, 2 *Cor.* 12. lest he should be engaged to them, and by receiving a curtesie, sell his liberty.

Verse 18. *There be divisions*] Gr. *Schisms, rents*, yea, and that about the Sacrament of the Lords Supper (that bond of love) through *Satans* malice. Now there can be no greater sin committed, saith *Chrysostom*, then to break the peace of the Church. *Cyprian* saith, It is an inexpiable blemish, such as cannot be washt off with the blood of Martyrdom. The errour of it may be pardoned (saith *Oecolampadius* in his Epistle to the *Lutherans* of *Suevia*) so there be faith in Christ Jesus; but the discord we cannot expiate, though we should lay down our lives to do it. χίσματα. *Hom.* 11. *ad Ephes. Lib. de unitate Ecclesiæ.* Oecol. *ad frat. in Suevia.*

Verse 19. *There must be heresies*] Therefore much more schisms, which also, for most part, do degenerate into heresies; as an old Serpent into a Dragon. In the time of Pope *Clement* the fifth, *Frederick* King of *Sicily* was so offended at the evil government of the Church, that he began to question the truth of the Christian Religion. But *Arnoldus de villa nova* confirmed and setled him by this and such like places of Scripture, *Offences must come, there must be heresies*, &c. God having so decreed and foretold it. It behoves that there be heresies in the Church; as it is necessary there should be poyson and venemous creatures in the world, because out of them God will work medicines.

May be made manifest] As they are now, if ever, in these shedding and discriminating times. So in the *Palatinate* they fell to Popery, as fast as leaves in Autumn.

Verse 20. *This is not to eat*, &c.] When the Lords Supper therefore is not rightly administred, it is no longer his; especially if the substantials thereof be omitted. As in those Sacrifices, *Hos.* 9. 4. *Their bread for their soul shall not come into the house of the Lord*; that is, the bread for their natural sustenance. He speaks of that meat-offering, *Levit.* 2. 5. appointed for a spiritual use, yet called the *bread for their life or livelyhood*; because God esteemed it no other then common meat. So *Jer.* 7. 21. in scorn he calls their sacrifice, flesh, &c.

Verse 21. *Every one taketh*] Eateth and communicateth with those of his own sect and faction only, not staying for others. Such among the *Philippians* were those of *the concision*, Chap. 3. 2. that made divisions, and cut the Church into little pieces and sucking Congregations, making separation.

Verse 22. *What? Have ye not houses*] Here he abolisheth their love-feasts, for the disorder that fell out therein. The Greek Church nevertheless retained them: but the *Roman* Church laid them down, as *Justin Martyr* witnesseth.

Verse 23. *For I have received*] *Rectum est regula sui & obliqui.* The Apostle seems to

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to rectifie them, by reducing them to the first institution: and by letting them know that he had his authority from heaven; he received what he delivered, and delivered what he received, keeping nothing back, *Acts* 20. 27.

The same night, &c.] It was his last bequeath to his Church, for a καθαρτήριον ἀλεξίκακον, as *Ignatius* hath it, a soveraign both purgative and preservative.

Beza *in confess.* 242. *This is my body*] *En præclarum illam consecrationem*, Behold that goodly consecration (saith *Beza*) for the which the Shavelings say, that they are more holy then the very Virgin *Mary*. For that *Mary* only conceived Christ, but they create him. Whereunto the Virgin might well reply, That she carefully nourished Christ, whom they cruelly devour. Dost thou believe (said the Doctor to the Martyr) that Christs body and blood is in the Eucharist really and substantially? I believe, saith he, that that is a real lie, and a substantial lie. When *Cranmer* was brought forth to dispute in *Oxford*, Dr. *Weston* Prolocutour thus began the disputation, *Convenistis hodiè, fratres, profligaturi detestandum illam hæresin de veritate corporis Christi in Sacramento*, &c. At which mistake, divers learned men burst out into a great laughter.

Act and Mon.

Act. and Mon. fol. 1300.

Verse 25. *He took the cup*] See the Note on *Mat.* 26. 27.

Verse 26. *Ye do shew*] We need no other *crucifix* to mind us of Christs passion. Hence this Sacrament was by some antients termed a sacrifice, *viz.* representative and commemorative, but not properly, as the Papists make it.

Till he come] There shall be a Church then, and the pure worship of God, till the worlds end, maugre the malice of tyrants and hereticks.

Verse 27. *Shall be guilty*] Because they profane the holy symbols and pledges of Christs blessed body and blood. These are in some sense, as guilty as those that spit upon Christs face, or that spilt his blood: As the Donatists that cast the holy elements to dogs; or as that wretched *Booth* a Batchelour of Arts in S. *Johns* Colledge in *Cambridge*, who being Popishly affected, at the time of the Communion took the consecrated bread, and forbearing to eat it, conveyed and kept it closely for a time, and afterwards threw it over the Colledge-wall. Not long after this, he threw himself headlong over the battlements of the Chappel, and so ended his life.

B. Morton Instit. of the Sac. l. 5. c. 3.

Verse 28. *Let a man examine*] A Metaphor from Metallaries or Lapidists, as they try their mettals or precious stones, and do it exactly, that they be not cozened; so here, men must make an exact scrutiny.

And so let him eat] After preparation, participation. The Heathens had their *cœna pura*, the night before their Sacrifices. The *Russians* receive children after seven years old to the Communion, saying, that at that age they begin to sin against God. But can they say, that at that age they can examine themselves, and receive preparedly? *Chrysostom* calleth the Lords Table, that *dreadful table*, and the Antients call the Sacraments *dreadful mysteries*.

Brerewood's Inquir. 135.

φοβερὸν τὰ φοβερὰ μυστήρια.

Verse 29. *For he that eateth and drinketh unworthily*] He saith not *unworthy* (for so we are all) but *unworthily*, that is, unpreparedly; for a good work may be spoyled in the doing, as many a good tale is mar'd in the telling, & many a good garment in the making.

Eateth and drinketh damnation] He that came in without a wedding garment on his back, went not away without fetters on his feet: He was taken from the table to the tormentors. Gods table becomes a snare to unworthy receivers; they eat their bane, they drink their poison. *Henry* the seventh Emperour of *Germany*, was poisoned in the Sacramental bread by a Monk. Pope *Victor* 2. by his sub-Deacon in the Chalice; and one of our Bishops of *York* by poison put into the wine at Sacrament. God will deal with ill communicants, as *Iob* 20. 23. They will speed no better then *Amnon* did at *Absoloms* feast: or then *Haman* did at *Esthers*. Sin brought to the Sacrament, picks out that time to petition against them, as *Esther* did against *Haman* at the banquet of wine. *Esth.* 7. 2. 6. So that they shall cry out as that Emperour aforementioned did, *Calix vitæ calix mortis*; The cup of life is to us a cup of poison.

Verse 30. *Many are weak*] The mortality at *Corinth* began at Gods house, and that for unworthy communicating. God will be sanctified of all that draw neer to him. He loves to be acquainted with men in the walks of their obedience, and yet he takes state upon him in his ordinances, and will be served like himself, or we shall hear from him. What manner of men therefore ought we to be that come so neer to God in this holy Ordinance? *Nadab* and *Abihu* can tell you that the flames of jealousie are hottest about the Altar. *Uzza* and the *Bethshemites*, though dead, do yet tell you, that justice

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as well as mercy is most active about the Ark. Judgement begins at Gods own house, 1 *Pet.* 4. 17. And the destroying Angel begins at the Sanctuary, *Ezek.* 9. 5.

Verse 31. *We should not be judged*] God should be prevented, and the devil put out of office, as having nothing to say against us, but what we have said before. Let us therefore up and be doing at this most needfull but much neglected work of self-judging, that God may acquit us. First search and try our ways, as *examiners*, *Lam.* 3. 40. Next, make a Bill of inditement, and confess against our selves, as *Informers*; aggravating all by the circumstances. Thirdly, step from the Bar to the Bench, and pass Sentence upon our selves, as so many *Judges*; when we are to come to the Lords Supper especially. Otherwise blinde Popery shall rise up in judgement against us and condemn us. We read of *William de Raley*, Bishop of *Wincheſter*, *Anno dom.* 1243. that being near death, he had the Sacrament brought unto him. And perceiving the Priest to enter his chamber with it, he cryed out, *Stay good friend, let the Lord come no nearer to me: It is more fit that I be drawn to him like a Traytor, that in many things have been a Traytor unto him.* His servants therefore, by his commandment, drew him out of his bed unto the place where the Priest was; and there with tears he received the Sacrament; and spending much time in prayer afterwards, he so ended his life. The like is reported of *William Langeſpe*, base son of King *Henry* the second, and Earl of *Salisbury*; that lying very sick, the Bishop brought the Sacrament; He understanding of the Bishops coming, met him at the door half naked, with an halter about his neck, threw himself down prostrate at his feet, and would not be taken up until, having made confession of his sins with tears and other signs of sincere repentance, he had received the Sacrament in most devout manner.

Godw. Catalog. 228.

Ibid. 247.

Verse 32. *That we should not*, &c.] *Ferre minora volo, ne graviora feram.*

Verse 33. *Wherefore my brethren*] He that reproveth and adviseth not, doth as it were snuff the lamp, and not pour in oyl.

Chap. XII.

Verse 1. *I would not have you ignorant*]

TO wit, of the only author, and true end of them, *Left ye be vainly puffed up by your fleshly minde.* Ignorance breeds pride, *Rev.* 3. 17.

Col. 2. 18.

Verse 2. *Even as ye were led*] It is the misery of a natural man that hath not his heart stablished with grace, to be carried away as he is led, to be wherried about with every winde of doctrine, to have no mould, but what the next seducer casteth him into: being blown like a glass into this or that shape, at the pleasure of his breath.

Verse 3. *Calleth Jesus accurſed*] As the wicked Jews do at this day in their daily prayers and abbreviatures: And as the Gentiles did of old, and these *Corinthians* among the rest. But now they would rather die then do so: as *Pliny* writes to *Trajan* the Emperor, that he could never force any that were Christians indeed, either to invocate the gods, or to do sacrifice before the Emperours image, or to curse Christ.

Quorum nihil cogi poſſe dicuntur qui ſunt revera Chriſtiani. Plin. *epiſt.*

And that no man can say, &c.] That is, No man can with the fiducial assent of his heart, acknowledge Christ to be the only Lord, whom he is to worship by the same impulsions, by which another curses and blasphemes him, but by such peculiar motives as are suggested and revealed unto him by the holy Ghost.

Verse 4. *But the same ſpirit*] As the divers smels of flowers come from the same influence, and the divers sounds in the organ from the same breath.

Verse 5. *Differences of administrations*] *i.e.* Ecclesiastical functions, all of them the *dona honoraria* of the Lord Christ, *Eph.* 4. 8 —— 11.

Verse 6. *Diverſities of operations*] The holy Ghost may use one of less grace, to do more good then one of more: though he delights to honor those of most sincerity with most success, as 1 *Cor.* 15. 10.

Verse 7. *To profit withall*] We are neither born nor born again for our selves. If we be not fit to serve the body, neither are we fit to be of the body: He is not a Saint that seeketh not communion of Saints. *Pudeat illos, qui ita in ſtudiis ſe abdiderunt, ut ad vitam communem nullum fructum ferre poſſint*, saith *Cicero*. They may well be ashamed that imploy not their talents for a publike good. The Greek word importeth such a kinde of profit,

Paulum ſepultæ diſtat inertiæ celata virtus. Hor.

τὸ συμφέρον.

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profit, as redounds to community. It seemeth to be a Metaphor from Bees, that bring all the honey they can get to the common hive.

Verse 8. *The word of wisdom*] *The tongue of the learned*, to *time a word*, Isa. 50.4. to set it upon it's circumferences, *Prov.* 25.11. to declare unto man his righteousness, when not one of a thousand can do it like him, *Job* 33.23.

The word of knowledge] This, say some, is the Doctors office, as the former word of wisdom is the Pastors. But the essential difference betwixt Pastors and Doctors in each Congregation is much denied by many learned and good Divines. Others by *The word of wisdom* will have understood knowledge infused by Divine Revelation; as by *The word of knowledge*, that knowledge that is acquired by study and industry.

Mr. *Edwards* his Antapolog. *Barlow. Taylor.* upon *Titus.*

Verse 9. *To another faith*] The faith of miracles, which a man may have, and yet miscarry, 1 *Cor.* 13.2. So doth not any one that hath the *faith of Gods elect*; that fails not, *Luk.* 22. Some say the Apostle here meaneth historical faith: And this seems the more probable, because he speaketh of the working of miracles, *ver.* 10.

Rolloc. *de vocatione.*

Ver. 10. *Discerning of spirits*] They discerned not mens hearts of themselves (for so God only) but by a special work of Gods Spirit discovering them to their eyes, as *Peter* discerned *Ananias*, and afterwards *Simon Magus*, whom *Philip* mistook and baptized.

Verse 11. *One and the self same spirit*] Who yet is called, the seven spirits of God, *Rev.* 1.4. for his manifold and sundry operations.

Dividing to every man severally, as he will] It is reported, that in *Luthers* house was found written, *Res & verba Philippus. Res sine verbis Lutherus. Verba sine re Erasmus.* Every one hath his own share; all are not alike-gifted; yet by *One and the self same Spirit*, *that one and that self-same Spirit*, as the Greek Text runs, repeating the Article, very elegantly and emphatically.

nec verba nec res Carolstadij.

τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα.

Verse 12. *So also is Christ*] Mystical Christ, the Church. Christ the *Saviour of his body* (Ephes. 5.23.) accounts not himself compleat without his Church, *Eph.* 1 *ult.* So God is called *Iacob*, Psal. 24.6.

Verse 13. *For by one spirit*, &c.] By the testimony of the two Sacraments, whereof we all partake, the Apostle proveth that we are all but one body, and should therefore as Bees bring all our honey to the common Hive.

Are We all baptized] The Apostles received all into the Church that believed and were baptized, without particular probation for some days, weeks, moneths or years, and entring into a private solemn Covenant.

And have been all made to drink] *Potionati sumus*, saith *Piscator*, and so prove our selves to be of the corporation and company of Believers. But what was the meaning of that passage in the old Church-Catechism, *There are but two Sacraments onely, as generally necessary*, &c. Are there any more then two, though not absolutely and generally necessary to all men in all times, states and conditions whatsoever? The Papists themselves say, that five of their Sacraments at least, are not *generally necessary*.

Verse 14. *Not one member, but many*] As mans body curiously wrought, and as it were *by the book*, Psal. 139.16. Had God left out an eye or hand in his Common-place-book (saith one) thou hadst wanted it.

Verse 15. *If the foot should say*, &c.] Inferiors must not envy those above them, but be content, sith it is God that cutteth us out several conditions; and a Scavenger may honour God in his place, as well as a Minister in his.

Verse 16. *If the ear*] A man had better be blind, lame, dumb, then deaf; because by the ear life enters into the soul, *Isa.* 55.3.

Verse 17. *If the whole body*, &c.] It is proper to God to be παντοφθαλμὸς, all eye: *Sic spectat universos quasi singulos, sic singulos quasi solos.*

Verse 18. *God hath set, &c.*] And he, as onely wise, doth all in number, weight and measure. Shall we not rest in what he hath done as best? *What can the man do that cometh after the King?* Eccles. 2.12.

Arist. *Ethic.*

Verse 19. *Where were the body?*] So the body Politick consisteth not of a Physician and a Physician (saith *Aristotle*) but of a Physician and an Husbandman, &c.

Verse 20. *But now are they many members, &c.*] 1. Use. 2. Necessity. 3. Honor. 4. Comeliness. 5. Mutual consent commend these things. Let every man try his membership. (1. if sociable with Christ and his people. 2. if useful and serviceable to the body. 3. if sensible and compassionate, &c. being himself also in the body) as was before advised.

Verse

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Verſe 21. *The eye cannot ſay*, &c.] Superiours may not ſlight their inferiours, ſith they cannot be without them; as one time or other they will be forced to acknowledge. It was a ſaying of General *Vere* to the King of *Denmark*, That Kings cared not for ſouldiers, until ſuch time as their Crowns hung on the one ſide of their heads.

Verſe 22. *Which ſeem to be*, &c.] As the Organs of nouriſhment, not ſo noble, but more neceſſary then thoſe of the ſenſes.

Verſe 23. *And thoſe members*] As the organs of excretion and generation, called *leſs honourable, and uncomely, non per ſe, ſed comparate*, comparatively in reſpect of thoſe parts that are ſingularly comely.

Our uncomely parts, &c.] It was at the abomination of *Baal-peor*, or *Priapus*, that his worſhippers ſaid, *Nos, pudore pulſo, ſtamus ſub Jove, coleis apertis*, &c. God taught our firſt parents to make coverings to hide their nakedneſs; and the contrary is oft threatned as a curſe. Iſa. 3. Δελεάζειν εἰς αγχίσρυ.

Verſe 24. *For our comely parts*] A fair face needs no dreſs, is its own teſtimonial, a bait without an hook, ſaid *Socrates*.

Verſe 25. *Should have the ſame care*] As if the heel do but ake, the whole condoleth and cureth, and careth: and yet without *dividing care*, that there might be no ſchiſm in the body.

Verſe 26. *And whether one man ſuffer*] This ſpiritual ſympathie, *mirum eſt quam frigidè tractetur inter Chriſtianos hodiè*, ſaith *Aretius* on this text. See the note on *verſe* 20. & 27. *Luther* in a certain epiſtle of his to *Lampertus Thorn*, a priſoner for Chriſt, thus writeth, *Conſolabor me quod veſtra vincula mea ſunt, veſtri carceres & ignes mei ſunt: ſunt verò, dum ea confiteor & predico, vobiſq; ſimul compatitor, & congratulor*, that, is I doubt (and it is a greif to me) that I ſhall never have the honour of Martyrdom as you have. But herein I can comfort my ſelf, that your bonds are my bonds, your impriſoment and burning at a ſtake mine: for ſo they are ſo long as I confeſs and extol them: ſo long as I both ſuffer with you, and rejoyce with you, &c. Tom. 2. Epiſt.

Verſe 27. *Now ye are*, &c.] S. *Cyprians* ſympathy is remarkable, *Cum ſingulis pectus meum copulo, mœroris & funeris pondera luctuoſa participo: Cum plangentibus plango, cum deflentibus defleo*. Hereby he ſhewed himſelf a living member.

Verſe 28. *Diverſities of tongues*] This comes in laſt; either to bid check to their pride, who gloried ſo much in their many languages: or becauſe he meant to ſay more to it in the words following.

Verſe 29. *Are all teachers?*] Yes, ſome would have it ſo; as in *Alcibiades* his army all were leaders, no learners.

Verſe 31. *Covet earneſtly*, &c.] This is the beſt ambition. Chriſtians ſhould ſtrive to excel, and be the beſt at what they undertake. *Melanchon* ſaith that *Frederick* the Elector of *Saxony*, had cropt off the tops of all vertues. Ζηλᾶτε. *Ambite.*

A more excellent way] What was that? Charity to God and men, *Chap.* 13. 1. Graces are better then gifts. A ſhop-full of barrels enrich not, unleſs full of commodities. Gifts as to heaven, are but the lumber of a Chriſtian: tis grace maketh him *rich toward God*: and is therefore chiefly to be covered. Care alſo is to be taken, that we get not the ſpiritual *rickets*: grow big in the head (in gifts) decay in the vitals, *i. e.* in grace, and the exerciſe of it.

CHAP. XIII.

Verſe 1. *Though I ſpeak with the tongues*]

THe *Corinthians* gloried much in this gift of tongues: But this a man may have, and yet periſh, as *Mithridates*, who is ſaid to have ſpoken two and twenty languages. And *Cleopatra* was a great Linguiſt, ſhe could give anſwers to *Ethiopian*, *Hebrew*, *Arabick*, *Syrian*, *Median* and *Parthian* Embaſſadors, ſaith *Plutarch*: yea ſhe could turn and tune her tongue as an inſtrument of many ſtrings to what dialect ſhe pleaſed. Γλῶτταν ἁπερ ὄργανον πολύχορδον εὐκόλως τρέπουσα, &c. *Plut.*

And of Angels] Not that Angels have tongues; as neither have they wings, though they are ſaid to flie, and even unto *wearineſs of flight*, Dan. 9. 21. A certain Frier undertook

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undertook to shew to the people a feather of the Angel *Gabriels* wing, and so verified the old proverb, *A Frier, a lyar.* But the Apostle here useth an high kinde of expression, such as is used *Act.* 6. 15. *Psal.* 78. 25. Unless perhaps, saith *Chrysostom* here, the angels have *suo modo sua colloquia.* The Schoolmen have great disputes about it, and tell us, that when an Angel hath a conceit in his minde of any thing, with a desire that another should understand it, it is enough, it is done immediately. But are not these they that intrude into those things that they have not seen? *Colos.* 2. 18. understanding neither what they say, nor whereof they affirm, 1 *Tim.* 1. 7. Like unto these are our new Millenaries, that upon a mistake of some high expressions in Scripture, which describe the judgements poured out upon Gods enemies in making a way to the Iews conversion by the pattern of the last judgement, think that Iesus Christ shall come from heaven again, and raign here upon earth a thousand years.

Carltons thank. Remem. p. 174.

See M. Cottons sixth vial. p. 20.

Or a tinkling cymbal] Sounding onely for pleasure, but signifying nothing. *Tiberius* the Emperour was wont to call *Appion* the Grammarian *Cymbalum orbis*, the Cymbal of the world, for his much prattle. And *Hierom* inveighs against some in his time, *qui verbis tinnulis & emendicatis utebantur*, that used only *tinkling and tickling words*, without weight or worth.

Sueton.

Verse 2. *And have no charity*] If I knew and did all for ostentation, not for edification: as *Stephen Gardiner*, who blew up his gifts to the view of others, as Butchers blow up their flesh. *Chrysostom* saith, that to shew mercy is a more glorious work, then to raise from the dead. *Removing of mountains* is instanced, because noted by our Saviour as a *master-miracle*, *Mat.* 17. 20. *Luke* 17. 6. A man may cast out devils, and yet be cast to the devil.

Act and Mon. fol. 1620.

And have not charity, it profiteth me nothing] The same is true of all other parts of obedience, whether active or passive. If we were as constant frequenters of the Church, as *Anna* the prophetess was of the Temple, *Luke* 2. *si aures nostræ ad portam Ecclesiæ fixæ essent*, saith One, if our ears were nailed to the Church-doors, if our knees were grown as hard as Camels knees with much kneeling before the Lord: if our faces were furrowed with continual weeping, as *Peters* is said to have been, yet if we wanted charity, all were nothing.

Carew. Hist. Christ.

Verse 3. *Though I bestow all my goods*] Unless I draw out my soul as well as my sheaf to the hungry, *Isa.* 58. 10. Many shrink up charity to an handbreth, to giving of alms.

And though I give my body, &c.] At *Servetus* the heretick did at *Geneva anno* 1555. So *Manzius* the Anabaptist gave his body to be drowned at *Tigure*, *anno* 1527. *Fisher* Bishop of *Rochester* to be beheaded for holding the Popes supremacy. Frier *Forest*, to be hanged for the same cause. And how many of our Popish Martyrs (malefactours or traitours, I should say) have worn the *Tiburn-tippet*, as Father *Latimer* phraseth it? And more of them must; for they be some of them knaves all, as the L. *Audley* Chancellour of *England* once said to the 13. *Callice* prisoners for religion, whom he discharged: and like bells they will never be well tuned, till well hanged. For why? they are *flabella & flagella Reip. &c.*

Calv. opusc.

Scultet. Annal.

Act. and Mon. fol. 1005.

Act. and Mon. fol. 1117.

χρηστεύεται.

Verse 4. *And is kinde*] Or, is easie to be made use of; ready to any good office. Charity is no churl.

In Epictet. l. 3.

Vaunteth not it self] With the scorn of others. *Arrianus* saith, that he is πικρὸς, that blameth others, and is restless in himself. Such an one was *Timon* of old, and *Laurentius Valla* a late.

Is not puffed up] Hence charity is pourtraied as a naked childe with a merry countenance, covered in a cloud, with a bloody heart in the right hand, giving honey to a Bee without wings.

ἀσχημονεῖ.

Verse 5. *Behaves it self unseemly*] Or, doth not disgrace any one.

πικραίνεται.

Is not easily provoked] Fals not into any sharp fits they did, (*Act.* 15. 39.) so as that her teeth are set on edge, or that she should shew her anger by the trembling of the body.

Thinketh no evil] Is not suspicious, or doth not meditate revenge.

P. Sclater.

Verse 6. *Rejoyceth with the truth*] *Nulla est igitur inter malos charitas, sed conjuratio potius*, saith a grave Expositor. It is not charity, but conspiracy that is found in wicked men.

στέγει tegit.

Verse 7. *Beareth all things*] Covereth faults with her large mantle, dissembleth injuries, swalloweth down whole many pils, that would prove very bitter in the chewing.

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The Greek word is *Metaphora à tigni*, say some; and signifies, that charity *beareth all things*, as the cross main beam in an house supporteth the whole building. *Pareus à Lapide.*

Believeth all things] Is candid and ingenuous, yet not blind and blockish. No man may ravish me out of my wits saith one; to conclude as *Walter Mapes* did of his Church of *Rome*, after he had related the gross Simony of the Pope, *Sit tamen Domina mater ecclesia nostra Roma baculus in aqua fractus, & absit credere quæ vidimus.* If a Papist see one of their Priests kissing a woman, he is by their Canon-law bid to believe that the Priest is giving her counsel onely. Their rule to their novices is, *Tu & . . . sinus unum estote.*

Endureth all things] Love, as it is a passion, so it is tryed rather by passions then actions.

Verse 8. *Prophecies, they shall fail*] The Arch-prophet shall teach us immediately, as he had done *Moses and Elias*, who appearing to Christ in the transfiguration, knew, and could say far more to our Saviour for his comfort and confirmation against the bitterness of his death, then ever they could, while here living upon earth. *Luke* 9.31.

Whether there be knowledge] Got by study, and communicated to others. For *Talmud Ielummed*, say the Rabbins, we therefore learn that we may teach.

Verse 9. *We prophecy in part*] We therefore know but imperfectly, because we are taught but imperfectly. My greatest knowledge, said *Chytræus*, is to know that I know nothing. And not onely in most other things am I ignorant, said *Austin*, but even in the Scriptures (my chief study and trade of life) *Multò plura nescio quam scio.* The Rabbins in their Comments upon Scripture, when they meet with hard knots that they cannot explicate, they solve all with this, *Elia cum venerit, solvet omnia.* *Elias* when he comes, shall assoile all our doubts. *Erastus* at point of death said, That he therefore held it an happiness to dye, because now he should fully understand an answer to all those harder questions, wherein here he could have no satisfaction. Melch. Adam. Aug. *Epist.* 119. *cap.* 21. Melch. Adam. *in vita Erasti.*

Verse 10. *Then that which is in part*] As the old slough falls off, when the new skin comes on. As a man returns no more to the free-school, that hath proceeded in the University.

Verse 11. *When I was a childe*] *Adrian* the sixth, before he became Pope, taxed the Church of *Rome* for many errors: but afterwards, being desired to reform them, he wickedly abused these words for an answer, *When I was a child, I spake as a childe, &c. but now being a man, &c.*

Verse 12. *In a glass, &c.*] See *Numb.* 12.8.

But then face to face] *i.e.* Distinctly, clearly, immediately, beatifically. And surely if *Lipsius* thought when he did but read *Seneca*, that he was even upon *Olympus* top, above Mortality and Humane things; what a case shall we be in, when we shall behold Christ in his glory, and consider that every vein in that blessed body bled to bring us to bliss? If the Mathematicks alone are so delectable, that men think it sweet to live and dye in those studies: What shall we think of heavens happiness, which we shall one day clearly apprehend, but not fully comprehend? *Leo Digs.*

Now I know in part] The *present Tense* in Grammar is accompanied with the imperfect: the perfect with the *Plus-quam perfectum*. And such is the condition of our present and future happiness. D. *Stought.*

Even as I am known] We shall know the creatures by knowing God: as God now knows all his works, by knowing himself.

Verse 13. *The greatest of these*] Because longest lasting. Gifts that suppose imperfection in us, as faith and hope, or misery in others, as pity, &c. shall be put away. Secondly, because it is diffusive of it self to the use of others: whereas faith and hope are private goods; they are confined to the person of the believer. That was a memorable saying of *Elizabeth Folks* Martyr, at the stake, *Farewel all the world, farewel faith, farewel hope*; and so taking the stake in her hand, she said, *Welcome love.*

CHAP.

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Chap. XIV.

Verse 1. *Follow after charity.*]

Διώκετε. FOllow it hot-foot, as they say: pursue and practice it. It is more then to desire or to be zealous of a thing, as it follows in the next words, *Be zealous of spiritual gifts.*

Ζηλῶτε. Follow charity close, as the Hunter doth his prey, or as the persecutor doth the Martyr, that will hide or escape if he can. Charity may be fitly compared to the precious stone *Pantarb*, spoken of by *Philostratus*; a stone of great beauty and of strange property: so bright it is and radiant, that it gives light in the darkest midnight; And that light is of that admirable vertue, that it brings together the stones that it reacheth into heaps, as if they were so many hives of Bees: But nature, lest so precious a gift should be undervalued, hath not onely hid this stone in the secret bowels of the earth, but hath also put into it a property of slipping out of the hands of those that hold it, *Nisi provida ratione teneatur*, unless they hold it fast indeed.

Philostr. in vit. Apollonii, lib. 3. cap. 14.

Verse 2. *In an unknown tongue*] So they that preach in a kind of a Roman English, and not in a low language to the peoples capacity.

But unto God] *Canit sibi & Musis*, as the proverb is: And as good he may hold his tongue, for God needs him not.

Verse 3. *To edification, to exhortation*] These three ends every Preacher ought to propound to himself: 1. *Edification* in knowledge and holiness. 2. *Exhortation*, that is, Reprehension and Admonition. 3. *Consolation*, lest that which is lame be turned out of the way, *Heb.* 12. 13.

Verse 4. *Edifieth the Church*] Therefore prophecy is the more worthy, because profitable. *Prodesse melius quam praesse.*

Verse 5. *I would that ye all spake with tongues*] Gr. *I will.* He here prefers prophecying (which was most edifying) before speaking with tongues, which they most affected, because it served most *ad pompam*, for applause and admiration.

Verse 6. *If I come unto you, &c.*] This you would not like in me. And, is that *Venus in Caio*, that is *Nævus in Titio?* a blemish in one, that is a beauty in another?

By revelation, or by knowledge, or, &c.] *Piscator* reads it by revelation, or by knowledge; that is, either by prophecying or by doctrine. The Apostle expounding himself.

Blunts voyage, *page* 106. Verse 7. *Except they give a distinction*] *Unisono nihil auribus molestius.* Discords in musick make the best harmony. Thorow all Turky there runs one tune, nor can every man play that; yet scarce any but hath a fiddle with two strings.

Verse 8. *For if the Trumpet*] Similies are excellent for illustration, and must be fetcht from things familiar.

Verse 9. *Ye shall speak into the ayr*] You shall lose your labour, and may as well keep your breath to cool your broth.

Verse 10. *So many kinds of voyces*] Seventy two material languages, they say.

Verse 11. *A Barbarian*] So the *Grecians* called all Nations that spoke not their language. It is reported, that no where at this day is spoken more barbarous language then at *Athens*, once the *Greece* of *Greece*.

Neand. *Chron.*

Verse 12. *To the edifying of the Church*] Clouds when full, pour down, and the presses overflow, and the Aromatical trees sweat out their precious and soveraign oyls; and every learned Scribe must bring out his treasure for the Churches behoof and benefit.

Verse 13. *Pray that he may interpret*] Pope *Innocent* the third never prayed thus; for he said, that the Church decreed the service in an unknown tongue, *Ne sacrosancta verba vilescerent*, lest the holy words should be under-prized. But publique prayers in an unknown tongue, saith one, must be attributed to the change of time it self in *Italy*, *France* and *Spain*, for there a long time the Latine was understood of all. But when afterwards their speeches degenerated into those vulgar tongues now there used, then the language, not of the service, but of the people was altered.

Erasm.

Verse

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Verse 14. *Is unfruitful*] In regard of others edification. It were a great grace, said *Lambert* the Martyr, if we might have the Word of God diligently and often spoken and sung unto us in such wise, that the people might understand it: then should it come to pass that craftsmen should sing spiritual Psalms sitting at their work, and the husbandman at his plough, as wisheth St. *Hierome*. *Pavier* town-clark of *London* in *Henry* the eighths time, was a man that in no case could abide to hear that the Gospel should be in English; insomuch that he once sware a great oath, that if he thought that the Kings Highness would set forth the Scripture in English, and let it be read of the people by his authority, rather then he would so long live, he would cut his own throat. But he broke promise, for shortly after he hanged himself. *Acts and Mon. fol. 1015.* *Ibid. 952.*

Verse 15. *I will pray with understanding*] To an effectual prayer there must concur *intentio & affectus*, the intention of the mind, and the affection of the heart; else it is not praying, but parotting. I have read of a Parot in *Rome*, that could distinctly say over the whole Creed. Sphinx. *Philos.*

Verse 16. *Say Amen*] This the Apostle reckons for a great loss. The poor milled and muzzled Papists are enjoyned not to joyn so far with a Protestant in any holy action, as to say *Amen*. But in that there is no so great loss. Specul. *Europ.*

Verse 17. *But the other is not edified*] This we should all labour, *viz.* to edifie others. *Synesius* speaks of some, who having a treasure of tongues, and other abilities in them, would assoon part with their hearts as their meditations: the canker of whose great skill shall be a witness against them.

Verse 18. *I thank my God, &c.*] Skill in tongues is, as now, a great blessing. Indeed at first when men began πρωμαχειν to fight against God, they were compelled λοιμαχειν, to brabble in divers languages seventy two, as *Epiphanius* affirmeth. But God hath turned this curse into a blessing nto his people, *Acts* 2. and as in the first plantation of the Gospel, so in the late Reformation; God sent it before, as his munition to batter the forts of Antichrist, who had banished arts and languages, overspreading all with Barbarism and Atheism. *Grat nosse suspectum erat. Hebraicè ferè hereticum.*

Verse 19. *In an unknown tongue*] A Parisian Doctor tells us, that though the Apostle would have Gods service to be celebrated in a known tongue, yet the Church for divers weighty reasons hath otherwise ordered and appointed it. The Mahometans read their Alchoran (which they supposed were profaned, if it were translated into vulgar tongues) and perform their publique devotions in the Arabique tongue, which is their learned language. *Benedict.* Montan *in* 1 Cor 14.

Verse 20. *Be not children*] *Mentibus scilicet, sed moribus*, Mat. 18 3. See the Note there. *Breerw.* Enquir. 115.

In malice be ye children] In innocency and ignoscency.

In understanding be men] Is it not a shame to have no more understanding at eighty, then at eight years of age?

Verse 21. *With men of other tongues*] God threatned the Jews, that sith they would not hearken to their own Prophets, they should hear foraign enemies, *Isa.* 28. 11. *Jer.* 5. 15. So those that will not obey the sweet command of Christ, *Come unto me*, shall have one day no command to obey, but that dreadful *discedite*, *Depart from me, &c.*

Verse 22. *But for them which believe*] To confirm and comfort believers: This is the chief end of preaching. Let this comfort those that cannot say they have converted any by their Ministery.

Verse 23. *Will they not say, ye are mad?*] And may they not say as much if we jangle and dissent in opinion, one holding this, and another that. *Ammianus Marcellinus* taxed the ancient Bishops of his time for their hateful miscariages in this kind. *Lib. 2. cap. 2.*

Verse 24. *He is convinced of all*] God smiteth the earth with the rod of his mouth, and with the breath of his lips doth he slay the wicked, *Isa.* 11. 4. By his Word he telleth a man (as he did the Samaritess, *John* 4.) *all that ever he did.*

Verse 25. *The secrets of his heart*] Gods Word is a curious Critick, *Heb.* 4. 12. a discerner of the thoughts, &c. It finds and ferrets out secret sins.

Verse 26. *Let all things &c.*] There is edifying even in appointing of fit Psalms.

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Verse 27. *Or at the most by three*] Lest the hearers be tired out. Our infirmity will not suffer any long intention, either of body or mind. Long services can hardly maintain their vigour, as in tall bodies the spirits are diffused. *Erasmus* hath observed that *Origen* never preached above an hour, oft but half an hour: *Consultius judicabat crebrò docere, quam diu*, saith he. He held it better to preach oft, then long.

Eras. *præfat. ad Orig. opera.*

Verse 28. *Let him keep silence*] Such as stuff their Sermons with Greek and Latine, are here silenced, further then they interpret the same. If thou canst help my hearers to Greek and Latine ears (saith a reverend Preacher) they shall have Greek and Latine enough.

Verse 29. *Let the other judge*] But is not this a disparagement to the Prophets? may some say: No, but an honour, 1 *Thess.* 5.20,21. After *Despise not prophecying*, he subjoyneth, *Try all things.*

Verse 30. *That sitteth by*] And is extraordinarily inspired and qualified: a little otherwise then our Enthusiasts, that brag of their *lumen propheticum.*

Verse 31. *That all may learn*] The most learned may learn something by the discourses of others less learned then themselves. *Apollos* a learned Teacher may yet be taught by a Tent-maker. The Jewish Rabbins acknowledge that they came to understand *Isa.* 14. 23. by hearing an *Arabian* woman mention a beef in her language to her maid.

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R. David *in Radic.*

Verse 32. *Are subject to the Prophets*] To be scanned and examined: which they should not be, unless they took their turns in course to prophesie. *Eloquere*, said one, *ut quid sis videam.* Speak that I may see what's in thee.

Vse 33. *Not the author of confusion*] *Nec author, nec fautor.* Unquiet spirits are of the Devil, who keeps ado, and fills the Church with confusion by his turbulent agents and emissaries, sowing sedition and spreading schisms.

Verse 34. *Let your women, &c.*] See the Note on *Rom.* 16.1.

Verse 35. *Ask their husbands*] Who therefore must dwell with them according to knowledge. 1 *Pet.* 3 7. and be many guides unto them in the way to heaven. The masters breast must be the household treasury.

For it is a shame for women, &c.] She was a singular example, that taught the Greek and Latine tongues at *Heidelberg*, *anno* 1554. her name was *Olympia Fulvia Morata* an *Italian*, of the City of *Ferara.* Ancient Histories indeed make mention of one *Aretha*, who read openly in the Schools at *Athens* 25 years, made fourty books, and an hundred Philosophers to her schollers. *Leoptia* likewise wrote against *Theophrastus*; *Corinna* oft contended with *Pindarus* in versifying.

Verse 36. *What? came the word, &c.*] As if he should say (and he saith it with some displeasure) Are ye the first, or the onely Christians? Are ye too good to be admonished? Take heed lest for your arrogancy and high-spiritedness lay you low enough, even in that slimy valley, *Job* 21. 31, 32.

Verse 37. *The Commandments*] And therefore to be obeyed by the best of you. *Aut faciendum, aut patiendum: Aut pœnitendum, aut perendum.* Either do it, or dye for it.

Verse 38. *But if any man be ignorant, &c.*] If stubbornly ignorant and uncounsellable, let him take his own course. I have cleared the truth in things now controverted, and the rest me. Who so blind as he that will not see? Such put not light *under a bushe*, but under a dunghil, and shall give an heavy account of it to God. When I hear men (saith one) under all the means that we enjoy, yet think that their ignorance shall excuse them, it makes me think of the answer of the Agent of *Charles* th fifth Emperor to the Ambassador of *Siena.* The *Senois* having rebelled against the Emperor, sent their Ambassador to excuse it; who when he could find no other excuse thought in a jest to put it off thus: What, saith he, shall not we of *Siena* be excused, seeing we are known to be all fools? The Agent replyed, even that shall excuse you but upon the condition which is fit for fools, which is, to *be kept bound and chained.*

Lord *Kemp* his civil. consider. Chap. 79. page 200.

Verse 39 *Wherefore, brethren*] This he addes as a Corollary, to prevent mistakes, as if that he were an enemy either to prophecy, or tongues, so soberly and orderly used. *Arbitror nonnullos in quibusdam locis librorum meorum, opinaturos me sensisse quod non sensi,*

Aug. *lib.* 3. *de Trin. c* 3.

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aut non sensisse quod sensi, saith *Augustine*. I foresee that some will construe many passages of my writings far otherwise then I intend them: and it fell out accordingly, as *Baronius* testifieth. Annal. *tom.* 6. *ad annum* 450. n. 17.

Verse 40. *Let all things, &c.*] A general rule of great moment. In things both real and ritual, decency and order must be observed in Church-meetings. For this the *Corinthians* are much commended, *Chap.* 2. 5. Our Saviour caused the people whom he fed to keep order, in their sitting on the grass; they sat down rank by rank, as rows or borders of beds in a garden; so the Greek imports. Whereupon an Expositour noteth, *Ordinatim res in Ecclesia faciendæ*, Order must be observed in the Church. *κατὰ στάσεις κατὰ στάσεις.* *Hebraïs.* ut Exod. 8. 14. *Cartwright*

CHAP. XV.

Verse 1. *And wherein ye stand*]

A Military term, as *Martyr* noteth. Satan overthroweth the faith of some 2 *Tim.* 2. 18. and by this very engine wherewith he assaulted these *Corinthians*, ib. So that the Apostle was fain to make Apologie *verse* 19. to make a barricado. *στήκετε.*

Verse 2. *By which also ye are saved*] Eternal life is potentially in the word, as the harvest is potentially in the seed, or as the tree is in the kernel or science, *Jam.* 1. 21.

If ye keep in memory] He limiteth the promise of salvation to the condition of keeping in memory what they had heard. *Tantum didicimus, quantum memineramus*, said *Socrates*; many have memories like nets that let go the fair water, retain the filth only: or like sives that keep the chaff, let go the corn. If God come to search them with a candle, what shall he find but old songs, old wrongs? *Ore*, not a promise or any word of God hid there: for things of that nature they are like *Sabinus* in *Seneca*, that never in all his life could remember those three names, of *Homer*, *Ulysses* and *Achilles*. But the soul should be as an holy Ark, the memory like the pot of Manna, preserving holy truths.

Verse 3. *First of all*] Christ is to be preached with the first, as being the *prora & puppis* of mans happiness, *Joh.* 16. 14. it is the office of the holy Ghost to take of Christs excellencies, and hold them out to the world. What then should Ministers, the mouth of the holy Ghost do rather?

Verse 4. *According to the Scriptures*] Which both fore-shewed and fore-shadowed it in *Adams* waking, *Isaac's* reviving, as it were from the dead, *Joseph's* abasement and advancement, *Samsons* breaking the bars, and bearing away the gates of *Gaza*, *Davids* being drawn out of the deep, *Daniels* out of the den, *Jeremies* out of the dungeon *Jonas* out of the belly of hell, *Mat.* 12. 39. *&c.*

Verse 5. *Seen of Cephas*] *Adam* died, and we hear no more of him. But Christ shew'd himself after death in six several apparitions for our confirmation.

Then of the twelve] So they are called for the rotundity of the number, *utcunque unus vel alter vel decem vel abesset*. *Judas* had made one *long lecture* of himself. *Longam lectionem fecit.*

Verse 6. *Above five hundred*] The number of believers were then greater then some would gather out of *Act.* 1. 15. Those 120 may seem to have been Chieftains, such as that any one of them might have been thought meet to succeed *Judas* in his Apostleship.

Verse 7. *Seen of James*] This is not mentioned in the Gospel, as neither that of *Peter*, v. 5.

Verse 8. *One born out of due time*] *Quasi mala abortus, & adversante natura editus*: one that deserved to be rejected, as that forlorn Infant, *Ezek.* 16. 4, 5.

Verse 9. *I am the least of the Apostles*] Not come to my just bigness, as one born out of due time, and not without violence. *Paulus quasi Paululus*, saith One, because he was least in his own eyes, less then the least of all Saints, *Eph.* 3. 8. *Melanchthon* was of a like self-denying spirit, insomuch as *Luther* thought he went too far this way. *Certe nimis nullus in hoc est Philippus*, *Philip* is too low-conceited.

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Not meet to be called] True humility, as true balm, ever sinks to the bottom of the water, when pride, like oyl, ever swims on the top.

Verse 10. *I laboured more abundantly*] See 2 *Cor.* 12. 23. *Rom.* 15. 19. *George Eagles*, Martyr in Q. *Maries* days, for his great pains in travelling from place to place, to confirm the brethren, was surnamed, *Trudge over the world*. Might not S. *Paul* have been fitly so surnamed? *Act. and Mon. fol. 823.*

Not I, but the grace of God] So those good servants. *Luke* 19. 16. Not we, but thy talents have gained other five, and other two, *&c.* Let God have the entire praise of all our good. We should boast and glory of nothing, because nothing is ours, saith holy *Austin*, who (being wholly of Saint *Pauls* spirit) was a great advancer of the grace of God, and abaser of man, against all those Patrons of nature with their *vitreum acumen*, bright but brittle sharpness of wit, as he stileth it.

Which was with me] Present with me, not which did work with me, as the *Synergists* would have it.

Verse 11. *So we preach, and so ye believed*] A happy compliance, when the hearers affections and endeavours do answer the affections and endeavours of the preacher, as here, and at *Ephesus*, Act. 20. 31.——37. When people deliver themselves up to the form of doctrine, and are cast into the mould of the Word. Rom. 6. 17.

Verse 12. *No resurrection*] More then that of regeneration, *Mat.* 19. 28. that estate of the Gospel called a new heaven, and a new earth, 2 *Pet.* 3. 13. the world to come, *Heb.* 2. 5. that resurrection already past, 2 *Tim.* 2. 18. that first resurrection, *Revel.* 20. 5.

Verse 13. *Then is not Christ risen*] But of Christs resurrection there were many both living and dead Witnesses, as the earth-quake, empty grave, stone rolled away, clothes wrapt up, *&c.*

Verse 14. *Then is our preaching vain*] Never was there any imposture put upon the world, as Christianity, if Christ be yet in the grave.

Verse 15. *False witnesses of God*] For they might safely say with *Jeremy*, Lord, if we be deceived, thou hast deceived us.

Verse 16. *Then is not Christ raised*] And so Gods decree it cassated, *Act.* 13. 33. with *Psal.* 1. 7.

Verse 17. *Ye are yet in your sins*] *Rom.* 4. 25. If he had not been let out of prison, our debt had remained upon us. But God sent his Angel to roul away the stone, as the Judge sends an officer, to fetch one out of prison, and to release him. And this is the strength of our Saviours reason, *Joh.* 16. 10. The Spirit shall convince the world of righteousness (that I am Jehovah their righteousness,) *because I go to the Father*, which I could not have done, unless you were acquitted of all your sins.

Verse 18. *Asleep in Christ*] The Germans call the Church-yard *Godsaker*, because the bodies are sowed therein, to be raised again. The Greeks call them κοιμητηρια, *sleeping houses*. The Hebrews call the grave *Bechaim*, *the house of the living*. *Job* cals it the *Congregation-house of all living*, Iob. 30. 23. As the Apostle calls heaven the *Congregation house of the first-born*, Heb. 12. 23.

Verse 19. *Most miserable*] Because none out of hell ever suffered more then the Saints have done.

Verse 20. *The first fruits*, &c.] As in the first-fruits offered to God, the Iews were assured of Gods blessing on the whole harvest: so by the resurrection of Christ, our re-resurrection is ensured.

Christ is risen] This was wont to be the form of salutation among Christians of old, *Christus resurrexit*, Christ is risen from the dead.

Verse 21. *By man came also*, &c.] Gods justice would be satisfied in the same nature that had sinned.

Verse 22. *Shall all be made alive*] The Saints shall be raised by vertue of the union with Christ to glory; the wicked shall be dragged to his tribunal, by his Almighty power, as a Judge, to be tumbled thence into hell-torment.

Verse 23. *At his coming*] As in the mean time, their very dust is precious: the the dead bodies consumed are not so destroyed, but that there is a substance preserved by a secret influence proceeding from Christ as a head. Hence they are said to be *dead in Christ*, who by rotting refresh them.

Verse

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Verse 24. *Delivered up the Kingdom*] Not his essential kingdom, as God, but his oeconomical, as Mediatour.

Verse 25. *Till he hath put*] And after too, but 1. Without adversaries; 2. Without any outward means and ordinances.

Verse 26. *That shall be destroyed*] It is already to the Saints swallowed up in victory, so that they may say to it, as *Jacob* did to *Esau*, *Surely I have seen thy face as the face of God.* This *Esau*, death, meets a member of Christ with kisses instead of frowns, and guards him home, as he did *Jacob* to his fathers house.

Verse 27. *All things under his feet*] This *Psal.* 8.7,8. spoken of man in general, is properly applied to the man Christ Jesus: in whom also it extendeth to the Saints, who are therefore more glorious then heaven, earth, or any creature, and shall have power over all, *Rev.* 2.26.

Verse 28. *That God may be all in all*] Till sin and death be abolished, we have no access to God, but by Christ. But after that all enemies be trod under foot, then shall we have an immediate union with God: yet so, as that this shall be the proper and everlasting praise of Christ, that he is the procurer of that union. Cameron. *de Eccles.*

Verse 29. *Which are Baptized*] The several senses that are set upon this Text, See in *Beza*, *Piscator*, but especially our new Annotations upon the Bible.

Verse 30. *In jeopardy every hour*] Carrying our lives in our hands, as both the Hebrews and Greeks phrase it. ἐν τῇ χειρὶ τὴν ψυχὴν ἔχειν. *Athenæ.*

Verse 31. *By our rejoycing*] *i. e.* By our infirmities, afflictions, wherein he so much glorieth, 2 *Cor.* 11. and 12. as an old soldier doth of his scars. As if the Apostle should say, I appeal to all those miseries that I have suffered amongst you for a testimony.

Verse 32. *If after the manner*, &c.] *Paul* fought with beasts at *Ephesus* after the manner of men, that is, say some, the men of *Ephesus* fought with him after the manner of beasts. Others more probably understand it literally; If after the manner of men, that is, as men use to do, to shew their valour (he meaneth those *Bestiarii* among the *Romans*) I have been cast to the beasts, and have either overcome them, as *Lysimachus* did the Lion, or have been spared by them, as *corpora sanctorum Martyrum tangere multoties refugiebant bestiæ*, saith the Historian, what advantageth it me, &c, And this latter sense is a stronger argument of the resurrection. *Beza. Selater. Chrysostom. Ambros.*

Let us eat and drink] An ill inference of men of corrupt mindes, and destitute of the truth. *Chrysostome* saith, There were a sort of such in his time, as said Δὸς μοι τὴν σήμερον καὶ λαβὲ τὴν αὔριον. Give me to day, and take thou to morrow. And have not we those that say, Let us be merry while we may: we shall never be younger, *Ede, bibe, lude, post mortem nulla voluptas.* It was wisely done of the *Romans*, to banish *Alcæus* and *Philiscus* a couple of swinish Epicures, lest they should by their evil communication and conversation corrupt others. S. *Paul*, though he alledgeth this saying out of *Esay* 22. 13 yet he alludeth (likely) to *Sardanapalus* his Epitaph at *Tarsus*, a city built by this *Sardanapalus*, *Ede, bibe, lude: nam cætera omnia nec hujus sunt*; Eat, drink, sport; for all other things are not worth a fillip; for so his statue was carved as if his hands had given a fillip, and his mouth had spoken these words. Ἔσθε, πίνε, παίζε, ὡς τἄλλα τὰ τούτου οὐκ ἄξια. *Greg. Pasthum. pag.* 202.

Verse 33. *Evil communication*] Evil words are not wind, as most imagine, but the devils drivel, that leaves a foul stain upon the speaker, and oft sets the like upon the hearer. Shun obscene borborologie (saith one) and unsavoury speeches; thou losest so much of thine honesty and piety, as thou admittest evil into thy tongue.

Verse 34. *Awake to righteousness*] Go forth and shake your selves (as *Sampson* did) out of that dead lethargie whereinto sin hath cast you; your enemies are upon you, and you fast asleep the while.

I speak this to your shame] Ignorance is a blushful sin. Are ye also ignorant? said Christ to his Apostles; *q. d.* that's an arrant shame indeed. The scripture sets such below the Ox and the Ass.

Verse 35. *But some man will say*] Some Epicure will object, and say, How can these things be? *A privatione ad habitum non datur regressus.* See the note on *Acts* 17, 18.

Verse 36. *Thou fool*] A hard knot must have a hard wedge, a dead heart a rousing reproof. He confutes Atheists from the course of nature, which they ascribe so much unto.

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Verse 37. *And that which thou sowest*] This is an answer to the Epicures second demand *vers.* 35. with what body do they come? with a dead, diseased rotten body, *&c*? No, no, saith the Apostle. Sin only is rotted with it's concomitancies, infirmites: but the rotting of the body is but as the rotting of corn under the clod, that it may arise incorruptible. Or as the melting of an old piece of plate in the fire, to bring it out, of a better fashion. Christ was buried in a garden; to note, that death doth not destroy our bodies, but only sow them: the dew of herbs will revive them again. See the note on *verse* 18.

Verse 38. *But God giveth it a body*] *Deus naturæ vires & vices ita moderatur*, &c. saith one. God so orders all, that nothing is done without him. The same Hebrew word that מלוד signifieth an ear of corn, doth also signifie a word; because every field of corn is a book of Gods praise, every land a sheaf, every sheaf a verse every ear a word, every corn of wheat a letter to express the power and goodness of God.

Verse 39. *All flesh is not the same*] This is another answer to the Epicure, who might haply reply, and say, If mans flesh when rotted, shall revive, why not likewise the flesh of other creatures? The Apostle answereth, *All flesh is not the same*, &c. Mans flesh only is informed by a reasonable and immortal soul, not so the flesh of other creatures: and hence the difference.

Verse 40. *There are also celestial*] Stars and spirits (the inhabitants of that other heaven) I find (saith a divine) like one another. Meteors and fowls in as many varieties as there are several creatures. Why? Is it because man, for whose sake they were made, delights in variety, God in constancy? Or is it because that in these God may shew his own skill, and their imperfection?

The glory of the terrestrial] The glory of our terrestriall bodies, shall at the resurrection be celestial; they shall be more like spirits then bodies: so clear and transparent, saith *Aquinas*, that all the veins, humours, nerves, and bowels shall be seen, as in a glass: they shall be conformed to the glorified body of Christ, as to the standard.

Verse 41. *One star differeth*, &c.] The morning-star is said to cast a shadow with it's shine. *Canst thou bind the sweet influences of the seven stars*? whose work is to bring the spring, and which like seven suters or lovers (as the word signifies) are joyned together in one fair constellation. Or *loose the bands of Orion*? The star that brings winter, and binds the earth with frost and cold. *Canst thou bring forth Mazzaroth*, the Southern constellations? Or canst *thou guide Arcturus with his sons*, that is, the Northern stars, those store-houses of Gods good treasure, which he openeth to our profit? *Deut.* 28. 12. Iob 38. 31.

Verse 42. *So also is the resurrection*] Whether there are degrees of glory, as it seems probable, so we shall certainly know, when we come to heaven. Three glimpses of the bodies glory were seen, in *Moses* his face, in Christs transfiguration, and in *Stephens* countenance.

Ver. 43. *It is raised in power*] The resurrection will cure all infirmities. At *Stratford-bow* were burned in Queen *Maries* daies, at one stake, a lame man and a blind man. The lame man after he was chained, casting away his crutch, bade the blind man be of good comfort, for death would heal them both; and so they patiently suffered. *Act. and Mon. fol.* 1733.

Verse 44. *A spiritual body*] *Luther* saith the body shall move up and down like a thought. *Augustin* saith, they shall move to any place they will, as soon as they will. As birds (saith *Zanchius*) being hatched, do flie lightly up into the skies, which being eggs, were a heavy and slimy matter; So man being hatched by the resurrection, is made pure and nimble, and able to mount up into the heavens. *De operib. Dei.*

Verse 45. *A quickning spirit*] Christ is called a spirit from his Deity, as *Heb.* 9. 14. and a quickning spirit, because he is the principle of life to all believers.

Verse 46. *And afterward, that is spiritual*] Nature, Art, Grace, proceed from less perfect to more perfect. Let us advance forward, and ripen space, that we may be accounted worthy to obtain that world, and the resurrection from the dead. *Luk.* 20. 35.

Verse 47. *Of the earth, earthy*] Gr. Dusty, slimy, *ex terra friabili*. Let this pull down proud flesh. Let us throw this proud *Jesabel* out of the windows of our hearts, and lay her honour in the dust, by remembring that we are but earth and dust. *Adam* of *Adamah* red earth; *homo ab humo*. Humility comes from the same root, because it lays a man flat on the ground; and because, like the earth, it is the most weighty of all virtues.

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The

The Lord from heaven] Not for the matter of his body; for he was *made of a woman*; but for the original and dignity of his person; whereof see a lively and lofty description, *Heb* 1.2,3,

Verse 48. *They that are earthy*] χόϊκος ἐκ γῆς, *Vulgus fictilis*. Man is but an earthen pot, *Isa.* 64.8.

Verse 49. *The image of the heavenly*] See *Phil.* 3.21. Our bodies shall be fashioned like to Christs glorious body in beauty, brightness, incorruption, immortality, grace, favour, agility, strength, and other unspeakable qualities and excellencies. Whether they shall have that power as to toss the greatest mountaines like a ball, yea to shake the whole earth at their pleasure, as *Anselme* and *Luther* think, I have not to say.

Verse 50. *flesh and blood*] the body as it is corruptible, cannot enter heaven, but must be changed: we shall appear with him in glory. The vile body of *Moses*, that was hid in the valley of *Moab*, was brought forth glorious in the hill of *Tabor*, *Math* 17.

Verse 51. *I shew you a mysterie*] Nor known till now to any man living. This, likely was one of those wordless words that *Paul* heard in his rapture, 2 *Cor.* 12.4. ῥήματα ἄρρητα

Verse 52. *The trumpet shall sound*] As at the giving of the law it did, *Exod.* 19. 16. If the law were thus given (saith a divine) how shall it be required? If such were the proclamation of Gods statutes, what shall the sessions be? I see and tremble at the resemblance: The trumpet of the Angel called to the one; the trumpet of the Arch-angel shall summon us to the other. In the one, the mount only was on a flame, all the world shall be so in the other. To the one *Moses* saies, God came with ten thousands of his Saints: In the other thousand thousands shall minister to him, and ten thousand thousands shall stand before him.

Verse 53. *For this corruptible*] Pointing to his body, he speaketh as *Psal.* 34.6. *This poor man cried, the Lord heard him*. So the old believers, when they rehearsed the Creed, and came to that Article, I believe the resurrection of the flesh, they were wont to add, *Etiam hujus carnis*, even of this self-same flesh. So *Job.* 19.27.

Verse 55. *Death is swallowed up*] As the fuel is swallowed up by the fire: as the Sorcerers serpents were swallowed up by *Moses* his serpent.

Verse 56. *Death, Where's thy sting?*] This is the sharpest and the shrillest note, the boldest and the bravest challenge that ever man rang in the ears of death. *Sarcasmo constat & hostili derisione, quâ mors ridenda propinatur*, saith one. Death is here out-braved, called craven to his face, and bidden, Do his worst. So *Simeon* sings out his soul, *Hilarion* chides it out. *Ambrose* is bold to say, I am neither shamed to live, nor afraid to die. *Anne Askew* the Martyr, thus subscribeth her own confession: Written by me *Anne Askew* that neither wisheth for death, nor feareth his might: and as merry as one that is bound towards heaven. Mr. *Bradford* being told he should be burned the next day, put off his cap, and lifting up his eyes, prayed God for it. *Tollitur mors, non ne fiat, sed ne obsit.* Aug. *Act. and Mon. fol.* 1131. *Ibid.*

Verse 56. *The sting of death is sin*] Christ having unstinged death, and as it were disarmed it, we may safely now put it into our bosoms, as we may a snake whose sting is pull'd out. If it shoot forth now a sting at us, it is but an enchanted sting, as was that of the Sorcerers serpents. Buzz it may about our ears, as a drone Bee: but sting us it cannot: Christ as he hath taken away not sin itself, but the guilt of sin; so not death it self, but the sting of death.

Verse 57. *But thanks be to God*, &c.] Here S. *Paul*, Christs chief Herauld, proclaims his victory with a world of solemnity and triumph.

Verse 58. *Alwaies abounding* &c.] This will strengthen faith, as the oft knocking upon a stake fastens it. When faith bears fruit upward, it will take root downward.

Forasmuch as ye know] Bestir you therefore. It troubled a Martyr at the stake, that he should then go to a place where he should ever be receiving wages, and do no more work. It will repent us (if it were possible to repent in heaven) that we began no sooner, wrought no harder.

CHAP.

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Chap. XVI.

Verse 1. *Collection for the Saints*]

THe poor believers at *Jerusalem*, Rom. 15. 26. who had suffered hard things of their own Countrey men, 1 *Thes.* 2. 14. and taken joyfully the spoiling of their goods, *Heb.* 10. 34. and were therefore relieved by the Churches of the *Gentiles* at *Pauls* motion. The word here used for Saints, signifieth such as are taken off from the earth. The Saints, though their commoration be upon earth, their conversation is in heaven.

Gal. 2. 10. *Non ὅσιοι, sed ἅγιοι, ab ἁ & γῆ.*

Verse 2. *Upon the first day*] The Christian Sabbath, the Lords day, as the Greek Scholiast well renders it: which to sanctifie was in the Primitive times a badge of Christianity. When the question was propounded, *Servasti Dominicum*? Hast thou kept the Lord-day? The answer was returned, *Christianus sum; intermittere non possum*, I am a Christian, I can do no less then keep the Lords day. But the world is now grown perfectly profane (saith one) and can play on the Lords day without book; The Sabbath of the Lord, the sanctified day of his rest is shamelesly troubled and disquieted.

D. King on Jonas, Lect. 7.

Lay by him in store] Gr. *As a treasure*, 1 Tim. 6. 18. *Manus pauperum gazophylacium Christi.* The poor mans box is Christs treasury.

εὐοδῶται. *As God hath prospered him*] Gr. *Given him a good arrival at the end of his voyage, and enabled him*: for we may not stretch beyond the staple, and so spoil all.

Verse 3. *Your liberality*] Gr. *Your grace*: That which having received of Gods free grace, you do as freely part with to his poor people.

Verse 4. *That I go also*] And go he did, *Rom.* 15. 25. *Act.* 24. 17. The very Angels hold not themselves too good to serve the Saints.

Verse 5. *When I shall come*, &c.] He was not then yet come into *Macedonia*, neither was this Epistle written at *Philippi* (as the subscription saith) a chief City of *Macedonia*.

Verse 6. *Yea and winter with you*] They had ill deserved such a favour of him: for the more he loved them, the less he was beloved of them: But sought he not theirs, but them. Discourtesies must not discourage us from Gods work. *Calvin*, though but courtly used at his first coming to *Geneva*, brake thorow all.

2 Cor. 12. 15.

Verse 7. *If the Lord permit.*] The Lord ordereth a good mans goings, *Psal.* 37. See *Acts* 16. with *James* 4. 13. It was rather rashness then valour in our *Richard* 1. who being told (as he sat at Supper) that the French King had besieged his town of *Vernoil* in *Normandy*, protested that he would not turn his back, until he had confronted the French. And thereupon he caused the wall of his palace that was before him to be broken down toward the South, and posted to the Sea-coast immediatly into *Normandy*.

Verse 8. *But I will tarry at Ephesus*] From thence then he wrote this Epistle, and not at *Philippi*, as the subscription hath it. See *vers.* 5.

ἐνεργής. Verse 9. *And effectual*] Or, *Busie*, that requires great pains taking. The Ministery is not an idle mans occupation, as some fools think it.

And many adversaries] Truth never wants an opposite. In the beginning of the late Reformation, *Eckius, Roffensis, Cajetan, More, Faber, Cochleus, Catharinus, Pighius*, all these wrote against *Luther, Summo conatu, acerrimo desiderio, non vulgari doctrina*, as one saith, with utmost desire and endeavour.

Verse 10. *For he worketh*, &c.] So doth every faithful Minnister, though of meaner parts: The vine is the weakest of trees, but full of fruit. A little hand may thred a needle. A little boat may do best in a low river. *Philadelphia* had but a little strength, *Rev.* 3. 8. and yet it served turn, and did the deed.

μειρακιώδων. *Niceph.* Verse 11. *Let no man despise him*] For his youth: for he hath lived much in a little time (as it is said of our *Edw.* 6.) and is an old young man, as was *Macarius* the *Egyptian*.

Verse 12. *I greatly desired him*] *Paul* did not compel or command him, as the Pope takes upon him to do, even to Princes and Potentates. Oh that all Kings would answer him in this case, as *Philip* the Fair of *France* did Pope *Boniface*, claiming a power there to bestow Prebends, and Benefices. *Sciat tua maxima fatuitas*, &c.

Alfred. *Chron.*

Verse

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Verſe 13. *Watch ye, &c.*] *Solomons* wiſdom, *Lots* integrity, and *Noahs* ſobriety felt the ſmart of the Serpents ſting. The firſt was ſeduced, the ſecond ſtumbled, the third fell, whiles the eye of watchfulneſs was fallen aſleep.

Verſe 14. *Let all your things*, &c.] Love is the Saints livery, *Joh.* 13. 35. Heathens acknowledged that no people in the world did love one another, ſo as Chriſtians did. In the Primitive times, *Animo animaque inter ſe miſcebantur, as Tertullian* ſpeaketh. But now alas, it is far otherwiſe; Love began to grow cold among theſe *Corinthians*. Hence this ſweet and ſavoury counſel. Charity in Chriſts days was much decayed; in *Baſils* time, dried up. *Latimer* ſaw ſuch a lack of it, that he thought the laſt day would have been juſt then. It were to be wiſhed that this Apoſtolical precept were well practiſed: and that we were all (in a ſober ſenſe) of the Family of Love.

Verſe 15. *To the miniſtery of Saints*] To ſerve them in collecting and diſtributing alms to the neceſſitous.

Verſe 16. *That ye ſubmit*] Giving them due honour, doing them all good offices.

Verſe 17. *They have ſupplied*] *viz.* Your abſence: for in them I take a ſhort view of you all.

Verſe 18. *They have refreſhed*] *Ipſe aſpectus viri boni delectat.* Its ſome comfort to ſee a good mans face.

Verſe 19. *Aquila and Priſcilla*] *Pauls* faſt friends and conſtant companions, worth their weight in gold.

Verſe 20. *With an holy kiſs*] Not hollow, as *Joab* and *Judas*; not carnal as that harlot, *Prov.* 7. 13. See *Rom.* 16. 16.

Verſe 21. *With mine own hand*] Well known to the *Corinthians*, to prevent impoſture.

Verſe 22. *If any man love not*] That is, deſperately hate. A ſin ſo execrable, that the Apoſtle would not once name it. So the Iews would not name leven at the Paſſeover, nor a ſow at any time, but called it *dabar acher* another thing.

Anathema, Maranatha] Accurſt upon accurſt, put over to God to puniſh. This is a dreadful curſe. See a gracious promiſe, *Eph.* 6. 24. God may ſuffer ſuch as *love the Lord Jeſus Chriſt in ſincerity*, to be *Anathema ſecundum dici* (as *Bucholcer* ſaid) but not *ſecundum eſſe*. See an inſtance, *Iſa.* 66. 5. and ſay with *David*, *Let them curſe, but do thou bleſs, Lord.* *Elias Thisbit.*

Verſe 23. *My love*, &c.] Though I have ſharply rebuked you, *&c.* Tit. 1. 13.

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A COMMENTARY OR EXPOSITION Upon the second Epistle of S. *Paul* to the Corinthians.

Chap. I.

Verse 1. *Our brother*]

IN the faith, not in the flesh. *Sanctior est copula cordis quàm corporis*, Prov. 18. 24.

Verse 2. *From God the Father*] The Father is the Fountain, the Son the conduit, whereby all good things are derived to us.

Verse 3. *The Father of mercies*] Only it must be remembred, that as he is *Pater miserationum*, so he is *Deus ultionum*, Psal. 94. 1. As he hath *ubera*, so he hath *verbera*. Christ is girt about the paps with a golden girdle, to shew his love; but yet he hath eyes like flaming fire, and feet like burning brass, *Rev.* 1. to look thorow and keep under his enemies.

The God of all comfort] It is he that shines thorow the creature, which else is but as the ayr without light. It is he that comforteth by the means. It is not the Word alone; for that is but as the veins and arteries that convey the blood and spirits: So the Spirit being convey'd by the promises, helpeth the soul to lay it self upon Christ by faith, and so it is comforted. Sometimes comfort comes not by the use of the means till afterwards, that he may have the whole glory. *Cant.* 3. The Church found not him whom her soul loved, till she was a little past the Watchmen. The soul is apt to hang her comforts on every hedge, to shift and shark in every by-corner for comfort. But as ayr sights not without the Sun, and as fuel heats not without fire: so neither can any thing soundly comfort us without God.

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Nath. Chytræus. *Una est in trepida mihi re medicina; Jehovæ*
Cor patrium, os verax, omnipotensq; manus.

Verse 4. *By the comfort wherewith*] How fortible are right words? especially when uttered more from the bowels then the brain, and from our own experience: which made even Christ himself a more compassionate High-priest, and *Luther* such an heart-affecting Preacher, because from his tender years he was much beaten and exercised with spiritual conflicts, as *Melanchon* testifieth. He was also wont to say, that three things make a Preacher, Reading, Prayer and Temptation. Reading maketh a full man, Prayer an holy man, Temptation an experienced man.

Wherewith we our selves are comforted] Goodness is communicative. Mr. *Knox*, a little before his death, rose out of his bed: and being asked wherefore, being so sick, he would offer to rise? He answered, That he had had sweet meditations of the resurrection of Jesus Christ that night, and now he would go into the pulpit, and impart to others the comforts that he felt in his soul. Melch. Adam.

Verse 5. *As the sufferings of Christ*] So called, either because the Saints suffer for Christ, or because they have him suffering with them, *Acts* 9 4. God is more provoked then *Nehemiah*, Nehem. 4.3 5.

So our consolation] As the lower the ebb, the higher the tide. Ὅπου πλείων κόπος, πολὺ κέρδος, saith *Ignatius*. The more pain, the more gain. It is to my loss if you bate me any thing in my sufferings. As the hotter the day, the greater the dew at night; so the hotter the time of trouble, the greater the dews of refreshing from God.

Verse 6. *And whether we be afflicted*] Let the wind sit in what corner soever it will, it blows good to the Saints, *Cant.* 3.16. Though north and south be of contrary qualities, yet they make the Churches spices to flow and give forth their sent.

Verse 7. *So shall ye be also, &c.*] Our troubles therefore are compared to the throws of a travelling woman that tend to a birth, and end in comfort, *John* 16,21.

Verse 8. *For we would not, &c.*] It is of great use to know the sufferings that others have sustained before us. The primitive Christians kept catalogues of their Martyrs. D. *Taylor* the Martyr at his death gave his son *Thomas* a Latine book, containing the sayings and sufferings of the old Martyrs, collected by himself. In the English Seminaries beyond seas, they have at dinner time their Martyrology read, that is, the legend of our English Traytors.

We despaired even of life] God is oft better to us then our hopes: he reserves usually his holy hand for a dead lift; he comes in the nick of time, and our extremity is his opportunity. See the Note on *Luke* 18 8.

Verse 9. *But we had the sentence*] Gr. *The answer or denunciation of death.* Here we must distinguish between answers of tryal, and direct answers. This was of the former sort, for *Paul* dyed not at that time. When *Leyden* was so long, and so strictly besieged by the Duke of *Alva*, that they were forced for their sustenance to search and scrape dung-hils, &c. and the Duke, in the language of blasphemy, threatned the defendants with cruel death, that very night the winds turned, the tide swelled, and the waters came in, and forced him to raise the siege. Ἀπόκριμα.

That we should not trust] Hope is never higher elevated then when our state in all mens eyes is at lowest.

Verse 10. *In whom we trust*] Experience breeds confidence. *Thou hast, thou shalt*, is an ordinary *medium* made use of by the Psalmist.

Verse 11. *You also helping together*] The best may have benefit by the prayers of the meanest. *Melanchon* was much cheared and confirmed by the prayers of certain women and children, whom he found tugging with God in a corner for the setling of the Reformation in *Germany*. *Schneccer. pædagog Christian. page* 196.

Verse 12. *For this is our rejoycing, &c.*] He was merry under his load, because his heart was upright. The sincere will well stand under great pressures, because they are sound. Whereas if a bone be broke, or but the skin rubb'd up and raw, the lightest load will be grievous.

And godly sincerity] A fine word he here useth: and it is a Metaphor either from the Eagle that tryeth her young by holding them forth against the full sight of the Sun; εἰλικρίνεια. *Arist. Plin.*

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(so

(To should we the motions of our minds to the Word of God) or else from a wise and wary chapman, that holds up the cloth he buys, betwixt his eye and the Sun.

Verse 13. *Then what ye read, &c.*] Or, then what you can both recognize and approve of; for you have known me thorow and thorow.

Verse 14. *You have acknowledged in part*] *q.d.* You ought to have done it more fully; but you have been carried away, as ye were led by the false Apostles.

Verse 15 *A second benefit*] Gr. *Grace* not converting only, but confirming also. All is but enough.

Verse 16. *And to pass by you*] So indefatigable and unsatisfiable was he in doing God service, *Cardan* said, *Ne decem quidem maria, &c.* that it would not grieve him to sail over ten seas, about a uniform draught for Religion.

Verse 17. *Did I use lightness?*] So the false Apostles suggested against him. Ministers must carefully clear themselves of suspicions and aspersions cast upon them, either by a verbal or real Apology.

Verse 18. *Our word toward you, &c.*] Gods children are all such as will not lye, say and unsay, blow hot and cold with a blast, *Isa.* 63.8. *Christianus est, non mentietur*, He is a Christian, he will not lye, was an old proverb. *Sophronius* testifieth of *Chrysostome*, *nunquam enim mentitum fuisse*, that he was never taken in a lye.

Verse 19. *For the Son of God*] What is that to the purpose? Thus: if the Gospel that *Paul* preached be not yea and nay, then neither are *Pauls* promises yea and nay. This is his intendment; else his inference is nothing. And by that which follows, it reacheth all Christians, *q.d.* Look what a Christian doth promise, he is bound by the earnest-penny of Gods Spirit to perform. He dares no more alter his words to the discredit of his Profession, then the Spirit of God can lye. Mr. *Cotton* on the seven vials. 52.

Verse 20. *In him are yea and amen*] That is, truth and allurance. They will eat their way over all Alps of opposition, as one speaketh.

Verse 21. *Hath anointed us*] *i.e* Consecrated and qualified us.

Verse 22. *Sealed us*] As the Merchant sets his seal upon his goods.

The earnest of the spirit] Whereof God should undergo the loss, if he should not give the inheritance, as *Chrysostome* noteth. The Greeks bought usually *repræsentatâ pecuniâ*, for ready money; and this was to buy *Græcâ fide*; Howbeit sometimes they gave *Earnest*: and this ἀρραβὼν, or earnest was (usually) the hundredth part of the whole bargain. See the note on *Ephes.* 1. 14.

Verse 23. *I call God to record*] He purgeth himself by Oath. So those *Joshua* 22. 22.

Ver. 24. *Dominion over your faith*] As Masters of your consciences: such as the Bridgemaker of *Rome* will needs be, *Rev.* 17. 1. The purple Whore *sitteth upon the Nations*, &c. she useth them vilely and basely, sitting upon their consciences. *Steven* King of *Polonia* was wont to say, That there three things God had reserved to himself. 1 To make something of nothing. 2. To know future events. 3. To have dominion over mens consciences. *Pontifex Romanus.*

Chap. II.

Verse 1. *That I would not come again*]

Ille dolet, quoties cogitur esse ferox. It goes as much against the heart of a good Minister, as against the hair with his people, if he say or do any thing to their grief. It is no pleasure to him so fling daggers, to speak milstones, to preach damnation, &c. But there is a cruel lenity, as was that of *Eli* to his sons; and evil men must be sharply rebuked, that they may be sound in the faith, *Tit.* 1. 13.

Verse 2. *But the same which is made, &c.*] Nothing can cure a faithful Minister of his *cordolium*, of his hearts grief, but his peoples amendment. *Now we live if ye stand fast in the Lord*, 1 *Thess.* 3. 8. else we are all amort, and you kill the very hearts of us.

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Verse 3. *Of whom I ought to rejoyce*] Nothing sticks a man more then the unkindness of a friend, then expectation of love dashed and disappointed: All evils, as elements, are most troublesom, when out of their proper place, as impiety in professors; injustice in Judges; unkindness or untowardness in a people toward their Pastor, &c.

In Act. 22.19. Verse 4. *With many tears*] *Non tàm atramento, quam lachrymis chartas cillevit*, saith *Lorinus*. St. *Pauls* Epistles were written rather with tears then with ink.

Verse 5. *Have caused grief*] Wicked livers are *Hazaels* to the godly, and draw many sighs and tears from them. *Lots* righteous soul was set upon the rack by the filthy Sodomites. *Jeremiah* weeps in secret for *Judah's* sins. *Paul* cannot speak of those belly-gods with dry eyes, *Phil* 3.18.

Verse 16. *Sufficient to such a man*] The *Novatians* therefore were out, that refused to receive in those that repented of their former faults and follies. The Papists burnt

Act. and Mon. fol. 1392. some that recanted at the stake, saying, that they would send them out of the world while they were in a good mind.

Ibid. 1665. Verse 7. *Should be swallowed up*] It was a saying of Mr. *Philpot* Martyr, Satan goes about to mix the detestable darnel of desperation, with the godly sorrow of a pure penitent heart.

D. *Sibbs* on Psalm 42.5. *With overmuch grief*] Some holy men (as Master *Leaver*) have desired to see their sin in the most ugly colours, and God hath heard them; but yet his hand was so heavy upon them therein, that they went always mourning to their graves; and thought it fitter to leave it to Gods wisdom to mingle the portion of sorrow, then to be their own choosers. It is a saying of *Austin*, Let a man grieve for his sin, and then joy for his grief. Sorrow for sin, if it so far exceed, as that thereby we are disabled for the discharge of our duties, it is a sinful sorrow, yea though it be for sinne

κυρῶσαι. παρακλῆσαι. Verse 8. *Confirm your love, &c.*] Gr. *Ratifie it*, and declare it authentick, as it were in open Court, and by publike sentence (as *Gal.* 3.15.) and that at mine instance, as an advocate.

Verse 9. *Whether ye be obedient*] First to the Lord, and then to us by the will of God, 2 *Cor.* 8.5. Confer *Heb.* 13.17. *Isaiah* 50.10.

Verse 10 *To whom ye forgive*] Or, Gratifie. Mercy is that we must mutually lend and borrow one of another. Let the rigid read *Gal.* 6.1. See the Note there.

πλεονεκτηθῶμεν. Verse 11. *Lest Satan*] That wily merchant, that greedy blood-sucker, that devoureth not widows houses, but most mens souls. See *ver.* 7.

νοήματα. *For we are not ignorant*] He is but a titular Christian that hath not personal experience of Satans stratagems, his set and composed machinations, his artificially-moulded methods, his plots, darts, depths, whereby he outwitted our first Parents, and fits us a penny-worth still, as he sees reason.

Verse 12. *A door was opened*] An opportunity offered. Where the Master sets up a light, there is some work to be done; where he sends forth his labourers, there is some harvest to be gotten in.

ἄνεσιν. Verse 13. *I had no rest, &c.*] Gr. *No relaxation*, viz. from my former cares and anxieties about you, because he was not yet returned to tell me how it was with you, 2 *Corinth.* 7.6. Gods comforts are either rational, fetch'd from grounds which faith ministreth; or real, from the presence of comfortable persons or things.

Verse 14. *Now thanks be to God*] *Deo gratias* was ever in *Pauls* mouth, ever in *Austins*; and a thankful man is ever ready with his present, as *Joseph's* brethren were, *Gen.* 43.26.

Causeth us to triumph] Maketh us more then conquerors, even triumphers; whiles he rides upon us as upon his white horses, all the world over, *Conquering and to conquer*, Rev. 6.2.

Bilson 1 Pet. 2. *Mirabil. auscultat.* Verse 15. *A sweet savour*] The Church is the morter, preaching the pestel, the promises are the sweet spices, which being beaten, yield an heavenly and supernatural smell in the souls of the godly hearers.

Verse 16. *The savour of death*] *Aristotle* writeth, that Vultures are killed with oyl

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oyl of Roſes. Swine (ſaith *Pliny*) cannot live in ſome parts of *Arabia*, by reaſon of the ſweet ſent of aromatical trees there growing in every wood. Tygers are enraged with perfumes. *Vipera interficitur palmis*, ſaith *Pauſanias*. *Moſes* killed the *Egyptian*, ſaved the *Iſraelite*. *Obed-Edom* was bleſſed for the Ark, the *Philiſtims* were curſed. The Sun of the Goſpel ſhining upon one that is ordained to eternal life, reviveth and quickneth him; but lighting upon a child of death, it cauſeth him to ſtink more abominably. *Gregory* in his *Morals* ſaith, That this word is like the Planet *Venus*, which unto ſome is *Luciſer*, a bright morning ſtar ariſing in their hearts, whereby they are rouzed up, and ſtirred from iniquity; but to the other is *Heſperus*, an evening ſtar, whereby they are brought to bed, and laid aſleep in impiety. *Oecumenius* tels us, That the fragrancy of precious oyntment is wholſom for Doves, but kills the Beetle; *columbam vegetat, ſcarabæum necat, &c.*

And who is ſufficient] And yet now who is it almoſt that thinks not himſelf ſufficient for that ſacred and tremend function of the Miniſtery? *VVho am I?* ſaith *Moſes*; Who am I not? ſaith our upſtart. *Bradford* was hardly perſwaded to become a Preacher. *Latimer* leapt when he laid down his Biſhoprick, being diſcharged, as he ſaid, of ſuch an heavy burthen. *Luther* was wont to ſay, That if he were again to chuſe his calling, he would dig, or do any thing rather then take upon him the office of a Miniſter; ſo ſaid reverend Mr. *VVhately* of *Banbury* once in my hearing. *Act. and Mon. fol.* 1578.

Verſe 17. *VVhich corrupt the word*] Gr. *Which huckſter it*, by handling it craftily and covetouſly, not ſerving the Lord Jeſus Chriſt, but their own bellies, as thoſe Poniſh Trencher-flies, and our Court Paraſites, who ſerved for falſe glaſſes, to make bad faces look fair, and doubted not to adulterate the milk of the word, to the hurt of mens ſouls. καπηλεύοντες.

In the ſight of God] It is impoſſible to ſpeak as in Gods preſence, and not ſincerely; ſuch as do ſo, are not acquainted with that *holy hypocriſie* commended in *Dominick* the founder of the Dominican Fryers; whom he was wont to admoniſh, to fain themſelves more vertuous then indeed they were, when they came in company with the Laity, that they might get the more reſpect to themſelves, and to their doctrine: This was one of the *Devils depths*, whereunto Gods faithful Miniſters are perfect ſtrangers. *Vincent. Belnac. Epiſc. in hiſt Sancti Dom.* τὰ βάθη τῦ Σατανᾶ. Revel. 3.

CHAP. III.

Verſe 1. *Do we begin again, &c.*]

AS we had done before. *Cap.* 1. 12.

To commend our ſelves] *Quod magnificum referente alio fuiſſet, ipſo qui geſſerat recenſente vaneſcit.* Let another man praiſe thee, and not thine own mouth, *Prov.* 27. 2. *Laus proprio ſordeſcit in ore.* But the Apoſtle was neceſſitated to it. Plin. l. 1. ep. 8.

As ſome others, letters of commendation] As the falſe Apoſtles, who carried it by teſtimonial; in giving whereof, many good people are much too blame. Beauty needs no letters of commendation, ſaith *Ariſtotle*; much leſs doth vertue, where it is known. If moral vertue could be ſeen with mortal eyes, ſaith *Plato*, it would ſoon draw all hearts to it ſelf.

Verſe 2. *You are our Epiſtle*] The fruitfulneſs of the people is the Preachers teſtimonial: as the profiting of the ſchollar is the teachers commendation.

Written in our hearts] Or rather in your hearts, as tables; the Spirit writing thereon, by his Miniſters as pens, that form of doctrine, *Rom.* 6. 17. that law of their minds, *Rom.* 7. 23, *Heb.* 8. 10. to be known and read of all men.

Verſe 3. *Miniſtered by us*] Who are devoted to the ſervice of your faith, and are the Lord Chriſts Secretaries.

But in fleſhy tables] In the ſoftened heart God writes his law, puts an inward aptneſs anſwering the Law of God without, as Lead anſwers the Mould, as Tally anſwers Tally, as Indenture anſwers Indenture.

Verſe 4. *Such truſt have we*] i. e. Such boldneſs of holy boaſting. If *Tully* could

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could say, Two things I have to bear me bold upon, the knowledge of good arts, and the glory of great acts; how much more might *Paul*?

Cic. ep. fam. l. 7

πάντα ποιῶν ἐδυνάμην.

Verse 5. *Not that we are sufficient*] Lest they should think him arrogant. *Cyrus* had this written upon his Tomb, *I could do all things*, as *Arrianus* reports. So could *Paul* too; but it was thorow Christ which strengthned him, *Phil.* 4. 13.

All our sufficiency is of God] Had not Ministers then need to pray? *Benè orasse est bonè studuisse*, saith *Luther*. And whether a Minister shall do more good to others by his prayers or preaching, I will not determine (saith a reverend Writer) but he shall certainly by his prayers reap more comfort to himself; whereto I adde, that unless he pray for his hearers, as well as preach to them, he may preach to as little purpose as *Bede* did, when he preached to an heap of stones: and that if people pray not for their Ministers, they may prove *Ministrorum opprobria*, like *Labans* lambs, or *Pharaohs* kine: they may thank themselves for their Ministers insufficiency, and their own non-proficiency.

D. *Taylor* on 1 Thess. 5. 23.

Verse 6. *Not of the letter*] To wit, of the Law, which requireth perfect obedience, presupposing holiness in us, and curseth the disobedient; but the Gospel (called here the Spirit) presupposeth unholiness, and, as an instrument, maketh us holy, *John* 17. 17. *Acts* 10. 32. For we preach Christ, 1 *Cor.* 1. 23. We give what we preach. The Spirit is received by the preaching of faith, *Gal.* 3. 2. This Manna is rained down in the sweet dews of the Ministery of the Gospel, 1 *Pet.* 1. 12.

Lex jubet, gratia juvat. Aug.

For the letter killeth] Many Popish Priests, that hardly ever had seen, much less read S. *Pauls* writings, having gotten this sentence by the end, *The letter killeth*, took care of being killed, by not meddling with good literature. Hence that of Sir *Thomas Moor* to one of them,

Tu bene cavisti, ne te vita occidere posset
Littera: nam nulla est littera nota tibi.

Verse 7. *The ministration of death*] That is, the Law. *David* was the voyce of the Law awarding death to sin, *He shall surely dye*. *Nathan* was the voyce of the Gospel, awarding life to repentance for sin, *Thou shalt not dye*.

For the glory of his countenance] Which yet reflected not upon his own eyes. He shone bright and knew not of it: He saw Gods face glorious, he did not think others had so seen his. How many have excellent graces, and perceive them not?

Verse 8. *Be rather glorious*] Let this comfort the Ministers of the Gospel under the contempts cast upon them by the mad world, ever besides it self in point of salvation. See *Isa.* 49. 5.

Verse 9. *Exceed in glory*] A throne was set in heaven, *Rev.* 4. 2. Not in the Mount, as *Exod.* 25. 9. The patern of our Church is shewed in the heavens themselves, because of that more abundant glory of the Gospel above the Law. And therefore also *John* describeth the City far greater and larger then *Ezekiel*, *Revel.* 21. Because *Ezekiel* was a Minister of the Law, *John* of the Gospel.

Brightman *in loc.*

Verse 10. *Had no glory*] To speak of, and in comparison: The light of the Law was obscured and overcast by the light of the Gospel. The sea about the alter was brazen, 2 *Kings* 7. 23. and what eye could pierce thorow it? Now our sea about the throne is glassie, *Rev.* 4. 6. like to crystal, clearly conveying the light and sight of God in Christ to our eyes.

Verse 11. *Much more that, &c.*] As the Sun enlightneth *Lucifer* his herald.

Verse 12. *Plainness of speech*] Or, much evidence, as *John* 10. 24. and 11. 14. and 16. 29. with much perspicuity and authority we deliver our selves: we speak with open face, not fearing colours.

Verse 13. *Could not stedfastly, &c.*] Could not clearly see Christ the end of the Law, *Rom.* 10. 4. *Gal.* 3. 14.

Verse 14. *But their minds*] Unless God give sight as well as light, and enlighten both organ and object, we can see nothing.

Which vail is done away] See *Isa.* 25. 7. Faith freeth from blindness; we no sooner taste of that sweet feast by faith, but the vail of ignorance, which naturally covereth all hearts, is torn and rent.

Verse 15. *The vail is upon their hearts*] By a malicious and voluntary hardning, they curse Christ and his worshippers in their daily devotions, and call *Evangelium Evangillium*, the Gospel, a volumn of vanity or iniquity.

Eliab. in Thilb.

Verse

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Verſe 16. *When it ſhall turn*] Of the Jews converſion, and what hinders it, See the Note on *Rom.* 11.7,8,25.

Verſe 17. *The Lord is that ſpirit*] Chriſt onely can give the Jews that *noble ſpirit*, as *David* calleth him, *Pſal.* 50.12. that freeth a man from the inviſible chains of the kingdom of darkneſs.

Verſe 18. *Are changed*] As the pearl by the often beating of the Sun-beams upon it, becomes radiant.

From glory to glory] That is, from grace to grace. Fulneſs of grace is the beſt thing in glory. Other things, as peace and joy, are but the ſhinings forth of this fulneſs of grace in glory.

CHAP. IV.

Verſe 1. *As we have received mercy*]

SIth we have ſo freely been called to the Miniſtery of meer mercy, we ſhew forth therein all ſedulity and ſincerity. When I was born, ſaid that French King, thouſand others were born beſides my ſelf. Now what have I done to God more then they, that I ſhould be a King, and not they? *Tamerlane* having overcome *Bajazet*, asked him whether ever he had given God thanks for making him ſo great an Emperor; who confeſſed ingenuouſly he never thought of it. To whom *Tamerlane* replyed, that it was no wonder ſo ungrateful a man ſhould be made a ſpectacle of miſery. For you, ſaith he, being blind of one eye, and I lame of a leg, was there any worth in us, why God ſhould ſet us over two ſuch great Empires of Turks and Tartars? So may Miniſters ſay, What are we that God ſhould call us to ſo high an office? *&c.* Leunclav. *Annal.* Turc.

We faint not] We droop not, we flag not, we hang not the wing, though hardly handled. For, *Præd care nihil aliud eſt quam deriviare in ſe furorem totius mundi*, as *Luther* ſaid. ἐκκακοῦμεν

Verſe 2. *The hidden things of diſhoneſty*] All legerdemain, and under hand dealing. They that do evil, hate the light, love to lurk. But ſin hath woaded an impudency in ſome mens faces, that they dare do any thing.

To every mans conſcience] A pure conſcience hath a witneſs in every mans boſom. See 1 *Cor.* 14.24. St. *Paul* did ſo preach and live, that every mans conſcience could not chuſe but ſay, Certainly *Paul* preacheth the truth, and liveth right; and we muſt live as he ſpeaketh and doth. One deſired a miſliving Preacher to point him out a neerer way to heaven then that he had taught in his Sermons; for he went not that way himſelf. Of ſuch an one it was once ſaid, That when he was out of the pulpit, it was pitty he ſhould ever go into it; and when he was in the pulpit, it was pitty he ſhould ever come out of it. St. *Paul* was none ſuch, as all knew. Mr. *Wenner.*

Verſe 3. *To them that are loſt*] It is a ſign of a reprobate-goat, *John* 8.43, 47. *Senſual, having not the ſpirit*, Jude 19. The Devil holds his black hand before their eyes, that they may fall blindling into hell. Herein he dealeth as the Eagle, which ſetting on the Hart (ſaith *Pliny*) lights upon his horns, and there flutters up and down, filling his eyes with duſt born in her feathers, that at laſt he may caſt himſelf from a rock.

Verſe 4. *The god of this world*] The Devil uſurps ſuch a power, and wicked men will have it ſo: They ſet him up for God: If he do but hold up his finger, give the leaſt hint, they are at his obedience, as God at firſt did but ſpeak the word, and it was done. All their buildings, plowings, plantings, ſailings, are for the Devil. And if we could rip up their hearts, we ſhould find written therein, *The god of this preſent world.*

Verſe 5. *We preach not our ſelves*] We are Chriſts Paranymphs, or ſpokeſmen, and muſt woo for him. Now if we ſhould ſpeak one word for him, and two for our ſelves, as all ſelf-ſeekers do, how can we anſwer it?

Verſe

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Verſe 6. *Hath ſhined*] The firſt work of the Spirit in mans heart, is, to beat out new windows there, and to let in light, *Acts* 26.18. And then, *Semper in ſole ſita eſt Rhodos, qui & calorem & colorem nobis impertit.* *Æneas Sylv.*

Verſe 7. *In earthen veſſels*] Gr. *In oyſter-ſhells*: as the ill-favoured-oyſter hath in it a bright pearl. *Vilis ſæpe cadus nobile nectar habet.* In a leathern purſe may be a precious pearl. ἐν ὀστρακίνοις.

Verſe 8. *We are troubled on every ſide*] This is the worlds wages to Gods Miniſters. *Veritas odium parit.* Oppoſition is *Evangelii genius*, ſaid *Calvin*. Truth goes ever with a ſcratcht face.

VVe are perplexed] Pray for me, I ſay, Pray for me, ſaid *Latimer*; for I am ſometimes ſo fearful, that I could creep into a Mouſe-hole; ſometimes God doth viſit me again with comfort, &c. There is an elegancy here in the Original, that cannot well be rendred. *Tertullian* hammers at it in his *Indigemus, ſed non perindigemus. Beza* hath it *Hæſitamus at non prorſus hæremus*. Mr. *Dike ſtaggering*, but not wholly *ſticking*. *Acts and Mon. fol.* 1565. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.

Verſe 9. *Perſecuted, but not forſaken*] The Church may be ſhaken, not ſhivered, perſecuted, not conquered. *Roma cladibus animoſior*, ſaid one; 'tis more true of the Church: She gets by her loſſes, and as the Oak, ſhe taketh heart to grace from the maims and wounds given her. *Concuti, non excuti.* *Duris ut ilex tonſa bipennibus.*

Niteris incaſſum Chriſti ſubmergere navem:
Fluctuat, at nunquam mergitur illa ratis.

As the Pope wrote once to the great Turk.

Caſt down, but not deſtroyed] *Impellere poſſunt* (ſaid *Luther* of his enemies) *ſed totum proſternere non poſſunt: crudeliter me tractare poſſunt, ſed non extirpare: dentes nudare, ſed non devorare: occidere me poſſunt, ſed in totum me perdere non poſſunt.* They may thruſt me, but not throw me; ſhew their teeth, but not devour me; kill me, but not hurt me, &c.

Verſe 10. *The dying of the Lord*] A condition obnoxious to daily deaths and dangers.

Might be made manifeſt] As it was in *Paul*, when being ſtoned, he ſtarted up with a *ſic, ſic oportet intrare*. Thus, thus muſt heaven be had, and no otherwiſe.

Verſe 11. *For we which live*, &c.] Good men onely are heirs of the grace of life, 1 *Pet.* 3.7. Others are living Ghoſts, and walking Sepulchres of themſelves.

Verſe 12. *Death worketh in us*] It hath already ſeized upon us, but yet we are not *killed with death*, as thoſe were, *Revel.* 2. 23. As a godly man ſaid, That he did *ægrotare vitaliter*; ſo the Saints do *mori vitaliter*, dye to live for ever.

But life in you] *q.d.* You have the happineſs to be exempted, whiles we are *tantùm non interempti*, little leſs then done to death.

Verſe 13. *The ſame ſpirit*] That you have, and ſhall be heirs together of heaven with you, though here we meet with more miſeries.

I believed, and therefore, &c.] The Spirit of faith is no indweller where the door of the lips open not in holy confeſſion and communication.

Verſe 14. *Shall preſent us with you*] Shall bring us from the jaws of death, to the joys of eternal life.

Verſe 15. *That the abundant grace*] This is one end wherefore God ſuffers his miniſters to be ſubject to ſo many miſeries, that the people might be put upon prayer and praiſe for their deliverance.

Verſe 16. *Yet the inward man*] *Peter Martyr* dying, ſaid, *My body is weak, my mind is well; VVell for the preſent, and it will be better hereafter.* This is the godly mans Motto.

Verſe 17. *For our light affliction*] Here we have an elegant Antitheſis, and a double hyperbole, beyond engliſhing. For affliction, here's glory; for light affliction, a weight of glory; for momentary affliction, eternal glory.

VVhich is but for a moment] For a ſhort braid only, as that Martyr ſaid. Mourning laſteth but till morning. It is but winking, and thou ſhalt be in heaven preſently, quoth another Martyr.

VVorketh

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Vvorketh unto us] As a *causa sine quâ non*, as the law worketh wrath, *Rom.* 4. 15. If our dear Lord did not put these thorns into our bed, we should sleep out our lives and lose our glory; affliction cals to us as the Angel to *Eliah*, up, thou hast a great way to go.

A far more exceeding] *An exceeding accessive eternal weight.* Or, a far most excellent, eternal weight. *Nec Christus, nec cœlum patitur hyperbolen*, saith one. Here it is hard to hyperbolize. Words are too weak to express heavens happiness. The Apostle heard *wordless words* when he was there; and in speaking of it commonly useth a transcendent super-superlative kind of language. The vulgar interpreters *Supra modum in sublimitate. Erasmus* his *Mire supra modum*, *Beza* his *excellenter excellens* fals a fair deal short of, St. *Pauls* Emphatical Grecism here. Διπλασιάζει, saith *Chrysostom*. He could not comprize it in one single word, he doubleth it therefore, and yet attaineth not to what he aymeth at. ῥήματα ἄρρητα. 2 Cor. 12.

Weight of Glory] The Apostle alludeth to the Hebrew and Chaldee words which signifie both *weight* and *glory*. Glory is such a weight, as if the body were not upheld by the power of God, it were impossible it should bear it. Joy so great, as that we must *enter into it*: it is too big to enter into us. *Enter into thy Masters joy*, Mat. 25. Here we find that when there is great joy, the body is not able to bear it; our spirits are ready to expire; What shall it then be in heaven? כבוד יקר.

Verse 18. *Whiles we look not*] Gr. Whiles we make them not our scope, our mark to aim at. Heaven we may make our mark, our aim, though not our highest aim. σκοπούντων.

At the things that are seen] Whiles we eye things present only, it will be with us as with an house without pillars, tottering with every blast, or a ship without anchor, tossed with every wave.

But at the things which are not seen] *Pericula non respicit Martyr, coronas respicit: Plagas non horret, præmium numerat: non videt lictores infernè flagellantes, sed Angelos superne acclamantes*, saith *Basil*: Who also tels us how the Martyrs that were cast out naked in a winters night, being to be burned the next day, comforted themselves and one another with these words; *Sharp is the cold, but sweet is Paradise; Troublesome is the way, but pleasant shall be the end of our journey; let us endure cold a little, and the Patriarchs bosome shall soon warm us; let our foot burn a while, that we may dance for ever with Angels; Let our hand fall into the fire, that it may lay hold upon eternal life*, &c. Δριμὺς ὁ χειμὼν. &c. *Basil.* εἰστὸς μαχ.

But the things which &c.] The Latines call prosperous things *Res secundas*, because they are to be had hereafter, they are not the first things; these are past, *Rev.* 21.

CHAP. V.

Verse 1. *For we know*]

NOt we think, or hope only; This is the top gallant of faith, the triumph of trust; this is as *Lastimer* cals it, the sweet meats of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet. The cock on the dung-hill knows not the worth of this Jewel.

Our earthly house] In the wonderful frame of mans body the bones are the timber-work, the head the upper-lodging, the eyes as windows, the eyelids as casements, the brows as penthouses, the ears as watchtowers, the mouth as a door to take in that which shall uphold the building, and keep it in reparations: the stomach as a kitchin to dress that which is conveyed into it: the guts and baser parts as sinks belonging to the house, *&c.* as One wittily descants.

Our earthly house of this Tabernacle] Our clayie cottage. Man is but *terra friabilis*, a piece of earth neatly made up. The first man is of the earth earthly: and his earthly house is ever mouldering over him, ready to fall upon his head. Hence it is called *The life of his hands*, because hardly held up with the labour of his hands. *Paul* a Tent-maker 1 Cor. 15. 47 Isa. 47.

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τὸ σκῆνος. maker, elegantly compares mans body to a Tent. *Plato* also in his dialogue of death, calleth the body a *Tabernacle*. *A house* the body is called, as for the singular artifice shewed in the framing of it (the womans body is, by a specialty, called *Gods building* Gen. 3. 22. because her frame consisteth of rarer rooms: of a more exact composition, say some, then mans doth) so, secondly, because the soul dwels in it: the reason whereof (besides Gods will, and for the order of the Universe) *Lombard* gives this, that hereby man might learn and believe a possibility of the union of man with God in glory, notwithstanding the vast distance of nature and excellence.

Lib. 2. dist. inc c. 1.

We have a building of God] The Ark transportative till then, was setled in *Solomons* temple: So shall the Soul be in heaven. As when one skin fals off, another comes on; So when our earthly tabernacle shall be dissolved or taken down, we shall have a heavenly house. The soul wears the body as a garment, which when it is worn out, we shall be clothed with a better suit; we shall change our rags for robes, &c. *Itaque non plangimus, sed plaudimus quando vitam claudimus, quia dies iste non tam fatalis quam natalis est.*

Verse 2. *For in this*] That is, in this tabernacle of the body. How willingly do souldiers burn their *Huts*, when the siege is ended: being glad that their work is done, and that they may go home and dwell in houses?

Macrob. l. 1. c. 11. *We groan earnestly*] As that *Avis Paradisi*, which being once caught and engaged, never leaves sighing, they say, till set at liberty. The Greeks call the body σῆμας, the souls bond; and σῶμα, quasi σῆμα, the souls sepulchre.

To be clothed upon] By a sudden change, and not to die at all, as 1 *Thess.* 4. 17. 1 *Cor.* 15. 51. 52. *Quis enim vult mori? prorsus nemo.* Death when it comes will have a bout with the best, as it had with *Hezekiah*, *David*, *Jonas*, others. For nature abhors it, and every new man is two men. But when a Christian considers, that *non nisi per angusta ad angusta perveniatur*, that there is no passing into Paradise, but under the flaming sword of this Angel death, that standeth at the Porch; that there is no comming to the City of God, but thorow this strait and heavy lane; no wiping all tears from his eyes, but with his winding sheet, he yields, and is not only content, but full glad of his departure: As in the mean while he accepts of life rather then affects it, he endures it rather then desires it *Phil.* 1. 23.

Verse 3. *If so be that*, &c.] *q. d.* Howbeit, I know not whether we shall be so cloathed upon, that is, whether we that are now alive shall be found alive at Christs coming to judgement, whether we shall then be found clothed with our bodies, or naked, that is, stript of our bodies.

Verse 4 *Do groan, being burdened*,] *viz.* With sin and misery, whereof we have here our back-burdens. And surely great shame it were (as that Martyr said) that all the whole creatures of God should desire, yea groan in their kind for our liberty, and we our selves to loath it, as doubtless we do, if for the cross, yea for death itself we with joy swallow not up all sorrow that might let us from following the Lords call, and obeying the Lords Providence, &c.

M. *Bradford. Act. and Mon. fol.* 149.

Might be swallowed up of life] Not as a gulf or fire swallows up that that is cast into it, but as perfection swallows up imperfection; as the perfecting of a picture swallows up the rude draught, as perfect skill swallows up bungling, or manhood, childhood; not extinguishing, but drowning it that it is not seen.

D. *Preston.*

Verse 5. *He that hath wrought us*] Curiously wrought us in the lowermost parts of the earth, that is in the womb, as curious workmen perfect their choise pieces in private, and then set them forth to publike view. Others expound it by *Rom.* 9. 23.

Psal. 139. 15. with Eph. 4. 9.

The earnest of the spirit] He saith not the *pawn*, but the *earnest*. A pawn is to be returned again, but an earnest is part of the whole bargain.

Verse 6. *Therefore we are confident*] Not hæsitant, or halting, as *Adrian* the Emperour was, and as he that cried out on his death-bed, *Anxius vixi, dubius morior, nescio quò vado*, I have lived carefully, I die doubtfully, I go I know not whither. *Socrates* also that wisest of Philosophers, could not with all his skill resolve his friends, whether

Plato.

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whether it were better for a man to die or live longer. *Cicero*, comforting himself as well as he could by the help of Philosophy against the fear of death, cries out and complains at length, that the medicine was too weak for the disease, it is the true Christian only that can be confident that his end shall be happy, though his beginning and middle haply may be troublesome. *Psal.* 37. 37. *Nescio quomodo, imbecillior est medicina quàm morbus.*

Whilest we are at home] Or stay for a night as in an Inne. A man that comes into an Inne, if he can get a better room, he will: if not, he can be content with it; for saith he, it is but for a night. So it should be with us. ἐνδημοῦντες.

Verse 7. *For we walk by Faith*] Which puts our heads into heaven, sets us on the top of *Pisga* with *Moses*, and thereupon descries and describes unto us the promised Land, gives us to set one foot afore-hand in the porch of Paradise, to see as *Stephen* did Christ holding out a Crown, with this inscription, *Vincenti dabo.*

Not by sight] Sense corrects imagination, reason sense, but faith corrects both, thrusting *Hagar* out of doors, when haughty and haunty grown. But as *Nabash*, so the devil labours to put out the right eye of faith, and to leave us only the left eye of reason.

Verse 8. *And willing rather*] Death is not to be desired as a punishment of sin: but as a period of sin: not as a postern gate to let out our temporal, but as a street door to let in eternal life.

To be present with the Lord] This *Bernard* calleth *Repatriasse*. *Plotinus* the Philosopher could say when he died, that which is divine in me I carry back, τὸ θεῖον πρὸς τὸ πάντον θεῖον, to the Original divine, that is, to God. But whether this man believed himself or not, I greatly doubt. Bern. *de morte.* Synes. *ep.* 139.

Verse 9. *Wherefore we labour*] Our hope of heaven maketh us active and abundant in Gods service. The doctrine of assurance is not a doctrine of liberty, but the contrary, 1 *Joh.* 3. 3. We make it our ambition, saith the Apostle here, to get acceptance in heaven, waiting till our father shall call us home, and passing the time of our sojourning here in fear, 1 *Pet.* 1. 17. The Saints have their commoration upon earth, their conversation in heaven. φιλοτιμούμεθα. ἐνδημοῦντες.

Verse 10. *For we must all*, &c.] This great assize will not be such an assembly as that of *Ahasuerosh*, of his Nobles, Princes and Captains only: nor such as the biddings of rich men to their feasts, of their rich neighbours only, but like the invitation of that housholder that sent his servants to compel all to come in. On that day *Adam* shall see all his nephews together. Luk 14. 12.

Appear before, &c.] Be laid open, and have all ript up. Our sins that are now written as it were with the juce of Lemmons, shall then by the fire of the last day be made legible. And as in *April* both wholsome roots and poisonable, discover themselves, which in the winter were not seen, so at the day of judgement good and evil actions. φανερωθῆναι. Mac. *Hom.* 12.

The things done in his body] That is, the just reward of those things; *In die judicii plus valebit conscientia pura, quam marsupia plena.* Then shall a good conscience be more worth then all the worlds good. And this was that that made *Paul* so sincere a Preacher, and so insatiable a server of God, as *Chrysostome* calleth him. Bernard.

Whether it be good or bad] Wicked men shall give an account, 1. *De bonis commissis*; *Of goods committed to them.* 2. *De bonis dimissis*, of good neglected by them. 3. *De malis commissis*, of evils committed. 4 *De malis permissis*, of evils done by others, suffered by them. *Itaq; vivamus*, saith the Orator. Let us so live as those that must render an account of all. Cic. 4. *in Ver.*

Verse 11. *Knowing therefore the terrour*, &c.] What a terrible time it will be with the wicked, who shall in vain cite the deaf mountains with their hideous out-cries to fall upon them, *&c.*

We perswade men] To flee from the wrath to come; to repent and be converted, that their sins may be blotted out, when the times of refreshing shall come, *Act.* 3. 19. We speak perswasively to this purpose, but it is God only that perswades.

Verse 12. *Which glory in appearance*] Gr. *In the face.* Hypocrites as they repent in the face, *Mat.* 6. 16. so they rejoyce in the face, not in the heart. Their joy is but skin deep, it is but the hypocrisie of mirth, they do not laugh but grin, their hearts ake many times, when their faces counterfeit a smile; Their mirth is frothy and flashy, such as smooths the brow, but fils not the breast, such as wets the mouth, but warms not the heart. ἐν προσώπῳ.

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Verſe 13. *It is to God*] *i.e.* When to the world we ſeem mad of pride and vain-glory, yet then we reſpect only Gods glory.

It is for your ſakes] *i. e.* For your learning, that we are more modeſt and ſparing in commending our Apoſtleſhip. It is a good rule, *Quicquid agas, propter Deum agas.* Do all for Gods ſake.

Verſe 14. *The love of Chriſt*, &c] As reward hath an attractive, and puniſhment an impulſive, ſo love hath a compulſive faculty. This love of Chriſt had ſo cloſed in S. *Paul*, ſo hemmed him in, and begirt him round, that his adverſaries reported him a mad man, as *verſ.* 13. he erred in love toward his ſweet Saviour, & even exhaled his bleſſed ſoul in continual ſallies, as it were, and expreſſions of his dear affection to the Lord Jeſus. The word he here uſeth, imports that he was even *ſhut up* by his love to his dear Lord, as in a *pound* or *pinfold*, ſo that he could not get out. He had meditated ſo much upon Chriſts love, *donec totus fixus in corde, qui totus fixus in cruce*, that his heart was turned into a lump of love.

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Then were all dead] All the body ſuffered in and with Chriſt the head, and ſo are freed by his death, *Heb.* 2. 9. as if themſelves in perſon had dyed.

Verſe 15. *Should not henceforth*] *Servati ſumus ut ſerviamus.* The redeemed among the *Romans* were to obſerve and honour thoſe that ranſomed them as parents, all their daies.

Verſe 16. *No man after the fleſh*] *i. e.* We eſteem no man ſimply the better or worſe for his wealth, poverty, honour, ignominy, or anything outward. See *Jam.* 1. 9, 10, 11. *Thomas Wats* Martyr, ſpake thus at his death to his wife and children; Wife, and my good children, I muſt now depart from you, therefore henceforth know I you no more; but as the Lord hath given you to me, ſo I give you again to him, whom I charge you ſee that ye obey, *&c.*

Act and Mon. fol. 1450.

Though we have known Chriſt] As poſſibly *Paul* might have known Chriſt in the fleſh: for Jeſus of *Nazareth* was a Prophet mighty in deed and word before God and all the people, *Luke* 24. 19. *Auſtin* wiſhed that he might have ſeen three things, *Rome* flouriſhing, *Paul* preaching, Chriſt converſing with men upon earth. *Bede* comes after, and correcting this laſt wiſh, ſaith, yea but let me ſee the King in his beauty, Chriſt in his heavenly Kingdom. *Paul* was ſo ſpiritualized that he took knowledge of nothing here below: he paſſed thorow the world as a man in a deep muſe, or that ſo looks for a loſt jewel, that he overlooks all beſides it.

Verſe 17. *Is a new creature*] Either a new man, or no man in Chriſt. Get into him therefore with all ſpeed: for till this be done, though thou ſhouldeſt ſpend thy time in gathering up Pearls and Jewels, thou art an undone creature.

All things are become new] The ſubſtance of the ſoul is the ſame, the qualities and operations altered. In regeneration our natures are tranſlated, not deſtroied, no not our conſtitution and complexion. As the melancholy man doth not ceaſe to be ſo after converſion, only the humour is ſanctified to a fitneſs for godly ſorrow, holy meditation, *&c.* ſo, of other humors.

Verſe 18. *And all things are of God*] He is both Author and Finiſher of our faith, the God of all grace, the Father of all lights, &c.

And hath given to us the Miniſtery] He hath taken this office from the Angels, thoſe firſt preachers of peace, *Luke* 2. 10, 14. The Angel told *Cornelius*, his prayers were heard in heaven: but for the Doctrine of reconciliation he refers him to *Peter*, *Act.* 10.

Verſe 19. *That God was in Chriſt*, &c.] As the ſalt-waters of the ſea, when they are ſtrained thorow the earth, they are ſweet in the rivers: ſo (ſaith one) the waters of Majeſty and Juſtice in God, though terrible, yet being ſtrained and derived through Chriſt, they are ſweet and delightful.

Reconciling the world] What the Apoſtle meaneth by this, ſee his own Expoſition, *Rom.* 11. 15.

Verſe 20. *Embaſſadors for Chriſt*] And therefore ſacred perſons, not to be violated on pain of God heavy diſpleaſure. *Do my Prophets no harm.* They that would annihilate the Miniſtery, go to pull the ſtars out of Chriſts hand: and they will find it a work not feiſable.

As though God did beſeech you] Gods grace even kneels to us. *En flexanimam Suada medullam*: Who can turn his back upon ſuch bleſſed and bleeding embracements?

Verſe

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Verſe 21. *To be ſin for us*] That is, a ſin-offering, or an exceeding ſinner, as *Exod.* 29. 14. So Chriſt was, 1. By *imputation*, for our ſins were *made to meet upon him*, as that Evangelical Prophet hath it, *Iſa.* 53. 6 And ſecondly, By *reputation*, for he was reckoned among malefactors, *ibid.* And yet one *Auguſtinus de Roma* Archbiſhop of *Nazareth* was cenſured in the Councel of *Baſil*, for affirming that Chriſt was *peccatorum maximus*, the greateſt of ſinners. Chriſt ſo loved us, ſaith one, that he endured that which he moſt hated, to become ſin for us (he was made ſin paſſive in himſelf to ſatisfie for ſin active in us) and the want of that which was more worth then a world to him, the ſenſe of Gods favour for a time. *Ama amorem illius*, &c. ſaith *Bernard.* There are two things in guilt, ſaith a late Reverend Writer. 1. The merit and deſert of it; this Chriſt took not. 2. The obligation to puniſhment; this he took, and ſo he *became ſin*, that is, bound to the puniſhment of ſin. The ſon of a Traytor loſeth his fathers lands, not by any communion of fault, but by communion of nature, becauſe he is part of his Father. The ſon is no traytor; but by his neerneſs to his Father is wrapped in the ſame puniſhment: ſo here. In a City that is obnoxious to the Kings diſpleaſure, perhaps there are ſome that are not guilty of the offence: yet being all Citizens, they are all puniſhed by reaſon of their communion. So Chriſt, by communion with our natures took upon him whatſoever was *penal* that belonged to ſin, though he took not, nor could take the demerit of ſin.

See *Aug. Enchirid. c.* 41.

Dr. Sibbs.

Who knew no ſin] That is, With a practical knowledge, with an intellectual he did, elſe he could not have reproved it. We know no more then we practiſe. Chriſt is ſaid to *know no ſin*, becauſe he did none.

That we might be made, &c] As Chriſt became ſin, not by ſin inherent in him, but by our ſin imputed to him; ſo are we made the righteouſneſs of God, by Chriſts righteouſneſs imputed and given unto us. This the Papiſts jearingly call *putative righteouſneſs*.

Chap. VI.

Verſe 1. *As workers together*]

NOT as coadjutours, but as inſtruments ſuch as God is pleaſed to make uſe of. See the Note on 1 *Cor.* 3. 9.

The grace of God in vain] That Embaſſage of grace *Chap.* 5. 20 Or that unſpeakable gift of Chriſt, *v.* 21. which many uſe as homely as *Rachel* did her fathers gods; ſhe hid them in the litter and ſat on them: or as that lewd boy in *Kets* conſpiracy, who when the Kings pardon was offered the Rebels by an herald, he turned toward him his naked poſteriours, and uſed words ſutable to that geſture. One ſtanding by diſcharged an harquebuz upon the body, *&c.*

Life of K. *Ed.* 6. by Sr. *Io. Hy.*

Verſe 2. *Now is the accepted time*] He purpoſely beats upon the τὸ νῦν, becauſe opportunity is headlong, and, if once paſt, irrecoverable. Some are *Semper victuri*, as *Seneca* ſaith, they ſtand trifling out their time, and ſo fool away their ſalvation. God will not alwaies ſerve men for a ſinning-ſtock. *Patientia laſa fit furor.* Do we therefore as Millers and Mariners, who take the gale when it cometh, and make uſe of it, becauſe they have not the winde in a bottle.

Now is the day of ſalvation] And God will not ſuffer men twice to neglect it. If once paſt, it will never dawn again. Catch therefore at opportunities, as the Eccho catcheth the voice, *Pſal.* 27. take the nick of time. God is more peremptory now then ever, *Heb.* 2. 2, 3.

Verſe 3. *Giving no offence*] A Miniſter ſhould be as *Abſolom* was, without blemiſh from head to foot. His fruit ſhould be, as that of Paradiſe, fair to the eye, and ſweet to the taſte. A ſmall fault is ſoon ſeen in him, and eaſily either imitated or upbraided. God appointed both the weights and meaſures of the Sanctuary to be twice as large as thoſe of the Commonwealth.

Verſe

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Verſe 4. *In much patience*] Or tolerance, ſuffering hardſhip, as good ſouldiers of Jeſus Chriſt.

In afflictions] Out of which there is little or no uſe of patience: at leaſt ſhe cannot have her perfect work, *James* 1. 4.

στενοχωρίαις. *In diſtreſſes*] Such ſtraits as that we are at a ſtand, and have not whether to turn us: we are in a little eaſe, as it were.

Verſe 5. *In impriſonments*] *Chryſoſtom* ſaith, he had rather be *Paul* caſt into priſon, then *Paul* wrapt up into paradiſe.

ἅτε χρυσὸς, ἅτε ἀδάμας ἅτως εἰρέψει ὡς πὴρ ἀγαθῶν ἀνδρῶν νόθ σμερδέων. Verſe 6. *By pureneſs*] By Lamb-like ſimplicity or ſincerity. Religion loves to lie clean, ſaid one. Godlineſs muſt run through our whole lives as the woof doth through the web. See *Iſa* 33. 14. No gold or preciousſtone is ſo pure as the prudent mind of a pious man, ſaid divine *Plato*.

Verſe 7. *On the right hand*, &c.] Againſt the worlds both *irritamenta* and *terricula-menta*, both allurements and affrightments. *Contemptus eſt à me Romanus & favor & furor*, ſaid *Luther*, when the Pope one while enticed him, and another while threatned him. When he was offered to be Cardinal, if he would be quiet, he replied, No, not if I might be Pope. When he was told that he ſhould finde no favour; *Quid verò facere poterunt?* (ſaid he) *occident? Nunquid reſuſcitabunt, ut iterum occidant?* What will they do? will they kill me? But can they raiſe me to life again, that they may kill me again? Can they kill me the ſecond time?

Epiſt. ad Spal.

Verſe 8. *By honour and diſhonour*, &c.] It is written on heaven-doors (ſaid that Martyr) *Do Well and hear ill.* A bad report is the ordinary reward of very-well doing: which made *Luther* wax proud even of his reproach. *Superbus fio*, ſaid he *quod video nomen peſſimum mihi crèſcere. Hierom* alſo writeth to *Auguſtine*, *Quod ſignum majoris gloriæ eſt, omnes hæretici me deteſtantur.* This is my glory, that none of the hereticks can give me a good word or look. It was a divine ſaying of *Seneca*, No man ſets a better rate upon vertue, then he that loſeth a good name to keep a good conſcience.

Act. & Mon. *fol.* 1491. Tom. 1. *oper. Lat.* p. 31.

Qui boni viri famam perdidit ne conſcientiam perderet Sen.

As deceivers] Aſperſed for ſuch, as Chriſt was, *Mat.* 27. 63. And *Lucian* blaſphemouſly termeth him ἐσταυρωμένον σοφίστην, the crucified cozener.

Verſe 9. *As unknown*] To the world. 1 *Joh.* 3. 1, 2. A Prince in a ſtrange Land is little ſet by, as not known. *Unkent unkiſt*, as the Northern Proverb hath it.

Well known] To them that have ſpiritual judgement, and can prize a perſon to his worth, which the worlds wizards cannot do, *Iſa.* 53. 2, 3.

And not killed] God will have a care of that: he corrects in meaſure, he ſmites his not at the root, but in the branches, *Iſa.* 27. 8. As it is a rule in phyſick ſtill to maintain nature, *&c.* ſo doth God ſtill keep up the ſpirits of his people by cordials, *Iſa.* 57. 16.

Verſe 10. *As ſorrowful, yet*, &c.] Gods works are uſually done *in appoſitis mediis*, as *Luther* ſaid. Out of the eater he brings meat, *&c.* This riddle the world underſtands not. The Fathers obſerve here, that the Apoſtle brings in the Saints ſorrow with a *Quaſi*, as if it were a ſorrow in ſhew or conceit only: but when he ſpeaks of their joy, there is no ſuch *Quaſi*.

Yet poſſeſſing all things] Godlineſs hath an *autarkie*, a ſelf-ſufficiency, 1 *Tim.* 6. 6. *Cui cum paupertate bene convenit, pauper non eſt*, ſaith *Seneca*. A contented man cannot be a poor man; Eſpecially if a godly man; for why? the Father (*that ancient of days*) filleth his memory: the Son (*the wiſdom of the Father*) filleth his underſtanding; the holy Ghoſt the Comforter, filleth his will; and ſo he muſt needs have all, that thus hath the Haver of All.

Verſe 11. *Our mouth is open unto you*] We ſpeak thus freely unto you, out of our deep affection towards you: we even carve you a piece of our heart, we pour forth our ſelves in this flood of ſpeech, that thereby ye may take a ſcantling of our over-abundant love to your ſouls. κεχανότες, open-mouthed men are put for fools oftentimes in *Lucian* and *Ariſtophanes*. But in another ſenſe then the Apoſtle here uſeth it. A large heart maketh a man full in the mouth, as if it fought that way to get out to the thing affected.

Verſe 12. *Ye are not ſtraitned in us*] *Non habitatis anguſtè in nobis*: ſo *Piſcator* renders it.

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But ye are ſtraitned] Ye are bankrupts in love, ye comply not; ye do not reciprocate. Plain things will joyn in every point, one with another: not ſo round and rugged things.

Verſe 13. *I ſpeak as unto my Children*] Here are ſoft words, hard arguments: This is the way to win: and that was a ſad complaint, 2 *Cor.* 12. 15. Love loſt is a bitter affliction.

Verſe 14. *Be not unequally yoked*] Dare not (ſaith a Divine) to yoke thy ſelf with any untamed heifer, that bears not Chriſts yoke. *Quàm malè inæquales veniunt ad aratra juvenci?* An Ox and an Aſs might not be coupled together in the Law; and hereunto the Apoſtle ſeems to allude. The Doctours of *Doway* upon *Lev.* 19. 19. Here all participation, ſay they, with hereticks and ſchiſmaticks is forbidden. *Philip* King of *Spain* ſaid, He had rather have no Subjects, then Subjects of divers religions. And out of a bloody zeal, ſuffered his eldeſt ſon *Charls* to be murdered by the bloody Inquiſition, becauſe he ſeemed to favour our profeſſion. *M. Ward.* Ovid. *epiſt.* *Hieron. Catina.*

Verſe 15. *What concord hath Chriſt*] Thoſe Moderatours that plead for a correſpondency with Popery, would make a pretty ſhew, if there were no Bible. But if theſe reconcilers (as *Franciſcus de ſancta Clara*, and his fautors) were the wiſeſt men under heaven, and ſhould live to the worlds end, they would be brought to their wits end, before they could accompliſh this works end, to make a reconciliation betwixt Chriſt and Antichriſt, betwixt *Rome* and us. What harmony or concord, ſaith our Apoſtle, can be betwixt ſuch? they can never fall in, or make muſick together in one quire.

Verſe 16. *I will dwell in them*] Gr. *I will indwel in them*: This notes Gods neareſt communion with them. He ſetteth them before his face continually. *Pſal.* 41. 12. as loving to look upon them. The Philoſopher told his friends, when they came into his little low cottage, *The gods are here with me.* God and Angels are with his Saints. ἐνοικήσω ἐν αὐτοῖς. ἐνταῦθα γὰρ ἀπεσι θεοί.

And walk in them] As they did in *Solomons* porch, and other walks and galleries about the Temple. And hereunto the Prophet alludes, *Zach.* 3. 7. The Turks wonder to ſee a man walk to and fro, and uſually ask ſuch whether they be out of their way, or out of their wits. *Biddulph.*

Verſe 17. *And be ye ſeparate*] For groſs Idolatry, and for fundamental errours only muſt we ſeparate. Corruptions grew ſo great in the Church of *Rome*, that it juſtly occaſioned firſt the ſeparation of the Greek Churches from the Latine, and then of the Reformed Churches from the Roman. *Machiavel* obſerved, that after the thouſand year of Chriſt, there was nowhere leſs piety then in thoſe that dwelt neareſt to *Rome*. And *Bellarmine* bewails it, That ever ſince we cried up the Pope for Antichriſt, his kingdom hath not only not increaſed, but hath greatly decreaſed. *Diſp. de rep. l. 1. cap. 12.* Lib. 3. *de Papa Rom. c.* 21.

And I will receive you] So you ſhall be no loſers, I will put you into my boſom. God imparteth his ſweeteſt comforts to his in the wilderneſs, *Hoſ.* 2. 14.

Verſe 18. *I will be a Father*] The fundamental, meritorious, impulſive and final cauſes of this precious priviledge, ſee ſet forth, *Eph.* 1. 5, 6.

Saith the Lord Almighty] This is added by our Apoſtle to *Ier.* 31. 9. And not without cauſe: as for authority ſake, ſo to intimate that our adoption is a work of Gods almighty power. See that ſixfold gradation uſed by the Apoſtle to ſet forth this truth, *Epheſ.* 1. 19. having prayed before that their eyes might be enlightned to ſee the power that wrought in them.

CHAP.

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Chap. VII.

Verſe 1. *Having therefore, &c.*]

FAith in the promiſes purifieth the heart, *Act.* 15. 9. and argueth notably from mercy to duty, melting the hardneſs of it by the conſideration of the promiſes. Let a cart loaded go over a frozen river, the cart breaks the ice, but it remains ice ſtill. But let the Sun ſhine upon the river, and it diſſolveth it. The Apoſtle ſaith not, Having theſe menaces, but *having theſe promiſes.*

From all filthineſs] Sin defileth a man worſe then any jakes or leproſie. It is the devils excrement, it is the corruption of a dead ſoul. Seldom or never is there a birth of ſaving grace, but there follows it a flux of mortification.

Of fleſh and ſpirit] *i.e.* Both of the outward and inward man. Or *of fleſh*, that is, worldly luſts, and groſs evils, as uncleanneſs, earthly-mindedneſs, *&c.* And *of ſpirit*, that is, more ſpiritual luſts, as pride, preſumption, ſelf-flattery, *&c.* Theſe lie more up in the heart of the Countrey, as it were: thoſe other in the frontiers and skirts of it.

Perfecting holineſs] Propounding to our ſelves the higheſt pitch and the beſt paterns. And having for our *Motto* that of *Charls* the fifth *Plus ultrà*, further yet. And here let faith and obedience make a perfect pair of Compaſſes. Faith as the one foot muſt be pitcht upon the Center God, whiles obedience (as the other) walks about in a perfect circle of all good duties. He will not cruſh but cheriſh that worm *Jacob*. *He will not break the bruiſed reed*, &c.

In the fear of God] Which is the fountain whence holineſs flows. See *Prov.* 8. 13.

Verſe 2. *Receive us*] Gr. *Make room for us in your hearts* and houſes. Set wide open the everlaſting doors, that the King of glory may come in triumphantly riding upon us his white horſes, *Rev.* 6, 2.

χωρήσατε. *Locum date.*

We have wronged no man] Miniſters muſt ſo live, that they may, if need be, glory of their innocency and integrity, as did *Moſes*, *Samuel*, *Paul*, *Melanthon*.

We have corrupted no man] *viz.* As the falſe Apoſtles had done with their leaven of falſe Doctrine, which eateth as a canker, 2 *Tim.* 2. 17. or a gangrene, which preſently over-runs the parts, and takes the brain. *Protagoras* in *Plato* boaſted that of thoſe ſixty years that he had lived, he had ſpent fourty in corrupting of youth.

We have defrauded no man] We have cunningly made ſale of no man, as thoſe old impoſtors, that made prize of their priſoners, 2 *Pet.* 2. 3. And as thoſe Popiſh *Muſcipulatores*, or *Mice-catchers*, as the ſtory calleth them, that raked together their *Peter-pence*, and other moneys here in *England* by moſt deteſtable arts. *Polydore Virgil* was one of theſe ill officers, that left not ſo much money in the whole Kingdom ſometimes, as they either carried with them, or ſent to *Rome* before them.

Verſe 3. *I ſpeak not this*, &c.] Though cauſe enough he had to condemn them for their ſhameful tenacity toward him, whom they baſely ſuffered to labour for his living and to preach *gratis*, againſt all right and reaſon.

To die and to live with you] Such faithful friends are in this age all for the moſt part gone in pilgrimage, and their return is uncertain, as once the Duke of *Buckingham* ſaid to Biſhop *Morton* in *Rich.* the thirds time. *Jonathan* and *David*, *Pylades* and *Oreſtes*, *Poliſtratus* and *Hippoclides* are famous for their love one to another. Theſe two laſt, being Philoſophers of *Epicurus* his ſect, are ſaid to have been born the ſame day, to have lived together all their daies, and to have died in the ſame moment of time, being well ſtricken in years. But the love of Iriſh ſoſter brothers is ſaid far to ſurpaſs all the loves of all men.

Valer. Max. *l.* 1. *c.* 16.

Camd. Eliz. fol. 483.

Verſe 4. *I am exceeding joyful*] Gr. *I do over-abound exceedingly with joy.* Others may revel, the godly only rejoyce: they have an exuberancy of joy, ſuch as no good can match, no evil over-match: Witneſs the Martyrs ancient and modern. Oh how my heart leapeth for joy (ſaid one of them) that I am ſo near the apprehenſion of eternal bliſs! God forgive me mine unthankfulneſs and unworthineſs of ſo great glory. In all the daies of my life I was never ſo merry as now I am in this dark dungeon. Believe me there is no ſuch joy in the world, as the people of Chriſt have under the croſs. Thus and much more M. *Philpot* Martyr.

ὑπερπερισσεύομαι.

Act. & Mon. fol. 1668, 1669, 1670.

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Verſe

Verſe 5. *Our fleſh had no reſt*] Our ſpirit had no unreſt. The outward man ſuffers much ſometimes, when the inward remains unmoleſted. *Philip Lantgrave* of *Heſſe*, being asked how he could ſo well bear his ſeven years impriſonment, anſwered, *Se divinas Martyrum conſolationes ſenſiſſe*, that he felt the divine conſolations of the Martyrs, which as bladders, bore him aloft all waters.

Verſe 6. *God that comforteth*] This is a moſt ſweet attribute of God, ſuch as we may profitably plead and produce in prayer. He loves to comfort thoſe that are forſaken of their hopes. He will not cruſh but cheriſh that worm *Jacob*. *He will not break the bruiſed reed*, &c.

By the coming of Titus] Who came very opportunely, even whiles *Paul* was writing this Epiſtle. Gods comforts are therefore ſweet, becauſe ſeaſonable. He never comes too ſoon, nor ſtaies too long. He waits to be gracious, as being a God of judgement. Were we but ripe, he is ready, and will lift us up *in due time*, 1 Pet. 5. 6. 2 Cor. 2. 12, 13. Iſa. 30. 18.

Verſe 7. *Your earneſt deſire*] Of ſeeing me, or rather of ſatisfying me.

Your fervent mind] Gr. *Your zeal*, both againſt the inceſtuous perſon, and the falſe Apoſtles, Saint *Pauls* adverſaries.

Verſe 8. *Though it were but for a ſeaſon*] Gr. *For an hour*. In ſin, the pleaſure paſſeth, the ſorrow remaineth: but in repentance, the ſorrow paſſeth, the pleaſure abideth for ever. God ſoon poureth the oyl of gladneſs into broken hearts.

Verſe 9. *That ye ſorrowed to repentance*] Gr. *To a tranſmentation*, to a thorow change both of the mind and manners. *Optima & aptiſſima pœnitentia eſt nova vita*, ſaith *Luther*. Which ſaying (though condemned by Pope *Leo* 10.) is certainly an excellent ſaying. Repentance for ſin is nothing worth without repentance from ſin. If thou repent with a contradiction (ſaith *Tertullian*) God will pardon thee with a contradiction. Thou repenteſt, and yet continueſt in thy ſin. God will pardon thee, and yet ſend thee to hell. There is a pardon with a contradiction. εἰς μετάνοιαν.

Sorry after a godly manner] Gr. *According to God*. This is a ſorrowing for ſin, as it is *Offenſivum Dei, averſivum a Deo*. This both comes from God, and drives a man to God, as it did the Church in the *Canticles*, and the Prodigal. ἡ κατὰ Θεὸν λύπη.

Verſe 10. *Godly ſorrow worketh*] Sin bred ſorrow, and ſorrow, being right, deſtroyeth ſin: as the worm that breeds in the wood, eats into it, and devours it. So that of this ſorrow according to God we may ſay as the *Romans* did of *Pompey* the great, That it is the fair and happy daughter of an ugly and odious mother. It may fitly be compared to *Fauſtus*, ſon of *Vortiger* King of *Britain* (inceſtuouſly begotten of his own daughter) who wept himſelf blind (ſaith the Chronicler) for the abominations of his Parents. *Chryſoſt.* Ἐχθρὸς πατρὸς φίλτατον τέκνον. *Plutarch.*

Repentance never to be repented of] That is, ſaith one, *Never to fall back again*: for a man in falling back, ſeemeth to repent him of his repentance. Others interpret it, ſuch a repentance, as a man ſhall never have cauſe to repent of. *Job* curſed the day of his birth; but no man was ever heard to curſe the day of his new birth. For it is repentance to ſalvation, it hath heaven: it is that rain-bow, which if God ſee ſhining in our hearts, he will never drown our ſouls. ἀμεταμέλ. *Marbury* of Repent.

But the ſorrow of the world] That which carnal men conceive either for the want or loſs of good, or for the ſenſe or fear of evil.

Worketh death] As it did in Queen *Mary*, who died (as ſome ſuppoſed by her much ſighing before her death) of thought and ſorrow either for the departure of K. *Philip*, or the loſs of *Callice*, or both. There are that interpret death in this place, of ſpiritual death, becauſe it is oppoſed here to life and ſalvation. *Act and Mon. fol.* 1901. *Dike* of the heart.

Verſe 11. *What careſulneſs*] Gr. *What ſtudy*, which (ſaith *Tully*) is an earneſt and ſerious bending and applying of the mind to ſome thing with a great deal of delight. It is rendred here *careſulneſs*, not that of diffidence, but that of diligence putting a man upon thoſe wholſom thoughts, What have I done? What ſhall I do? &c. σπουδὴν, *Vehemens ad aliquam rem magna cum voluptate applicatio.*

Yea what clearing] Gr. *Apology or defence*. The old interpreter renders it *ſatisfaction*. It may be (ſaith Mr. *Bradford*) he meant a new life, to make amends thereby to the Congregation offended. As the devil is called *the Accuſer*, ſo the Spirit is called, *The Comforter, or pleader for us*: becauſe as he maketh interceſſion in our hearts to God; ſo upon true repentance he helpeth us to make apologies for our ſelves; not by denying our ſins or defending them, but by confeſſing and diſclaiming them, as a child to his father. M. *Bradford*, Ser. of Repent. p. 14.

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Yea, what indignation] Or *stomach*, as *Ephraim*, Jer. 31. 19. The publican who smote himself upon the breast, he would have knockt his corruptions, if he could have come at them: as those *Isa.* 30. 22. that polluted the Idols that they had perfumed, and said unto them, *Get you hence*, be packing. What have I to do any more with Idols? *Hos.* 14. 8. Out of doors with this *Tamar*, here is no room for her. So foolish was I, and so very a beast, saith *David*, *Psal.* 73. How angry and hot was he against himself, 2 *Sam.* 24. 10.

Yea, what fear] Of Gods heavy displeasure, and of doing any more so; the burnt child dreads the fire. He that hath been stung, hates a snake.

Yea, what vehement desire] As that of *Rachel* after children, as that of *David* after the water of the well of *Bethlehem*, as that of the hunted Hinde after the water-brooks. *David* panted and fainted after God. That Martyr cried out, *None but Christ, none but Christ.* Psal. 119.

Yea, what zeal] Which is an extream heat of all the affections for and toward God. *Davids* zeal ate him up. *Paul* was judged as mad for Christ, as ever he had been against him, 2 *Cor.* 5. 13. with *Acts* 26. 11.

Yea, what revenge] Out of deepest self-abhorrency, buffeting the flesh, and giving it the blew eye, as S. *Paul* (that crucifix of mortification) once did. Thus the women parted with their looking-glasses, *Exod.* 35. *Mary Magdalen* wiped Christs feet with her hair, wherewith she had formerly made nets to catch fools in. *Cranmer* burnt his right hand first, wherewith he had subscribed, and oftentimes repeated in the flames, *This unworthy right hand*, so long as his voice would suffer him. The true penitentiary amerceth himself, and abridgeth his flesh of some lawful comforts, as having forfeited all. These seven signs of godly sorrow are to be seen in the repenting Church, *Cant.* 5. as in a worthy example or emblem. *I sleep*, there is indignation, *but my heart waketh*, there's Apology. *I arose to open*, &c. there's study or care and diligence. *My soul failed*, there's her zeal. *I sought him, I called on him*, there's her vehement desire. *The watchmen found me, they smote me*, &c. There's her revenge, whiles she shrank not for any danger, but followed Christ thorow thick and thin in the night among the watch. And all this shews her fear of being again overtaken with drousiness. *Acts and Mon. fol.* 1714.

To be clear in this matter] Because they had heartily repented of it. *Quem pœnitet peccasse, pœnè est innocens.* Repentance is almost equivalent to innocence. *Imò plus est propemodùm à vitiis se revocasse, quam vitia ipsa nescivisse*, saith *Ambrose*. Sen. *in Agam.* Amb. *in Psal.*

Verse 12. *Not for his cause*] That is, Not so much for his cause.

That suffered the wrong] *viz.* The father of the incestuous person. Compare, *Gen.* 49. 4.

But that our care for you] That the Church might not suffer; as allowing such foul facts. How the Primitive Christians were slandred by the Heathens in this kind, who knows not? *Cenalis* Bishop of *Anranches* wrote against the Church at *Paris*, defending impudently that their assemblies were to maintain whoredom. Such reports also they cast abroad a little before the massacre. They tell the people in *Italy*, that *Geneva* is a professed Sanctuary of all roguery, that in *England* the people are grown barbarous, and eat young children, *&c.* *Act. and Mon.* 838.

Verse 13. *His spirit was refreshed*] After his long and tedious toil and travel to come to you, he never thought much of his labour. *Calvin* said, That it would not grieve him to sail over ten seas about an uniform draught for religion. *Ne decem quidem maria, &c.*

Verse 14. *I am not ashamed*] As I should have been, had it proved otherwise. Lying is a blushful sin: and therefore the lier denies his own lie, because he is ashamed to be taken with it: and our ruffians revenge it with a stab.

Verse 15. *Whiles he remembreth*] *Deep affections make deep impressions.*

Verse 16. *I rejoyce therefore*] Thus by praising them, he further winneth upon them, whom before he had more sharply handled. Sowre and sweet make the best sawce.

CHAP.

CHAP. VIII.

Verſe 1. *Of the grace of God.*]

IT is a favour, yea an honour to us, that we may relieve poor Chriſt in his neceſſitous members, *Pſal.* 16.2. When therefore he ſets us up an Altar, be we ready with this Sacrifice. *Heb.* 13.16.

Verſe 2. *In a great trial of affliction*] For affliction tries what mettle we are made of. *Alchymy* gold will not endure the ſeventh fire as true gold will. Affliction (the trial of our faith) is more precious then gold, 1. *Pet.* 1.7. What then is faith it ſelf ſo tried? *Revel.* 3.18.

The abundance of their joy] Whileſt the ſpirit of glory and of God reſted upon them, 1 *Pet.* 4.14. Well may grace be called the divine nature: for, as God brings light out of darkneſs, riches out of poverty, *&c.* ſo doth grace: it turns dirt into gold, *&c.* The world wonders (ſaid that Martyr) how we can be ſo merry in ſuch extream miſery. But our God is omnipotent, which turneth miſery into felicity, *&c.* See the Note on 2 *Cor.* 7.4. *Act. and Mon. fol.* 1688.

Their deep poverty] Gr. *Their poverty being now at the very bottome*, and having little left beſide hope; they were even exhauſted, and yet gave liberally. *Giles* of *Bruſſels*, Martyr, gave to the poor whatſoever he had, that neceſſity could ſpare, and only lived by his ſcience, which was of a Cutler. Some he refreſht with his meat, ſome with his cloaths, ſome with his houſhold ſtuff. One poor woman there was brought to bed, and had no bed to lie in; to whom he brought his own bed, himſelf content to lie in the ſtraw. ἡ κατὰ βάθους πτωχεία. *Act. and Mon. fol.* 811.

Unto the riches of their liberality] Gr. *Of their ſimplicity*, in oppoſition to that crafty and witty wilineſs of the covetous to defend themſelves from the danger of liberality; wherein alſo they are utterly miſtaken; for not getting, but giving is the way to thrive. See the note on *Mat.* 6.4. Ἁπλότης.

Verſe 3. *Yea and beyond their power*] One ſuch poor *Macedonian* might well ſhame a hundred rich *Corinthian* curmudgins. They knew that *Manus pauperum eſt gazophylacium Chriſti*, and might haply have heard of their once king *Alexander* the great, how that when he had undertaken the conqueſt of the *Perſian* Empire, he gave away his treaſure: and being asked where it was? he pointed to the poor, and ſaid, *In ſcriniis*, in my cheſts; And when he was further asked, what what he kept for himſelf, he anſwered, *Spem majorum & meliorum*, The hope of greater and better things.

They were willing] Gr. *They were voluntiers*, full of chearful charity. So were *Aidanus*, and after him Mr. *Fox*, who gave his horſe to a poor begger that anſwered him diſcreetly. Mr. *Greenham* alſo, gave more then he could ſpare: ſo that he uſually wanted money to get in his harveſt. αὐθαίρετοι.

Verſe 4. *Receive the gift*] Gr. *The Grace*, *i. e.* the alms: it being of Gods free grace that we have, 1. What to give. 2. Hearts to give it. For naturally we are all like children, which though they have their boſoms, mouths, and both hands full, yet are loth to part with any. χάριν.

Verſe 5. *Not as we hoped*] God is uſually better to us then our hopes.

Firſt gave their own ſelves to the Lord] Ay, this is the right way of giving alms; and this is done by faith, the work whereof is to be an empty hand, *Mendica manus* (as *Luther* calleth it) a beggars hand to receive it; but when it hath received, it gives back again it ſelf and all, and thinks all too little, as *Mary Magdalen* did her precious ointment.

And unto us by the will] The good ſoul delivers up it ſelf to Chriſts faithful Miniſters, and ſaith in effect to them, as *Luther*, before he was better informed, wrote to Pope *Leo* X: *anno* 1518. *proſtratum pedibus me tibi offero, cum omnibus quæ ſum & habeo*: —— *Vocem tuam vocem Chriſti in te præſidentis & loquentis agnoſcam*. I humbly proſtrate my ſelf with all that I have, and am at thy feet, *&c.* *Scul. Annal.* 28

Verſe 6. *So he would finiſh*] *Finis opus coronat*, The end is better then the beginning,

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ſaith *Solomon*. *Charles* the 5. his Emblem was *Ulterius*. *Titus* was here deſired to take up the whole alms, and not to faint till he had finiſhed, *Gal.* 6.9.

Verſe 7. *As ye abound in faith*] He purpoſely commendeth them, that he may the better inſinuate into them. Miniſters may profitably praiſe their people in ſome caſes, that they may the ſooner win them to duty: For there is no ſo ſweet hearing (ſaith *Xenophon*) as a mans own commendation.

ἥδιστον ἀκούσμα ἑαυτῷ.

Verſe 8. *To prove the ſincerity*] Gr. *The germanity*, the naturalneſs, legitimateneſs oppoſed to baſtardlineſs. This age aboundeth with mouth-mercy, which is good cheap, and therefore like refuſe fruit is found growing in every hedge. But a little handful were worth a great many ſuch mouth fuls, *Iſa.* 58,18. Complaint is made, that there is *not any one that taketh Sion by the hand.* Saint *James* tels of ſome in his time that would feed their poor brethren with good words, and good wiſhes, *James* 2.15,16. as if they had been of the Chamelion kinde, to live with *Ephraim* upon winde, *Hoſ.* 12.1. But what ſaid the poor man to the Cardinal, who denyed him a peny which he begged, and offered him his bleſſing, which he begg'd not? If thy bleſſing had been worth a peny, I ſhould not have had it; keep it therefore to thy ſelf, *Carle.*

τὸ γνήσιον·

Verſe 9. *He became poor*] Not having where to lay his head, nor wherewith to pay tribute, till he had ſent to ſea for it, *&c.* Lo he that was heir of all things, *Heb.* 1.2. was ſcarce owner of any thing, but diſmiſhed and diſrobed himſelf of all, that through his poverty, he might crown us with the inestimable riches of heavenly glory; This is ſuch a motive to mercifulneſs as may melt the moſt flinty heart that is. Riches imply two things, 1. *Plenty* of that which is precious. 2. *Propriety*; they muſt be *good things that are our own*; and ſo, thoſe only are *rich*, that have intereſt in Chriſts purchaſe.

Verſe 10. *But alſo to be forward*] Gr. *To be willing.* This the Apoſtle makes to be more then to do, that is, then to do with an ill will, or for by-reſpects. *Virtus nolentium nulla eſt.* Chriſt will enjoy his Spouſes love by a willing contract, not by a raviſhment; the title of all converts is a willing people.

Pſal.110.3.

Verſe 11. *Now therefore perform*] Unleſs our willing of good be ſeconded with endeavour, it is nothing worth; *Balaam* wiſhed well to heaven; ſo did he that came kneeling to our Saviour with *good maſter*, &c. but they ſtuck at the hardſhip of holineſs, without which there is no heaven to be had; they would not come off here, and therefore gat nothing by their ſhortwinded wiſhes. *Solomon* compares ſuch ſluggards to the door that turns on the hinges, but yet hangs ſtill upon them, it comes not off for all the turnings. Their purpoſes without performances are like a cloud without rain; and not unlike *Hercules* club in the tragedy, of a great bulk, but ſtuft with moſs and rubbiſh.

Virtutem expotant cotnabei cnutque reliſta Perſ.

Verſe 12. *It is accepted*] *Sic minimo capitur thuris honore Deus. Noahs* ſacrifice could not be great, yet was greatly accepted. *Jacob* bad his ſons take a little of every good thing, and carry for a preſent to the Lord of *Egypt*. *Saul* and his ſervant preſent *Samuel* with the fourth part of a ſhekel, to the value of about our five-pence. Thankfulneſs (they had learned) was not meaſured by God and by good men by the weight, but by the will of the retributour. God cals for that which a mans heart inclines him to do, be it more, be it leſs; ſo low doth his higneſs ſtoop to our meanneſs; preferring the willingneſs of the minde, before the worthineſs of the work. That poor widdows mite was beyond the rich mens magnificence, becauſe it came out of a richer minde.

Verſe 13. *And you burdened*] Gr. *Pinched or preſſed, viz.* with poverty.

θλίψις;

Verſe 14. *Your abundance*] That your cup may overflow into their leſſer diſhes, that your ſuperfluities both in reſpect of the neceſſity of nature and exigency of eſtate (as the Schoolmen ſpeak) may ſupply the wants of Gods poor afflicted.

A ſupply for your want] Thoſe that lend mercy may have need to borow. The *Shunamite* that refuſed once to be ſpoken for to the King by the Prophet, little thought ſhe ſhould afterwards have craved that curteſie of his man *Gehezi*: Thoſe that ſtand faſteſt upon earth have but ſlippery footing: No man can ſay, that he ſhall not need friends. *Pythias* was ſo wealthy a man, that he was able to entertain *Xerxes* his whole Army conſiſting of a million of men: yet afterwards he became ſo poor that he wanted bread.

Verſe 15. *He that had gathered much*] He that was ſo nimble as to gather more then his neghbour, was to ſupply his neighbour, that every man might have his Omer.

Now

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Now the equity of this law being common and perpetual, the Apoſtle draweth his argument from it. Riches, ſaith one, are but as Manna: thoſe that gathered more of it, had but enough to ſerve their turn (or if they gathered more, it was but a trouble and annoyance to them) and they that gathered leſs had no want. Let the rich account themſelves the poor mans ſtewards. *With-hold not good from the owners thereof* (the poor) *when it is in the power of thy hand to do it.* Prov. 3. 27. See the Note there.

Verſe 16. *But thanks be to God*] *Deo gratias* was ever in *Pauls* mouth, and in *Auſtins*, and ſhould be in ours.

Verſe 17. *But being more forward*] A good heart is ready to every good work, waiting the occaſions thereof, *Tit.* 3. 1. as the Bee, ſo ſoon as ever the Sun breaks forth, flies abroad to gather honey and wax.

Verſe 18. *Whoſe praiſe is in the Goſpel*] S. *Luke*, likely, who firſt wrote the Goſpel, as ſome gather out of *Luke* 1. 1. and whom *Ambroſe* highly commendeth for the moſt clear and diſtinct Goſpel-writer.

Verſe 19. *Choſen of the Churches*] This compared with *Act.* 13. 1, 2. it may ſeem the Apoſtle meaneth not *Luke*, but *Barnabas*: though others think *Timothy*. Dare in 1 Tim. 6. 12. ἀγωνιζου.

Verſe 20. *Avoiding this*] As ſhipmen avoid a rock or ſhelf: for it a ſeafaring term, and ſhews how ſhie we ſhould be of doing ought that may render our honeſty ſuſpected. *Ego ſi bonam famam ſervaſſo, ſat dives ero*, ſaid he in the Comedy.

Verſe 21. *Providing*] *Projecting, procuring.* A good name is a great bleſſing, and therefore the ſame word in Hebrew ſignifieth both, *Prov.* 28. 20. προνοώμενοι. ברכה

Verſe 22. *Whom we have oft*] Some are of opinion that *Luke* is here deciphered rather then *verſ.* 19. Whoever it was, it is much for his honour, that *Apelles*-like he was approved in Chriſt, and active for the Church. Rom 16.

Verſe 23. *Meſſengers*] Gr. *Apoſtles*, *Emandati*, Ambaſſadours of ſpecial and high employment.

The glory of Chriſt] So the Church is called *the glory*, Iſa. 4. 5. Gods glory, *Iſa.* 46. 13. a crown of glory, and a royal diadem in the hand of *Jehovah*, *Iſa.* 62. 3. The throne of God, *Exod.* 17. 6. The throne of glory, *Jer.* 4. 21. The ornament of God, yea the beauty of his ornament, ſet in Majeſty, *Ezek.* 7. 20. There is not ſo much of the glory of God (ſaith one) in all his works of creation and providence, as in one gracious action, that a Chriſtian performs.

Verſe 24. *Wherefore ſhew ye*] As by an ocular demonſtration, or as by pointing the finger. εἰς πρόσωπον.

Before the Churches] In the face of the Churches, whoſe eyes are now full ſet upon you, to ſee what entertainment ye will give to their meſſengers. A Chriſtian is like a cryſtal glaſs with a lamp in the midſt.

CHAP. IX.

Verſe 1. *The miniſtring to the Saints*]

OR the ſervice that ye owe the Saints in miniſtring to their neceſſities. *Amadeus* Duke of *Savoy*, *Stephanus* King of *Hungary*, *Hooper* Biſhop of *Glocester*, and Doctor *Tailor* Martyr, are famous for their labour of love in miniſtring to the Saints. διακονία.

Verſe 2. *Was ready*] To wit, in their reſolutions: for the collection was not yet made.

And your zeal] *i. e.* Your liberal contribution out of deep affection, and an holy emulation to exceed others in bounty.

Verſe 4. *In this ſame confident boaſting*] Gr. *In this confidence of glorying*: A Metaphor from hunters, who confidently expect the beaſt, and valiantly ſet upon him. *Sic Latini dicunt, ſubſiſtere aprum.* Capel. in Spic.

Verſe

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Verſe 5. *Not of covetouſneſs*] *Non ut extortum aliquid*, ſaith *Piſcator*, *vel ut illiberale aliquid*. Not as wrung out of you, ſqueezed out, as verjuice is out of a crab. Covetous perſons part with their penny as with blood out of their hearts. *Citius aquam ex pumice, clavum ex manu Herculis exorqueas.* God will ſet off all hearts from ſuch Misers, in their miſery, that are ſo unreaſonably mercileſs. *Bounty* or *Bleſſing* (for ſo the Greek word ſignifies) is here fitly oppoſed to covetouſneſs: and Saint *Paul* concludes, that when Church-contributions are not free and liberal, Covetouſneſs is the cauſe.

εὐλογία.

ἐν εὐλογίαις.

Verſe 6. *Which ſoweth bountifully*] Gr. *That ſoweth in bleſſings*; alluding to *Ezek.* 34. 26. *Eccleſ.* 11. 1. *Caſt thy bread upon the water*, that is, upon fat and fertile places, *loca irrigua*. A Metaphor from ſeedſmen, who eat not all, ſell not all, but ſow ſome; ſo ſhould we ſow that we have upon the backs and bellies of the poor; ſow more of this ſeed in Gods bleſſed boſom, the fruit whereof we are ſure to reap in our greateſt need.

Verſe 7. *According as he purpoſeth*] God ſtraineth upon none: See *Levit.* 5. 6, 12. and 14. 10, 21, 30. Liberality implieth liberty.

God loveth a cheerfull giver] *Dat benè, dat multum, qui dat cum munere vultum.* One may give with his hand, and pull it back with his looks.

Verſe 8. *And God is able*] Fear not therefore leſt your ſelves ſhould want hereafter, if you ſhould give liberally now. Is not mercy as ſure a grain as vanity? Is God like to break?

Having all ſufficiency] He ſaith not, *ſuperfluity*. Enough we ſhall be ſure of, and an honeſt affluence, if fit for it, and can make us friends with it. *Bonus Deus Conſtantinum magnum tantis terrenis implevit muneribus, quanta optare nullus auderet*, ſaith *Auſtin*. God gave *Conſtantine* more wealth then heart could wiſh, and he was no niggard of it to poor Chriſtians.

De civit. Dei, l. 5. c. 25.

In all things] The Apoſtle uſeth many *All's*, on purpoſe to croſs and confute our covetouſneſs, who are apt to think we have never enough.

Verſe 9. *He hath diſperſed abroad*] General *Norice* was like that Biſhop of *Lincoln*, that never thought he had that thing that he did not give. Of M. *Wiſehowr* the Scottiſh Martyr it is reported, that his charity had never end, night, day, nor noon. He forbare one meal in three, one day in four for the moſt part to beſtow it on the poor. He never changed his ſheets, but he gave them away, &c.

Act. and Mon. fol. 1855.

His righteouſneſs endureth for ever] Never did a charitable act go away without the retribution of a bleſſing. See the Note on *Mat.* 10. 42.

Verſe 10. *And multiply your ſeed ſown*] He that ſoweth ſeemeth to caſt away his ſeed, but he knows he ſhall receive his with uſury. *Iſaac* had a hundred-fold encreaſe. In *Ægypt*, ſo far as the river *Nilus* watereth, the ground is ſo fruitful, that they do but throw in the ſeed, and have four rich harveſts in leſs then four moneths. *Temporalia Dei ſervis impenſa non pereunt, ſed parturiunt. Si dediſſes tres aureos, accepiſſes trecentos*, ſaid that Biſhop of *Millain* to his ſervant, that had not given ſo much to the poor as he had appointed him. If we never ſow, we ſhall never reap, ſaid that good poor Miniſter that bad his wife give three pence, (his whole ſtock) to a poor brother. Another good man having nothing left, and his wife deſiring to know how he and his family ſhould live, he anſwered, he *would now put his bond in ſuit*, pray over the promiſes, and not doubt of the performance.

Blunts voyage, 77.

Ioh. Manlii loc. com. pag. 359.

Rogers of love. Saints encour. by M. Leigh.

Verſe 11. *Which cauſeth through us*] Whiles we not only relieve them, but inſtruct them, as Biſhop *Hooper* did his board of beggars, as D. *Tailor* the Martyr did the Alms-people of *Hadley*, and other poor of his Pariſh. As *Giles* of *Bruſſels* did miniſtring wholeſome exhortation of ſound doctrine to them he relieved, and ſo eliciting, from them many thankſgivings unto God.

Act. and Mon. fol 170. Ibid. 1387.

Verſe 13. *For your profeſſed ſubjection*] Whileſt you teſtifie your faith by your works, as they produced the coats that *Dorcas* made, to prove her a devout woman; and as *Numbers* 13. 13. it appeared by the fruits it was a good land. Heathens acknowledged, That no people in the world did love one another ſo as Chriſtians did.

Verſe 14. *And by their prayer for you*] A poor Chriſtians prayers cannot be bought too dear. *I will reſtore comfort to him, and to his mourners*, Iſa. 57. 18. Such can do much

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much with God. *Et cum talis fueris, memento mei*, ſaith *Bernard* to his poor, but pure friend. How heartily prayeth *Paul* for *Oneſiphorus*, 2 Tim. 1. 18? *Meditat. devotiſſ. cap. 5.*

Verſe 15. *For his unſpeakable gift*] That is, for Chriſt, (ſaith *Theophylact*, whom *Piſcator* followeth) who is called *the gift*, by an excellency, *Joh.* 4. 10. and the *benefit*, 2 Tim. 6. 2.

CHAP. X.

Verſe 1. *By the meekneſs and gentleneſs*]

WHom in thoſe ſweet vertues I deſire to imitate. The praiſe of Chriſts meekneſs recorded by the Prophet, and explained by *Philip*, converted the Eunuch, *Acts* 8.

Who in preſence am baſe] *i. e.* Deſpicable, becauſe I take not upon me, and bear a port, as the falſe Apoſtles do. Meekneſs of ſpirit commonly draws on injuries. A Crow will ſtand upon a ſheeps back pulling off wool from her ſides.

Am bold toward you] So mine adverſaries report me, as if I were overbold and buſie by my letters.

Verſe 2. *That I may not be bold*] That you neceſſitate me not. *Non niſi coactus hoc facio*, ſaid that Emperour that ſubſcribed a warrant to put one to death.

With that confidence] It was but confidence: but they made the worſt of it, and called it boldneſs, *Quam vitio verterunt.* Evil will never ſpeaks well.

Verſe 3. *We do not war*, &c.] The Miniſtery is a kind of *Militia*, 1 Tim. 1. 18. Chriſt rideth on Miniſters, as his white horſes, conquering and to conquer, *Rev.* 6. 2.

Verſe 4. *Are not carnal*] *i. e.* Weak, oppoſed here to mighty. The fleſh is weak as water, therefore called the old man, old leaven, *&c.* Theſe weak weapons of the falſe Apoſtles (here intimated and taxed) are humane eloquence, artificial compoſures, *&c.* of thoſe Verbaliſts, *Qui exceptis verbis tinnulis & emendicatis, nihil loquuntur*, as *Hierom* hath it.

But mighty through God] Note here the Apoſtles modeſty. Not we, ſaith he, but our weapons are mighty; and not through us that wield them, but through God that works by and with them. See the Note on 1 *Cor.* 15. 10.

To the pulling down of ſtrong-holds] Forts, Munitions, Trenches, Cages of foul ſpirits inhabiting mens hearts.

Verſe 5. *Caſting down imaginations*] As the ſpettle that comes out of mans mouth ſlaieth ſerpents: ſo doth that which proceedeth out of the mouths of Gods faithful Miniſters quell and kill evil imaginations, carnal reaſonings, which are that legion of domeſtical devils, that hold near intelligence with the old Serpent. *Nemo ſibi de ſuo palpet: quiſque ſibi Satan eſt.* Corrupt reaſon, like *Eve and Jobs* wife, is alwayes drawing us from God. Out of doors with this *Hagar*.

And bringing into captivity] See here the proceſs of S. *Pauls* Miniſtery. He overthrows, captivates, ſubdues to the obedience of the Lord Chriſt. See the like, *Jer.* 1. 10. *Choſroes* King of *Parthia*, was ſo ſubdued by the *Romans*, that he made a law that none of his ſucceſſors ſhould ever wage war with them again. So here.

Verſe 6. *And having in a readineſs*] Vengeance is every whit as ready in Gods hand, as in the Miniſters mouth. See *Mat.* 16. 19. & 18. 18. *Eliſha* hath his ſword as well as *Jehu* and *Hazael*, 1 King. 19. 17. God hews men by his Prophets and ſlaies them by the words of his mouth, *Hoſ.* 6. 5. By preaching, Chriſt many times ſmites the earth, *Iſa.* 11. 4. his word lyes hold on them, *Zach.* 1. 6. and that which they have counted winde, hath become fire to devour them, *Jer.* 5. 13, 14.

Verſe 7. *Do ye look on things*] *q. d.* Are ye ſo weak as to be cozened by an out-ſide, to be carried away with ſhews and ſhadows of true worth? Do not many things gliſter beſides gold? Every bird that hath a ſeemly feather, hath not the ſweeteſt fleſh; nor doth every tree that beareth a goodly leaf, bring good fruit. Glaſs giveth a clearer ſound then ſilver, *&c.*

Even

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Even so are we Christs] The *Rogatian* hereticks would have made the world believe, that they were the only Catholikes. The *Arrians* called the true Christians *Ambrosians, Athanasians, Homousians*, &c. The *Donatists* made themselves the only true Church, *&c.*

Verse 8. *And not for destruction*] If it prove so, it is by accident, and not as we intend it. See the Note on 2 *Cor.* 2. 16.

Verse 9. *Terrifie you by letters*] As the false Apostles object against me. Aspersions must be carefully cleared, when the fruit of a mans Ministry is thereby impeached and impeded.

Verse 10. *Weighty and powerful*] As often as I read *Pauls* Epistles, *Non verba, sed tonitrua audire mihi videor*, saith *Hierom*, Me thinks I hear not words, but thunder-claps. But that his bodily presence was not weak, nor his speech contemptible. See *Acts* 13. 10. together with the Note thereon.

Verse 11. *Such will we be*, &c.] That we have not hitherto been so, was because we spared you. *Posse & nolle nobile*, saith *Chrysostom*. Kindness is godliness, *Isa.* 40. 6. חסד.

Verse 12. *For we dare not*] This he speaks by an irony, whereof he is full in this Epistle: and may therefore be called as Socrates was, ὁ εἴρων.

But they measuring themselves, &c.] Turning the other end of the perspective, they see themselves bigger, and others lesser then they are. So bladder-like is the soul, that filled with earthly vanities, though but wind, it grows great and swels in pride. O pray to be preserved from this perilous pinnacle of self-exaltation. Look into the perfect law of liberty, and draw nigh to God. The nearer we come to God, the more rottenness we finde in our bones. The more any man looks into the body of the Sun, the less he seeth, when he looks down again.

Verse 13. *But we will not boast*, &c.] As any man is more worthful, he is more modest: full vessels yield no such sound as empty casks do. A vessel cast into the sea, the more it fils the deeper it sinks: the loaden scale goes downward: the most precious balm sinks to the bottom. The good ear of corn, the fuller it is, the lower it hangs the head.

Verse 14. *For we stretch not*, &c.] We tenter not our selves beyond our scantling. ὑπερεκτείνομεν

Verse 15. *Not boasting of things*] *Ammianus Marcellinus* tels of one *Lampadius*, a great person in *Rome*, who through all parts of the City, where other men had bestowed cost in building, he would set up his own name, not as a repairer of the work, but as the chief builder. Of the same fault *Trajan* the Emperour is said to have been guilty: Whence he was commonly called, *Herba parietina*, or Wall-wort. *Am. Marcel.*

Verse 16. *In the regions beyond you*] This was a piece of the Bragadochio false Apostles vain boasting: at it is now of the Jesuites, those *Circulatores* and *Agyrtæ*, that compass sea and land, crack of what conversions they have wrought in *India* and *Africk*, and *Dampadius*-like, take it ill at any mans hand that commend them not every time they spet upon the ground. *Caius* the Emperour was ready to destroy the whole Senate, because they did not deifie him for marching with his whole Army to the Ocean, and fetching thence a few oyster-shels, *Quibus spoliis acceptis magnificè gloriabatur quasi Oceano subacto.* Dio *in vita Caligulæ.*

Verse 17. *Glory in the Lord*] See the Note on 1 *Cor.* 1. 31.

Verse 18. *Whom the Lord commendeth*] As he did his servant *Iob*, chap. 1. 8. And as he did his hand-maid *Sarah*, for calling her husband *Lord*, though there was never a good word besides in the whole sentence, 1 *Pet.* 3. 6. with *Gen.* 18. 22. Neither was *Iob* so patient, but that he had his out-bursts. All which notwithstanding ye have heard of the patience of *Iob*, &c. *James* 5. 11. He is not challenged at all for his impatience, but crowned and chronicled for his patience. See here the wonderful goodness of God toward his: and take comfort in his white stone, against the black coals of ill-affected persons.

Is approved] Or, *will pass for current coin* in heaven, When slips are abroad, men will take heed what money they take. δόκιμος.

CHAP.

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CHAP. XI.

Verse 1. *In my folly*]

HOw fooliſh were the Phariſes, *John* 7.49. and after them the *Gnoſticks*, the *Illuminates*, and now the Jeſuites that boaſt themſelves to be the onely knowing men? *Palemon* the *Grammarian* that bragged that all learning was born with him, and would dye when he dyed? *Epicurus*, that he firſt found out the truth, &c. *Richardus de S. Victore*, that gave out that he knew more in Divinity, then any Prophet or Apoſtle of them all? Theſe were fools to purpoſe: The Apoſtle was put upon a neceſſity of commending himſelf, ſo to vindicate his Miniſtery from the contempt caſt upon him by the *Corinthians*. *Sueton.* Parel. *hiſt. eccl.*

Verſe 2. *For I am jealous*] *q. d.* My dear love to you puts me upon this praiſing my ſelf.

With a godly jealouſie] Gr. *With a zeal of God*, called the flame of God, *Cant.* 8.6. ſuch as was that of *Job* over his children, for fear they ſhould ſin againſt God; not ſuch as was that of the Phariſes over the *Galatians*, the hypocriſie of jealouſie, *Gal.* 4.17.

For I have eſpouſed you] Gr. *I have fitted you*, as things that are pieced together, are glewed or ſoddered. ἡρμοσάμην. *Velut ea quæ glutino aut ferrumine committuntur.* Eraſm.

To one huſband] Here the Cedar taketh the thiſtle to wife (*tantus tantillos*) and doth all the offices of an husband to her. He firſt loveth his Church, and then purifieth her, *Epheſ.* 5.25.26. (*Ahaſhueroſh* had the virgins firſt purified and perfumed, before he took them to his bed) *He puts upon her his own comelineſs*, as *Eleazer* put the jewels upon *Rebecca* (hence ſhe is called *Callah* of the perfection of her attire, ornaments and beauty, *Jer.* 2.32.) 3. He maketh love to her by his *Paranymphs*, his Miniſters, who woo for him, and preſent her to Chriſt as a chaſte virgin. 4. He co-habites with her, *Cant.* 7.5. The King is tied in the rafters. 5. He rejoyceth over her, *Iſa.* 62.4,5. 6. He doth the marriage duty to her, and maketh her the mother of us all, *Gal.* 4.26. *Rom.* 7.1. —— 7. He nouriſheth and cheriſheth her, *Epheſ.* 5.29. 8. *He hateth putting away*, Mal. 2.16. and provideth for her eternal welfare, *Epheſ.* 1.27. *Col.* 1.21,22. 2 Kings 14.9. Ezek 16.

Verſe 3. *But I fear*] Jealouſie is made up of love, fear and anger.

By his ſubtilty] He muſtered all his forces, or rather all his frauds together to cheat her. That old Serpent when he was young, outwitted our firſt Parents: Now that he is old, and we young, *Epheſ.* 4.14. what will he not do, if we watch not? *Bellarmine* ſaith of his *Romaniſts*, *Romani ſicut non acumina, ita nec impoſturas habent*, that they are neither ſharp nor ſubtle. The Devil is both, and ſo are they: witneſs their crafty cruel both poſitions and diſpoſitions. This old Serpent having lent them both his ſeven heads to plot, and his ten horns to puſh.

So your minds ſhould be corrupted] Satan hath his νοήματα, his ſet and compoſed machinations. 2 *Cor.* 2.11. whereby he adulterateth our νοήματα, our judgements.

From the ſimplicity, &c.] Of all graces Satan would beguil us of this ſimplicity: the world calls it ſillineſs, ſheepiſhneſs.

Verſe 4. *But if he that cometh*] Giddy hearers, wherried about with every novelty, have no mould, but what the next teacher caſts them into; being blown like glaſſes into this or that ſhape at the pleaſure of his breath. See *John* 5.43.

Verſe 5. *The very chiefeſt Apoſtles*] Either he meaneth thoſe Pillars, *Peter*, *James*, *John*, *&c.* Gal. 2.6. Or the falſe Apoſtles, whom he ſtileth *chiefeſt* by an Irony, becauſe they ſought to bear away the bell, and be counted prime Preachers.

Verſe 6. *But though I be rude in ſpeech*] Gr. *An Idiot*, a plain down-right, home-ſpun, homely ſpoken perſon. The ancients buſied themſelves (ſaith *Cyril*) οὐ τῇ εὐεπιλογίᾳ, not about coynt and new coyn'd language, but ἐν ἀποδείξει τῇ θείων γραφῶν, about ſolid demonſtations drawn out of the holy Scriptures. *Hierome* reports of *Didymus* that he was an Apoſtolike writer, as you might eaſily gather by his ſtile, *Tam ſenſuum nomine quam ſimplicitate verborum*. His matter was as lofty, as his language low and ordinary. *Hierom* himſelf is much commended by learned men, *Quòd ubiq; non ſit æque Latinus*, that he is not always ſo curious and choice of his words. But what reaſon he had I ſee not, to cenſure S. *Paul* ſo ſharply as he doth, *Ob ſenſus involutos, eloquium implicatum, & artis Grammaticæ imperitiam*, for his intricate ſenſe, dark elocution, and unskilfulneſs in Grammar-learning. True it is, he was a plain Preacher, as he here acknowledgeth: Cir l. *Hieron. olom.* *Vives l. 2. & 3 de trad. diſcip.* Hieron. *epiſt. ad Ageſiam.*

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and why he affected plainneſs, he telleth us, 1 *Cor.* 1.17. as ſtooping to vulgar capacities. But that he could play the Orator if he pleaſed, appears, *Act.* 17.22. &c. and *Act.* 26.2. Inſomuch as the *Lycaonians* called him *Mercury*, becauſe he was *a Maſter of ſpeech*, Act. 14.12. And as for his Epiſtles, there is as good Rhetorick found in them, as in any Heathen Orator whatſoever; *Demoſthenes* is but dull to him: and *Auſtins* wiſh was to have ſeen, *Paulum in ore*, *Paul preaching*, which he would have eſteemed an high happineſs.

Verſe 7. *I have preached to you freely*] Becauſe he gat his living with his hands, that he might preach *gratis*, they deſpiſed him as a mean mechanick. This is *merces mundi*, the worlds wages, *Nil habet infœlix paupertas*, &c. Miniſters muſt have an honorable Maintenance (and not be forced to weave for a living, as *Muſculus* was, or to ſerve the Maſon, as another great Scholar) or elſe they will be ſhamefully ſlighted.

Verſe 8. *I robbed other Churches*] *Grandis Metaphora*, ſaith *Piſcator*. I took maintenance from them (as the Apoſtle preſently expounds himſelf) I made a prey and prize of them.

ἐσύλησα. Verſe 9. *And wanted*] Gr. *And was behinde hand.*

κατενάρκησα. *I was chargeable to no man*] I was none of thoſe droans that chill the charity of well-diſpoſed people, as the Cramp-fiſh benummeth thoſe that touch or come near it.

νάρκη Torpedo. Verſe 10. *As the truth of Chriſt is in me*] He confirms it with an oath, that he will not take a peny of them, whiles he preacheth in thoſe parts. A Miniſter ſhould be careſull of whom he receives a kindneſs. Note further from this text, that lawſull things, when they prove inexpedient and gravaminous, may be forborn, by the bond of a Covenant.

Ver. 11. *Becauſe I love you not?*] It ſhould be a Miniſters care to preſerve in the hearts of his people an opinion of his love to them. For if they once conceive an incurable prejudice againſt him, that he hates them, or the like, there's no good will be done.

Verſe 12. *That I may cut off occaſion*] There were thoſe that waited for it, as earneſtly as a dog doth for a bone, as we ſay. *Habuerunt ſuos cuculos omnes docti & heroici quolibet tempore*, ſaith *Melanchon*. Every *Zopyrus* hath his *Zoilus*.

That wherein they glory] They, likely, had feathered their neſts, and ſo might well afford to preach *gratis*. *Paul*, though not ſo well under-laid, would not come behinde them in that neither. He would not be leſs buſie (though he laboured hard for it) in building ſtair-caſes to heaven, then they were in digging deſcents down to hell.

Verſe 13. *Deceitfull workers*] They ſeemed to labour, but indeed they loitered, or worſe; ſeeking to ſet up themſelves in the hearts of Gods people.

Transforming themſelves, &c.] The Manichees derived their name of *Manna*, becauſe they held, that whatſoever they taught was to be received as food from heaven. *Montanus* ſaid, He was the Comforter, &c. *Novatus* called himſelf *Moſes*, and a brother that he had *Aaron*. The Family of Love ſet out their *Evangelium regni*. The *Swenckfeldians* (*Stinckfeldians Luther* called them, from the ill ſavour of their opinions) entituled themſelves with that glorious name, *The Confeſſors of the glory of Chriſt*. *Schluſſenburg.*

Verſe 14. *Satan himſelf is*, &c.] Satan (ſaith one) doth not always appear in one and the ſame faſhion, but hath as many ſeveral changes as *Proteus* among the Poets. At *Lyſtra* he appears like a Comædian, as if a Scene of *Plautus* were to be preſented on the Stage. At *Antioch* like a Jeſuite with traditions in his mouth. At *Athens* he ſallies out like a Philoſopher. At *Epheſus* like an Artificer, and here at *Corinth* he is transformed into an Angel of light. Fiery Serpents full of deadly poiſon are called *Seraphims*, *Numb.* 21.6. *Iſa.* 30.6.

Verſe 15. *As the Miniſters of righteouſneſs*] *Cavete à Melampygo.* Try before you truſt: Sectaries and Seducers are very ſubtle and inſinuative; the locuſts have faces like women; know them and avoid them. When one commended the Popes Legate at the Councel of *Baſil*, *Sigiſmund* the Emperour anſwered, *Tamen Romanus eſt*, yet he is a Roman. So, let Satan or his Agents come never ſo much commended to us in his fugred allurements, let us anſwer, *Yet he is a devil.* Sin draws the Devils picture in a man; envy is the devils eye, falſhood his tongue, oppreſſion his hand, hypocriſie his cloven foot, &c.

Verſe 16. *Let no man think me*] There was never man, nor action, but was ſubject to variety of cenſures and miſconſtructions, fooliſh men daring to reprehend that which they

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they do not comprehend. I like S. *Auguſtines* reſolution in this caſe. *Non curo illos cenſores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt.* Aug. cont. Fan. l. 22. c 34.

Verſe 17. *I ſpeak it not after the Lord*] Neither by his command nor example, but permiſſion only.

Verſe 18. *Glory after the fleſh*] Or in the fleſh, *Gal.* 6. 13. or have confidence in the fleſh, *Phil.* 3. 4.

Ver. 19. *For ye ſuffer fools*] *Inter indoctos etiam Corydus ſonat.* Wiſe men hold them for fools, whom fools admire for wiſe men. As one ſaith of Atturneys, *Quòd inter opiliones ſe jactitent Juriſperitos, inter Juriſperitos ne opilionum quidem eſtimatione habeantur.* Quintilian. Rex Platonicus

Verſe 20. *For ye ſuffer, if*, &c.] As the Popiſh penitentiaries, thoſe miſerably miſled and muzzled creatures. They write of our King *Henry* the ſecond, that going to *Canterbury* to viſit the ſepulchre of his own Martyr *Thomas Becket*, coming within the ſight of the Church, he alighted, and went three miles on his bare feet, which with the hard ſtones were forced to yield bloody tokens of his devotion on the way. *Clemens* the fifth, Pope, cauſed *Dandalus* the *Venetian* Embaſſador to come before him tied in chains, and to wallow under his table with dogs, whileſt his Holineſs ſat at ſupper. The Pope laſhed *Henry* 4. of *France* (in the perſon of his Embaſſadour at *Rome*) after the ſinging of every verſe of *Miſerere*, until the whole Pſalm was ſung out. *Sed exorto jam Evangelii jubare, ſagaciores (ut ſpero) principes ad nutum Romani Orbilii non ſolvent ſubligacula*, ſaith a great Divine. Daniels hiſt. fol. 102. Iuel p. 379. Gab. Powell of Tolerat.

If a man take of you] By way of gratuity, but not of wages: or by their followers, and not by themſelves. No Capucine among the Papiſts may take or touch ſilver. This mettal is as very *Anathema* to theſe, as the wedge of gold to *Achan*: at the offer whereof he ſtarts back, as *Moſes* from the Serpent. Yet he carries a boy with him that takes and carries it, and never complains of either mettal or meaſure. D. Hall's ep. 5. Decad. 1.

Verſe 21. *As though we had been weak*] *i.e.* Worthleſs and ſpiritleſs. But miſtake not your ſelves; I am another manner of man then you imagine me. It is ſaid of *Athanaſius*, that he was *Magnes & Adamas*; a loadſtone in his ſweet, gentle, drawing nature, & yet an adamant in his reſolute, ſtout carriage againſt Hereticks and evil doers. Nazianzen.

Verſe 22. *Are they Iſraelites*] Gods ſelect, peculiar. *Happy art thou, O Iſrael: who is like unto thee, O people!* Deut. 33. 29. The Jews ſay that thoſe ſeventy ſouls that went with *Jacob* into *Ægypt*, were as much as all the ſeventy Nations of the world. *Tabor* and *Hermon*, the Eaſt and Weſt of *Judea*, are put for the Eaſt and Weſt of the world, *Pſal.* 89. 12.

Verſe 23. *In labors more abundant*] *Chryſoſtom* calleth *Paul*, *Inſatiabilem Dei cultorem*, an unweariable ſervant of God.

Verſe 24. *Fourty ſtripes ſave one*] That they might be ſure not to exceed the ſet number of ſtripes, limited by the Law, *Deut.* 25. 3.

Verſe 25. *Thrice was I beaten*, &c.] By the Roman Magiſtrates, as alſo the Martyrs were by the Romiſh Biſhops. *Thomas Hinſhaw* was beaten with rods by *Bonner*, and abode his fury ſo long as the fat-paunched Biſhop could endure with breath, and till for wearineſs he was fain to ceaſe. So alſo he dealt by *John Willis*, and by Mr. *Bartlet Green*, who greatly rejoyced in the ſame. Act and Mon. fol. 1854. ibid. 1684.

I have been in the deep] *Sine nave in mari fui*, So the Syriack renders it. For 24. hours together I have been floating in the ſea.

Verſe 26. *By mine own countreymen*] *A Gentilibus meis, & à Gentibus.*

Verſe 27. *In wearineſs and painfulneſs*] Here's dainty Rhetorick. *Tully* calleth *Ariſtotles* Politicks, *Aureum flumen orationis*, a golden flood of eloquence in reſpect of the purity of the ſtile, and the excellency of the matter. May it not be more truly ſaid of this great Apoſtles writings?

Verſe 28. *That which cometh*, &c. *Quaſi agmine facto, & repetitis vicibus.* His care came upon him, as an armed man, and gave him no reſt or reſpite. The Greek word holds out the *cumber*; he had as it were all care numbred, and muſtered together, and that with anxiety, with the ſame ſollicitude that a man hath about buſineſs of his own: yet held he out his whole race without ceſſation or reſpiration. ἐπισύστασις. μέριμνα.

The care of all the Churches] *Calvin* was no otherwiſe affected toward the Churches though far remote, then if he had born them upon his ſhoulders, ſaith *Beza*. He often ſighed out, *Uſquequo Domine*, over the poor afflicted Churches of Chriſt; with the miſeries

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Magis de ecclesiarum statu, quam de suis periculis angebatur.

series whereof he was much more affected then with any of his own private miseries. I could not but love the man (said *Theodosius* of *Ambrose*) for that, whilest he lived, and when he died, he took more care for the Church then for himself.

Verse 29. *Who is weak*] By passion.

And I am not weak] By compassion.

And I burn not] *i.e.* Am exceedingly grieved. Compare *Psal.* 10.2. & 7.14. *He hotly pursueth the poor.* The Apostle was even *scorcht* and *scalded* with sorrow and holy indignation; he felt twinges, when others were hurt.

πυρέμαι.

Verse 30. *I will glory of the things*] As a conqueror of his spoil, or as an old souldier of his scars. The Apostle glorieth in those things that his adversaries condemned as infirm in him. The afflictions also of the best may fitly be called their *infirmities*: because they are apt to bewray weakness in them. Like as when fire comes to green wood, there issueth out abundance of watery stuff, that was not discerned before: and as, when the pond is empty, the mud, filth, and toads appear.

Verse 31. *Which is blessed for ever*] And therefore to be blessed, as he that is the father of our Lord Jesus Christ. This is a praise that he much stands upon, *Rom.* 15.6. And surely if all generations shall call the virgin *blessed*, for that she was the mother of Christ, *Luk.* 1.48. how much more, *&c.*

Verse 32. *In Damascus*] The chief City of *Syria*, built (say some) in the place where the blood of *Abel* was spilt, and thence called *Dameseck*, *i.e.* a bag of blood. Thither *Paul* marched with a bloody minde, but was miraculously converted, and so powerfully confounded his Country-men there, that they incensed the Governor against him, to his great peril. That is the guise of godless persecutors, to attempt that against the truth by arms, that they cannot effect by Arguments. See *Act.* 9.23,24.

Verse 33. *And thorow a window, &c.*] An honest shift, though against the Roman Law of leaping over the walls, *Quia leges semper ad equitatem flectendæ sunt*, saith *Cicero*. The sense of the Law is the Law, and not always the letter.

Apices juris non sunt jus.

And escaped his hands] Of the lawfulness of flight in some cases, See the Note on *Mat.* 10.23. & *Act.* 9.24.

Chap. XII.

Verse 1. *It is not expedient for me*]

Because it carries a shew at least of pride and folly: and Christians must be shy of the very shews and shadows of sin; Ministers especially, whose practise easily passeth into an example. Howbeit for the *Corinthians* it was expedient, because they thought more meanly of *Paul* then was meet.

To visions and revelations] The false Apostles, haply, boasted of such; as some seducers do now-adays, who dream Midianitish dreams, and then tell the same to their neighbours for Gospel. But take heed, the old Prophet may bring men into the Lions mouth by telling them of an Angel that spake to him.

Ver. 2. *I knew a man in Christ*] *i.e.* A Christian and approved, 2 *Cor.* 13.5.

Above fourteen years ago] See the Note on *Act.* 9.9. All this while till now, he had held his tongue. Taciturnity (in some cases) is a Christian vertue. Either be silent, or say somewhat that is better then silence, was an old moral precept.

ἢ σιγᾶν, ἢ κρείττονα σιγῆς λέγειν.

Verse 3. *Whether in the body*, &c.] So far did he forget and neglect his own body, which is so dear and near a thing in comparison of that incomparable delight he then took in the Lord. *Oh that joy! O my God, when shall I be with thee!* These were the dying words of the last Lord *Harrington*, that was in heaven afore-hand. *O the joys, the joys, the unspeakable joys that I feel in my soul!* said another that was even entring into heaven, and had a foretaste of eternal life. *Peter* in the transfiguration was so transported, that he never thought of a tabernacle for himself, *Mat.* 17. he cared not to lie without doors, so he might longer enjoy that glimpse of heavens glory.

Verse 4. *How that he was caught up*] Not locally (likely) but in spirit, as *Act.* 7.56. *Ezek.* 8.3.

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Into

Into Paradise] Heaven, whereof that earthly Paradise was but a dark shadow. *Hierom* comforting a young Hermite, bad him look up to heaven, *Et Paradisum mente deambulare*, to take a few turns in Paradise by his meditations, assuring him that so long as he had Paradise in his mind, and heaven in his thought, *Tamdiu in eremo non eris*, He should not be sensible of his solitariness.

Unspeakable words] Wordless words, such as words are too weak to utter. *Nec Christus, nec Cœlum patitur hyperbolen.* A man cannot hyperbolize in speaking of Christ and heaven, but must entreat his hearers, as *Tully* doth his readers, concerning the worth of *L. Crassus*, *Ut majus quiddam de iis quàm quæ scripta sunt suspicarentur*, that they would conceive much more then he was able to express. It is as easie to compass the heaven with a span, or contain the sea in a nut-shell, as to relate heavens happiness. ἡήματα ἄρρητα. 3. *De Oratore.*

Verse 5. *Yet of my self I will not glory*] *Non nisi coactus, ut suprà. Paul* was a model of modesty, a very crucifix of mortification, as one calleth him.

But in mine infirmities] *i.e.* My troubles; so called, either because under them we seem infirm and contemptible; or else, for that afflictions oft shew our infirmities, our impatience, &c. they make us sick of the fret, &c.

Verse 6. *Lest any man should think of me*] Let no man, saith *Gregory*, desire to seem more then he is, that so he may be more then he seems. It pleaseth me not, saith *Augustine*, that by many I am thought to be that which I am not. For truly they love not me, but another for me, *Si non quod sum, sed quod non sum diligunt*, if they love not that I am, but that I am not.

Verse 7. *And lest I should be exalted*] So lest *Ezekiel* should be lifted up with his many rare visions he is frequently called *Son of man*, to put him in mind of his mortal, miserable condition.

A thorn in the flesh] A corruption edg'd with a temptation. Satan sent some *Dalilah* to lull *Paul* asleep in her lap, and bind him with withes of green delights; but his watchful soul displeased deeply with that flesh-pleasing force, complained thereof, shaked himself, and so found ease.

To buffet me] Perhaps in a proper sense *Paul* might feel the Devils fingers: Take it Metaphorically for temptations, and then they are fitly called buffetings, because they come so thick upon a mans spirit, that he can hardly take breath. He dogs good hearts with foulest lusts sometimes, as of Atheism, Idolatry, Blasphemy, Murther. In all or any of which, if the soul be meerly passive, (as the word *buffetting* here implies) they are Satans sins, and our crosses onely.

Lest I should be exalted] If *Paul* had not been buffetted, who knows whether he would have swelled. He might have been carried higher in conceit, then before he was in his extasie. This *thorn in his flesh* was a means to let out the impostumated matter of pride out of his heart.

Verse 8. *I besought the Lord thrice*] *i.e.* Frequently and fervently. God respecteth not the Arithmetick of our prayers, how many they are; nor the Rhetorick of our prayers, how neat they are; or the Geometry of our prayers, how Long they are; nor the Musick of our prayers, how melodious they are; nor the logick of our prayers, how methodical they are; but the Divinity of our prayers, how heart-sprung they are. Not gifts, but graces prevail in prayer.

Verse 9. *My grace is sufficient for thee*] God sometimes gives pardoning grace, where yet he denies prevailing grace. He roots not out all our Canaanites at once, but leaves some to try and exercise us. *I thank God in Christ, sustentation I have, but suavities spiritual I taste not any*, saith Mr. *Bain*, describing the temper of his own spirit. He also went out of the world with far less comfort then some weaker Christians enjoy, God letting Satan loose upon him. *Bains* Letters. His life by Mr. *Clark.*

For my strength is made perfect] It is an act of as great power in God, to keep our spark of grace alive amidst so many corruptions, as to keep a fire alive upon the face of the sea. The Angels are kept with much less care, charge and power, then we; because they have no byas, no weight of sin hung upon them.

Verse 10. *Therefore I take pleasure*] I am well apaid of them, I reckon them among Gods love-tokens, pledges of his love, and badges of my sonship. εὐδοκῶ.

For when I am weak, then &c.] This is a seeming contradiction. God, said *Luther*, doth most of his works *in mediis contrariis*, by contraries. He hath a way by himself, saith *Nazianzen*, that he may be the more admired. Διὰ τῶν ἐναντίων ἐναντία οἰκονομεῖ.

Verse

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Verſe 11. *For in nothing am I behind*] And yet there were a ſort of ſilly ſouls (that thought themſelves jolly fellows) in the days of *Zuinglius*, *Anno* 1519. that talked thus at *Zurich*, *Quis tandem Paulus? nonne homo eſt? Apoſtolus eſt, ſed ſuburbanus tantum, non ex 12. viris, non cum Chriſto eſt converſatus, articulum fidei non compoſuit.* What was *Paul*? but a man; an Apoſtle he was, but of an inferiour rank: he was not of the twelve; he converſed not with Chriſt, he compoſed not any of the twelve Articles of the Creed. We would as ſoon believe *Thomas* or *Scotus*, as *Paul*, &c. *I am as much an Apoſtle as they, who are more then much Apoſtles*, ſaith S. *Paul* here (for ſo the Greek runs) But (*contra ſycophantæ morſum non eſt remedium*) he cannot be heard.

Zuingl. *Tom.* 1. *operum.*

Verſe 12. *In all patience*] A grace to be gloried in: *Job* is crowned and chronicled for it.

Verſe 13. *Forgive me this wrong*] A pleaſant Irony, ſuch as whereof this Epiſtle is full.

Joh. Wov r *in Polymath.* It is ſaid of a wiſe man, *Quod objecta probra ut viſus nocturnos, & vanas ſomniorum imagines digno ſupplicio puniat, feſtivo ſcilicet contemptu & oblivione, vel ſi tanti eſt, miſericordia elevet.*

Verſe 14. *For I ſeek not yours*] Not the fleece, but the flock. He had not thoſe inſtruments of a fooliſh ſhepheard, *forcipes & mulctram*, the ſhears and milk-pail, &c. The whole Senate can witneſs, ſaith *Beza*, that whereas *Calvin* had a very ſmall ſtipend, yet was he ſo far from being diſcontent therewith, that a more ample allowance being freely offered him, he obſtinately refuſed it. All the goods that he left behind him when he dyed, his library alſo being ſold very dear, came ſcarce to three hundred French crowns. *Non opes, non gloriam, non voluptates quæſivi*, ſaid *Melanchthon*, I never ſought riches, pleaſures or preferments: This conſcience I carry with me, whereſoever I go. I do ingenuouſly profeſs, ſaith Mr. *Rollock*, that of all my ſtipends I have not laid up two pence, for I never cared for the things of this world. *Luther* never found himſelf once tempted to covetouſneſs. And herein I could wiſh we were all *Lutherans*.

Melch. Adam. 359.

Melch Adam. *in vita* 187.

Act. and Mon. fol. 789.

But the Parents for the children] We uſe to ſay, That one father will better provide for nine children, then nine children will for one father. Howbeit, our ſpiritual fathers (though they ſeek us, and not ours, yet) they ſhould find both *us* and *ours*; *us*, in our obedience; *ours*, in our recompence.

Verſe 15. *Spend and be ſpent*] If like clouds we do ſweat our ſelves to death, ſo ſouls may be brought home to God, it is a bleſſed way of dying. Mr. *Sam. Crooks* Motto was *Impendam & expendar*, I will ſpend and be ſpent: this he chearfully verified.

The leſs I be loved] This is many a good mans grief, but his reward is nevertheleſs with God. The nurſe looks not for her wages from the child, but from the parent.

Verſe 16. *Being crafty I caught*] A bleſſed craft, a high point of heavenly wiſdom, *Dan.* 12. 3. It is written of the fox, that when he is very hungry after prey, and can find none, he lieth down and faineth himſelf to be a dead carcaſe, and ſo the fowls fall upon him, and then he catcheth them. S. *Paul* hungering after the ſouls health of his *Corinthians*, denies himſelf to gain them.

Verſe 17. *Whom I ſent unto you*] It is ſaid of the Pope, that he can never lack money ſo long as he can hold a pen in his hand: he can command it and have it. But S. *Paul* could not skill of thoſe arts.

Verſe 18. *In the ſame ſpirit*] Who worketh with his own tools onely, and is ever like himſelf in all the Saints: through whoſe whole courſe godlineſs runs, as the woof doth thorow the web, as the ſpirit doth thorow the body.

In the ſame ſteps] With an upright foot, *Gal.* 2. 14. in Chriſt, *Col.* 2. 6. as Chriſt, 1 *John* 2. 6.

Verſe 19. *That we excuſe our ſelves*] And ſo yield a fault.

I ſpeak before God] The witneſs of mine innocency, *Job* 16. 19. *Gen.* 20. 6.

For your edifying] Whileſt ye conceive no ill opinion of us, which, like muddy water in a veſſel, might cauſe the moſt precious liquor of our doctrine to run over.

Mimus. Verſe 20. *And that I ſhall be found*] *Crudelem medicum intemperans æger facit.* We delight not to fling daggers at mens faces: but if men be not told their own, and that with ſome ſharpneſs, they will on in ſin to their utter ruine. Sharp waters clear the eyeſight; and bitter potions bring on ſweet health. A weak doſe doth but ſtirr bad humours, and anger them, not purge them out; ſo it fareth with ſins.

Leſt

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Leſt there be debates, envyings, &c.] King *Edward* the fourth, the night before his death, ſaid to his kinſmen and friends, I remember it to my grief, that there hath been diſcord amongſt you a great time, not always for great cauſes, but poor miſtakings, &c. Some, like Salamanders, live always in the fire; like Trouts, they love to ſwim againſt ſtream; like *Phocion*, they think it a goodly thing to diſſent from others. *Daniels hiſt. of Engl. 210.*

Whiſperings] See the Note on *Rom.* 1.29.

Swellings] That is, taking things unkindly, ſo that the heart even riſeth againſt another, and we cannot away with him, would have nothing to do with him. Now, as the ſwelling of the Spleen is very dangerous for health; and of the ſails, for the overbearing of a little veſſel: ſo is this ſwelling of the heart by paſſion; eſpecially if it break out at the lips by tumults, that is, by telling this body running to that, filling the town with it. *Cœlum mugitibus implet.*

Verſe 21. *That have not repented*] Impenitence maketh ſin *mortal*, ſaith S *John*, 1 *Epiſt.* 5. 16. or rather *immortal*, as ſaith S. *Paul*, Rom. 2. 5. It is not the falling into the water that drowns, but lying in it. Gods people may ſink once and again to the bottom, but the third time they riſe and recover by repentance.

CHAP. XIII.

Verſe 1. *Of two or three witneſſes*]

SO he calleth his threefold admonition. Gods Word neglected will one day be a ſwift witneſs againſt the contemners. *Moſes* ſhall accuſe men, *John* 5. 46. Gods Word lay hold on them, *Zech.* 1. 6. and ſtick in their hearts and fleſh, as fire, throughout all eternity, *Jer.* 5. 14.

Verſe 2. *I told you before*] *Sed ſurdo fabulam*, no telling would ſerve turn. Many are ſo wedded and wedged to their ſins, that nothing will ſunder them, but an extraordinary touch from the hand of heaven.

Verſe 3. *A proof of Chriſt ſpeaking in me*] The Church is *Chriſti docentis auditorium*; ſaith *Bernard*, the place wherein he ordinarily teacheth, who hath his ſchool on earth, though his chair in heaven. *Scholam habet interris, cathedram in cœlis.* Aug.

Verſe 4. *Crucified through weakneſs*] *i.e. Ex afflicto ejus ſtatu*, as *Gal.* 4. 14. as having voluntarily ſubjected himſelf to all ſorts of ſufferings for our ſakes.

Verſe 5. *Examine your ſelves*] The final tryal of our eternal eſtate doth immediately and ſolely appertain to the Court of heaven. Indeed the diſquiſitive part belongs to us, the deciſive to God.

Prove your own ſelves] Redouble your diligence in this moſt needful, but much neglected duty of ſelf-examination: an error here is eaſie and dangerous; hence the precept is doubled: ſo *Zeph.* 2. 1. *Excutite vos, iterumq́ excutite*, as *Tremellius* renders it. *Fan your ſelves*, yea *fan your ſelves*. He doubleth his *phraſe*, as it were his *files*. Men are as loath to review their actions, and read the blurr'd writing of their hearts, as Schoolboys are to perſe their Leſſons, and falſe Latines they have made; the eyes alſo of their minds are as ill ſet, as thoſe of their bodies; ſo that they ſee nothing inwards: though theſe windows of the ſoul ſhould be like the windows of *Solomons* Temple, broad inward; and men ſhould try themſelves throughly, for God will: As, though Scholars will not ſcan their verſes, their Maſter will; *Let every man therefore prove his own work*, Gal 6. 4. ſo ſhall he ſave God a labour, and put the Devil out of office. Whereas, ſparing a little pains at firſt, doubleth it in the end; as he that will not caſt up his books, his books will caſt up him at length. 1 Kings 6. 4.

Know ye not your own ſelves?] *Noſce teipſum*, Know thy ſelf (ſay the Heathens) came down from heaven: ſure it is, none can aſcend to heaven, unleſs he know himſelf.

Except ye be reprobates?] Gr. *Counterfeits*, *adulterine*: Every ſoul is either the Spouſe of Chriſt, or the Devils Strumpet.

Verſe 6. *But I truſt that ye ſhall know*] Whereas they were ready to retort, that they were no reprobates, he ſhould well know, let him ſee that himſelf were not one: I truſt ye ſhall know, ſaith he, that we are no reprobates, counterfeits, or unapprovable, oppoſed to approved, *Verſe* 7.

Verſe

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Verse 7. *Though we be as reprobates*] *viz.* In your esteem. The good heart is content to vilifie, yea nullifie it self, so God may be glorified, and his people edified: let him be a footstool, or what ye will, to help Christ into his throne. *Prorsus Satan est Lutherus, sed Christus vivit, & regnat, Amen*, saith *Luther*. Let me be called a Devil, or any thing, so Christ may be exalted.

Epist. ad Spalat.

Verse 8. *For we can do nothing*] A Temporary may so fall away, as to persecute the truth that he once professed, and the ministery that he once admired. Never fals a Saint so far in his greatest relapses. Bishop *Latimer* tels of one, who fell away from the known truth, to mocking and scorning it; yet was afterwards touched in conscience for it. Beware of this sin, saith he; for I have known no more then this that repented. It is a very dangerous precipice.

Lat. Serm. afore K. Edw.

Verse 9. *Even your perfection*] Or, *Your restauration*, or *joynting again*. His meaning is, saith *Beza*, That whereas the members of this Church were all, as it were, dislocated and out of joynt, they should now again be joyned together in love, and they should endeavour to amend what was amiss amongst them, either in faith or manners.

καταρτισιν.

Verse 10. *And not to destruction*] Unless by accident: or, if to the destruction of the flesh, it is that the spirit might be saved in the day of the Lord Jesus, 1 *Cor.* 5 5. See the Note there, and on 2 *Cor.* 10. 8.

Verse 11. *Finally*] Gr. *That which yet remains to say more*, and then an end.

λοιπον.

Be perfect] Or, *Peece again*.

Be of one mind] For matter of opinion.

Live in peace] For matter of affection.

The God of love] The author and fautor.

Verse 12. *With an holy kiss*] A custom proper to those times. See the Note on *Rom.* 16. 16. and on 1 *Cor.* 16. 20.

Verse 13. *All the Saints salute you*] Sanctity is no enemy to curtesie: it doth not remove but rectifie it.

Verse 14. *The grace of our Lord*] A friendly valediction, or fatherly benediction.

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A COMMENTARY OR EXPOSITION Upon the Epistle of S. *Paul* to the Galatians.

Chap. I.

Verse 1. *Who raised him from the dead*] AND by the same almighty power causeth dead souls to hear the voice of the Son of God in his Ministers and live, *Ioh.* 5. 25. *Eph.* 1. 19.

Verse 2. *The Churches of* Galatia] They are not dischurched, though much corrupted. *Uzziah* ceased not to be a King, when he began to be a leper; the disease of his forehead did not remove his crown.

Verse 3. *Grace be*, &c.] See the Note on *Rom.* 1. 7. This Epistle to the *Galatians* is an Epitome of that to the *Romans*. *Peter Martyr* observeth, that *Paul* deals more mildly in that Epistle to the *Romans*, then in this to the *Galatians*; because the *Galatians* were at first well instructed in the matter of Justification, but afterwards did mix other things with Christ; therefore he so sharps them up, yea thundereth against them.

Verse 4. *From this present evil world*] Bewitched wherewith the *Galatians* were relapsed from Christ. A subtil and sly enemy it is surely, and hath cast down many wounded: Yea, many strong men have been slain by it, as by *Solomons* harlot, *Prov.* 7. 26.

Verse 5. *To whom be glory*] The benefit of our redemption should make us lift up many an humble, joyful and thankful heart to God.

Verse 6. *That ye are so soon*] Giddy-headed hearers have *religionem ephemeram*, are wherried about with every winde of doctrine, being constant only in their inconstancy, as *Eccebolus*, *Balduinus*, and our modern Sectaries. The Bishops and Doctors of *England*

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(ſaid that Martyr) in their book againſt the Popes ſupremacy, ſpoke as much as *Luther*, or any *Lutheran* ever did or could. If they diſſembled, who could ever ſo deeply, ſpeaking ſo pithily? If not, who could ever turn head to tail ſo ſuddenly and ſo ſhortly as theſe did? *Act. and Mon.*

Removed from him, &c.] From Chriſt and me his Apoſtle. *Luther* often in his books teſtifieth, that he was much afraid, leſt, when he was dead, that ſound doctrine of juſtification by faith alone, would die alſo. It proved ſo in ſundry places of *Germany*. Men fell to Popery as faſt as leaves fall in *Autumn*. The word here rendred *removed*, ſignifieth properly *tranſported* or *tranſplanted*. He alludes (ſaith *Jerom*) to the word *Galat*, to roll, as if he ſhould ſay; You are *Galatians*, that is, rolling and changing, falling from the Goſpel of Chriſt, to the Law of *Moſes*.

Verſe 7. *There be ſome*] That would fain have blended Phariſaim and Chriſtianity, *Acts* 15. 5.

ταράσσοντες. *That trouble you*] As Camels with their feet trouble the waters they ſhould drink of.

μεταστρέψαι. *And would pervert the Goſpel*] They pretended only to bring in a Jewiſh rite or two, and yet are ſaid to *pervert the Goſpel*: *Ea quæ poſt tergum ſunt, in faciem convertere*, as *Hierom* hath it, to turn that before that ſhould be behinde: to ſpeak diſtorted things, ſuch as produce convulſions of conſcience, *Acts* 20. 30. A little thing untowardly mingled, mars all. The monſtrous hereſie of *Neſtorius* lay but in one letter, and of *Arrius*, but in one ſyllable.

διεστραμμένα. θεοστύγες. ὁ μωσῆς.

Verſe 8. *Or an Angel*] Not an evil Angel (as *Ambroſe* underſtands it) but a good Angel, *per impoſſibile*, as *John* 8. 55.

Than that which we, &c.] Or beſides that which we have preached. He ſaith not, contrary to that, but beſides that: for indeed that which is directly beſides, is indirectly againſt the Goſpel.

Verſe 9. *Then that ye have*] Of the Camel it is ſaid, that he will never carry any more weight then what at firſt is laid upon him; nor go one foot beyond his ordinary journey. Conſcience will nor budge, nor yield an hair for an Angels authority. Stand faſt in the good old way, and find reſt, *Jeremy* 6. 16.

Verſe 10. *For do I now perſwade men*] That is, mens doctrines and devices.

Or do I ſeek to pleaſe men] *Ut κολακείας, qui ab omnibus gratiam inire cupit, quem quidam per jocum Placentam vocat.* Men-pleaſers, that curry favour with all; and covet to be counted *No medlers*. Theſe loſe a friend of God. Neither do they long hold in with thoſe, whom for preſent they do ſo much pleaſe. *Conſtantine* checkt a Preacher, *qui auſus eſt imperatorem in os beatum dicere*, that was ſo bold as to call him a bleſſed man to his face, thinking thereby to ingratiate. *Theodorick* an Arrian King did exceedingly affect a certain Deacon, although an Orthodox. The Deacon thinking to pleaſe him better and get preferment, became an *Arrian*: which when the King underſtood, he changed his love into hatred, and cauſed his head to be ſtruck from his ſhoulders, *&c. Eraſmus*, by ſeeking to pleaſe both ſides, was neither owned by the Papiſts, nor honored by the Proteſtants. *Puſillanimitas & ἀνθρωπαρέσκεια in præclaro hoc Dei organo prævaluere.* Daſtardlineſs and man-pleaſance prevailed too too much with him, who otherwiſe did the Church of God ſingular good ſervice. How much better had he done if paſſing by *Placenza* he had held a ſtraight courſe to *Verona*? But he durſt not (as *Luther*) meddle either with the Popes triple crown, or with the Monks fat paunches, leſt for his *Væ vobis*, he ſhould have been brought *coram nobis*, as Father *Latimer* ſaid. He held it beſt policy to keep his finger out of the ſore: and either to ſay no more then *Eli* did to his ſons, *Why do ye ſuch things*, &c. or then *Jehoſaphat* did to *Ahab*, *Let not the King ſay ſo. As pruriginoſa iſtorum hominum ſcabies aſpetiori certe ſtrigili fricanda fuerat*, ſaith *Amama*. But thoſe mens mangy hides deſerved a ſharper currycomb.

Euſeb. *de vit. Conſt. l.* 4. *c.* 4.

Euſeb. *lib.* 2.

Amama.

Italian. Prov.

Act. and Mon.

In Antibarb. Bib. Præfat.

For if I yet pleaſed men] As once I did whiles I was a Phariſee.

I ſhould not be, &c.] That rule holds good in Rethorick, but not in Divinity, *Non ad veritatem ſolum, ſed etiam ad opinionem eorum qui audiunt, accommodanda eſt oratio.* Cic. *in Partit.*

Verſe 11. *Is not after man*] This he often inculcateth, becauſe the falſe Apoſtles had buzzed ſuch a thing into their ears, to diſparage his Miniſtery.

Verſe 12. *Received it of man*] *i. e.* Of meer man. Jeſus Chriſt is more then a man.

Verſe

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Verſe 13. *And waſted it*] As an enemies countrey with fire and ſword. *Mars* is ſtiled πτολίπορθος. ἐπόρθουν. *Homer.*

Verſe 14. *Above many of mine equals*] *Porphyry* ſaid it was great pitty ſuch a man as *Paul* was even caſt away upon the Chriſtian religion. The Monarch of *Morroco* told the Engliſh Embaſſador in King *Johns* time, that he had lately read *Pauls* Epiſtles, which he liked ſo well, that were he now to chuſe his religion, he would, before any other, embrace Chriſtianity; but every one, ſaid he, ought to die in his own religion: and the leaving of the faith wherein he was born, was the only thing that he diſliked in that Apoſtle. *Heyl. Geog.*

Verſe 15. *Who ſeparated me from*, &c.] How knew he this, but by the event? Whoſoever is lawfully called to the Miniſtery, may conceive that he alſo was ſanctified thereunto from the womb, and ſhould therefore do his utmoſt in the work, *Verbi miniſteres, hoc age*, was Mr. *Perkins* his Motto. Sa. Ward *Præf. ad* Perk *prob'.*

Verſe 16. *To reveal his Son in me*] Not only as in an object (wherein the power and grace of Chriſt might ſhine and appear) but as by an inſtrument of revealing and preaching Chriſt to many.

I conferred not with fleſh] *i. e.* With carnal reaſon, an evil counſellor for the ſoul, *Rom.* 8. 7. Indeed in humane governments, where reaſon is ſhut out, there tyranny is thruſt in: but where God commandeth, there to aſk a reaſon is preſumption, to oppoſe reaſon is flat rebellion.

Verſe 17. *But I went into Arabia*] Of this journey *Luke* maketh no mention in the *Acts*. Into theſe tents of *Kedar* came S. *Paul*, and made them, by his preaching, comely as the curtains of *Solomon*, Cant. 1. 5. Rude they were, but rich; black, but comely, when they had this precious man amongſt them eſpecially, who became a bleſſing to all places whereſoever he came: Contrary to that which is ſaid of the great Turk, that wherever he ſets his foot, he leaves deſolation behinde him. *Arabia* was *Felix* indeed, when S. *Paul* was there.

Verſe 18. *To ſee Peter*] Not by way of idle viſit, but throughly to obſerve the Hiſtory of his Chriſtian practice for godly imitation. *Hiſtoriæ ſunt fidæ monitrices.* ἱστορῆσαι, *videndo obſervare.*

Verſe 19. *But other of the Apoſtles*] They were buſily attending upon their particular charges and offices, according to *Rom.* 12. 7.

Verſe 20. *Behold, before God, I lye not*] This he ſolemnly ſweareth for their ſatisfaction. An oath may be lawfully taken to help the truth in neceſſity, and not otherwiſe. Hence the Hebrew word is a paſſive, and ſignifieth *to be ſworn*, rather then to ſwear. *Niſhbang.*

Verſe 21. *Afterwards I came*] He kept, belike, a Diary of his travels, and was able to give a good account of his daily courſes. It is not to be doubted, but that our Saviours Diſciples kept a regiſter of his holy oracles and miracles, out of which the hiſtory of the Goſpel was afterwards compiled and compoſed. Father *Latimer* did the like, as appeareth by his diſcourſes. Mr. *Bradford* alſo had a *Journal* or *Day-book*, wherein he uſed to ſet down all ſuch notable things as either he did ſee or hear, each day that paſſed. Mr. *Simpſons* Præf. to *Bradf.* Serm. of Rep.

Verſe 22. *And was unknown*] So far was *Paul* from learning ought of them.

Verſe 23. *Now preacheth the faith*] A marvellous converſion. I was an obſtinate Papiſt (ſaith *Latimer* of himſelf) as any was in *England*: Inſomuch that when I ſhould be made Bachelour of Divinity, my whole Oration went againſt *Philip Melanchthon*, and his opinions, *&c.* Act. & Mon.

Verſe 24. *And they glorified God*] *Whoſo offereth praiſe, he glorifieth me*, Pſal. 50. 23. God accounts himſelf as it were to receive a new being, by thoſe inward conceptions of his glory, and by thoſe outward honours that we do to him.

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Chap. II.

Verse 1. *I went up*]

TO that first Christian Councel, *Act.* 15.

With Barnabas] His constant companion, till that bitter bickering, *Acts* 15. 39. See the Note there.

Verse 2. *By revelation*] *i. e.* By Gods special direction: for he ordereth a good mans goings, *Psal.* 37. 23.

ἀνεθέμην. *I communicated unto them*] I laid open the matter freely and familiarly, as unto bosome-friends.

But privately] For all good men are not fit to be trusted with secrets, but only such as can both keep counsel, and give counsel.

Or had run in vain] Lest, if it should be thought that I had not held good correspondency with those other Apostles, I might lose the fruit of my Ministery.

Verse 3. *Was compelled to be circumcised*] *i. e.* I would not yield he should be: lest I should seem to countenance them that held circumcision necessary to salvation. In the year of grace 1549 the Ministers of *Magdeburg* did stoutly oppose them of *Wittenberg*, and *Leipsich*, and set forth many books against them, because they dealt deceitfully, and by their *Adiaphora*, or things indifferent, as they called them, they paved a way to Popery. And this was our case till this late blessed Reformation. It was not without cause that *Peter Martyr* commended it to the care of Queen *Elizabeth*, That Church-governours endeavour not to carry the Ark of the Gospel into *England* upon the cart of needless Ceremonies.

Alsted. Chron. page 520.

παρεισάκτους. Verse 4. *Unawares brought in*] Or privily slipt in, pretending piety to their worldly or wicked respects. With such ill instruments the Church hath ever been pestered, 2. *Pet.* 2. 1. These *hell-scouts* are sculking in every corner.

To spie out our liberty] *viz.* Of circumcising or not circumcising *Titus*, that they might pick a quarrel with us.

Bucholcer. Chronol. *That they might bring us into bondage*] *Jo.* To the ceremonial law. *Carolostadius* attempted some such thing in *Luthers* daies, and by him was opposed.

Verse 5. *To whom we gave place*] We must stick close to the truth, and stickle hard for it, accounting each parcel thereof precious, and not to be parted with for any good. How religious were the Apostles and Ancients this way? They would not yield for an hour, or exchange one letter or syllable of that holy faith, wherewith Christ had betrusted them.

Verse 6. *Seemed to be somewhat*] Opinion sets the price: when gold is raised from twenty shillings to two and twenty, the gold is the same, estimation only raiseth it.

In conference added nothing to me] They could tell him nothing which he knew not before: when they came to talk together, he found that they did not only hold and teach the same things, but *in iisdem verbis, in iisdem syllabis*, in the self-same words and syllables as he did, as *Melanthon* wisheth all men would.

Whatsoever they were] *Augustine* being oppressed with the Authority of the Fathers, saith he regardeth not *Quis, sed quid*, the worth of the man, but the weight of his reasons.

Verse 7. *As the Gospel of*, &c.] He equalizeth himself to *Peter* in office and dignity: though pseudo-apostles, and pseudo-catholikes deny him that honour. Saint *Peter* Jesuites commend for a worthy spirit, when they censure Saint *Paul* for a hot-headed person, *&c.* And because *James* is named before *Peter*, *verse* 9. *Bellarmine* saith that this text is corrupted (*Latini quidem Petrum praeponunt non sine falsi crimine*) but what will he say to 1 *Cor.* 9. 5. *&* *Joh.* 1. 44. *&* *Acts* 15. 13. *&* 21. 18. where it appeareth that not *Peter* but *James* was president of the Councel, because he spake the last, and concluded all?

Survey of West-relig.

Bel de Rom. Pontif.

Verse 8. *For he that wrought*, &c.] He argues from the success of his and *Peters* Ministery, to the lawfulness of their calling to the work. So he doth 1 *Cor.* 9. 1, 2, 3. and 2 *Cor.* 13. 4, 5. See the Notes there. He also ascribeth the glory of all to God, when he saith *was mighty in me*, &c. A phrase not unlike that other, 1 *Cor.* 15. *Not I, but the grace of God.* And again, not we, *but the weapons of our warfare are mighty through God, &c.* 2 *Cor.* 10.

Verse

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Verse 9. *Who seemed to be pillars*] Of the Church, or of the Colledge of Apostles. The Apostle seems to intimate, that even then men began to attribute more then was meet to those holy Apostles. This degenerated afterwards into gross superstition. διαφερόντως dictum. Cam.

And they unto the circumcision] Yet were they not so tied up by this agreement, but that they might preach upon fit occasion to the Gentiles too, as might *Paul* and *Barnabas* to the Jews: but the Gentiles were their cheif charge, and among them, they had greatest success.

Verse 10. *Remember the poor*] Those Jews that embraced Christianity in *Palestina*, were therefore turn'd out of all by their unkind countrey men, *Heb.* 10. 34. Hence this care of the Apostles, and this forwardness in Saint *Paul*. About the beginning of the Reformation in *France*, the Duke of *Lorrain* had proscribed some thousands of his *Lutheran* subjects, who were forced to feed upon haws and acorns, &c. The Divines of *Strasborough* in *Germany*, moved with pity towards these poor brethren, ceased not till by their discourses they had prevailed with the Senate there, to take those miserable exiles into their City, and to provide for them, till they might be conveniently conveyed to other places. Sculter. Annal.

Verse 11. *But when Peter*, &c.] I would gladly learn (said that Martyr) why the seat of the primacy (to grant that) should be rather at *Rome* then elswhere? They answer, because *Peters* chair was at *Rome*. This is even like to this, because *Moses* the greatest Prophet, and *Aaron* the first Priest exercised their office untill their death in the desert, therefore the principallest place of the Jews Church shall be in the wilderness. But grant them their reason that it is good, what should *Antioch* claim? For *Peters* chair was there also, when *Paul* gave him a check, which was unseemly and unmannerly done of *Paul*, that would not give place to his President and better. Thus far Mr. *Bradford*. Acts and Mon. fol. 1496.

Cardinal *Baronius* withstands *Paul* as much as ever he did *Peter*, and blasphemously affirmeth, that *Peter* was not to be blamed, but *Paul* a great deal more. *Bellarmine* saith, It was not *Peter* but *Cephas*, one of the seventy. A sorry shift: so loth are heretricks to have their Asses ears seen. *Hierome* affirmeth that *Paul* reproved *Peter simulatè non seriò, nec sensisse quod scripsit*, seemingly and not seriously, and that he wrote otherwise then he thought, in saying that *Peter* walked not uprightly according to the truth of the Gospel. But *Augustine* refuteth this as an errour in *Jerome*, in his 19 *Epistle* to him: and *Aquinas* also disliketh it; because *verse* 12. *Paul* sets down a weighty and urgent cause of his reproof. Nevertheless, he doth not call *Peter* an hypocrite, as *Julian* the Apostate said he did: for every one that falleth of infirmity, is not presently an hypocrite: though he may, in some particular, act the part of an hypocrite. Baron. Annal. Epist. 89. ad Augustin. In Epist. ad Gal. cap. 2. Lect 3. Cyril lib. 9. in Iulian.

Verse 12. *For before that certain*] This history pertains to *Acts* 15. 30. 35. but is not there recorded, that we might search the Scriptures, and compare place with place. So God hath scattered the duties of husbands and wives up and down the Scriptures, That men learning to be good husbands, they may learn also to be good men.

Fearing them of the circumcision] It was not danger that he feared, but offence: wherein he had not done amiss, but that in avoiding a less scandal, he fell into a far greater.

Verse 13. *And the other Jews dissembled*] The sins of teachers are the teachers of sins; and great mens faults go as seldome unaccompanied, as their persons.

Barnabas also] Adhering to *Peter* rather then to *Paul* his old companion, not without a tincture perhaps of the old bitter bickering. *Try all things*; Good men may seduce us, as here *Peter* did *Barnabas*, and as those would have done *Paul*, Act. 21. 12. How many learned able men hath the authority of *Luther* misled in the point of Consubstantiation? *Ursin* was carried away with it awhile; till he was turned from it by the reading of *Luthers* own arguments; they were such *plain Paralogismes*. Melch. Adam.

Verse 14. *That they walked not*] Ministers must both ὀρθοτομεῖν and ὀρθοποδεῖν, Divide the word rightly, and foot it uprightly.

I said to peter before them all] The fault was publike, reproof must be according, 1 *Tim.* 5. 20. In the year 1159. lived *Joannes Sarisburiensis*, who both reproved the Pope to his face, and also wrote his *Polycraticon*, wherein he freely scourgeth the Popish Clergy. As long before that, in the year 705. *Adelin* Elect Bishop of *Sherborn* (or *Salisbury*) whiles he stayed at *Rome* for the Popes approbation, the same Pope (his name Prælens præsentem pontificem redarguit. Renius in hist. Pont.

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name was *Sergius*) was charged with adultery: for which foul fault, this Biſhop was bold to reprehend his Holineſs ſharply.

Godw. *Catal.* pag. 333.

Why compelleſt thou, &c.] *Peters* example was a compulſion. The company we keep compell us to do as they do.

Verſe 15. *We who are Jews*] The Apoſtle proceedeth in his ſpeech to the Jews at *Antioch*.

And not ſinners of the Gentiles] Becauſe under the Covenant of Grace; Their *ſins and iniquities will I remember no more*. As for the Gentiles, they wanting the rule of Gods Law, ran head-long into every ſin, without reſtraint or controul, *Eph.* 4. 19.

Verſe 16. *Knowing*] Here's more then an implicite faith, or a conjectural confidence.

Verſe 17. *But if whiles we ſeek*] This is the ſame in ſenſe with *Rom.* 3. 31. If we ſhould argue from mercy to liberty, from free juſtification to lewd and looſe converſation, would not all the world cry ſhame on us? I reade of a Monſter, who that night that his Prince pardoned and releaſed him, got out and ſlew him. This was *Michael Balbus*, who ſlew the Emperour *Leo Armenius*. Is it poſſible that any ſhould offer to do ſo to Chriſt?

Verſe 18. *For if I build again*] As I ſhould, if I ſhould licenſe any man to ſin, becauſe juſtified by Faith. Chriſt came by water, as well as by blood: he juſtifies none, but whom he alſo ſanctifies.

Verſe 19. *Am dead to the Law*] *i. e.* Am freed from the curſe, rigour, and irritation of the Law. Or, am freed from ſin, as *Rom.* 6. 7.

Verſe 20. *Chriſt liveth in me*] *Luthers* Motto was *Vivit Chriſtus*, *Chriſt liveth*; and if he were not alive, I would not wiſh to live one hour longer. *Let the Lord live*, ſaith *David*: Yea let him live in me, ſaith *Paul*. Let him act me, let him think in me, deſire, pray, do all in me. Lord, ſaith *Nazianzen*, I am an inſtrument for thee to touch. Chriſt dwels in that heart moſt largely, that hath emptied it ſelf of it ſelf. The *Iſraelites* felt not the ſweetneſs of Manna, till they had ſpent the fleſh-pots, and other proviſions of *Egypt*.

Ioh. Manl. *loc. com.* pag. 410. Pſal. 18.

And gave himſelf for me] True faith individuateth Chriſt, and appropriateth him to to a mans ſelf. This is the pith and power of particular faith; Miſtris *Lewis* the Martyr, being ſet upon by Satan, a little afore ſhe ſuffered, was much comforted and helped by this text.

Act. and Mon. fol. 1826.

Verſe 21. *I do not fruſtrate*] *viz.* By ſeeking to be juſtified by the Law. *Ambroſe* renders it, *Non ſum ingratus gratiæ Dei*, I am not ungrateful to the grace of God; I do not repudiate, caſſate, nullifie it.

Dead in vain] Becauſe he attains not his end in dying, which was not only to leave us a pattern of Patience, as Anabaptiſts hold; but to merit for us remiſſion of ſins, and imputation of his righteouſneſs for our juſtification.

Chap. III.

Verſe 1. *O fooliſh Galatians*]

THoſe that are ſick of a Lethargy muſt have double the quantity of phyſick given them, that other men have in other diſeaſes. Theſe *Galatians* were in a ſpiritual lethargy, and are therefore thus ſharply rebuked, that they might be ſound in the faith.

Tit 1. 13.

Who hath bewitched you] Or, *Bemiſted you, and dazled your eyes*. The word properly ſignifies *to overlook*, as they call it, or to kill with the eyes, by caſting out venemous beams, as the Baſilisk, and as witches are ſaid to do.

ἐβάσκανε περὶ τὸ φῶτος καίνειν. Plin. *lib.* 7. *cap.* 2.

Hath been evidently ſet forth] As a remedy, by looking whereon ye might have been cured or kept from that bewitching by the eye: like as the ſtung *Iſraelites* were healed by looking on the brazen ſerpent.

Crucified amongſt you] In the evidence of the doctrine of Chriſt crucified, and in the adminiſtration of the Lords Supper, that lively picture of Chriſt on the Croſs. The Greek word ſignifieth to paint forth a thing, *Rom.* 15. 4. by a Theological painting, not artificial, as the Papiſts would have it to warrant Crucifixes.

προεγράφη.

Verſe

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Verſe 2. *Or by the hearing of faith*] The Manna of the ſpirit comes down from heaven in the dews of the Miniſtery of the Goſpel. If our eyes ſee not our teachers, we cannot expect to hear the voice behinde us, *Iſa.* 30, 20, 21. Numb. 11. 9. 1 Pet. 1. 21.

Verſe 3. *Are ye ſo fooliſh?*] Thoſe then that have the ſpirit may play fools in ſome particulars. Thoſe that are recovered of a phrenſie, have yet ſome mad fits ſometimes.

Made perfect by the fleſh] As *Nebuchadnezzars* Image, whoſe golden head ended in dirty feet.

Verſe 4. *If it be in vain*] *q. d.* It is not in vain. God keepeth the feet of the Saints, that they cannot altogether loſe the things they have wrought, they cannot fall below his ſupporting grace: the Lords puts under his hand, *Pſal.* 37. Yet it cannot be denied that an hypocrite may ſuffer, and all in vain, 1 *Cor.* 13. 3. as did *Alexander* the Copperſmith, who was near unto Martyrdom, *Act.* 19. 34. See the Note on 1 *Cor.* 13. 3.

Verſe 5. *Or by the hearing of faith*] Faith (and ſo life) is let into the ſoul by the ſenſe of hearing, *Iſa.* 55. to croſs the devil, who by the ſame door brought death into the world.

Verſe 6. *It was accounted to him*] This the Papiſts jeatingly call a *putative righteouſneſs*. The Jews alſo deride it, and ſay, That every fox ſhall yield his own skin to the flayer. See *Rom.* 4 9, 11, 12.

Verſe 7. *The ſame are children*, &c.] And heirs together with him of the world, *Rom.* 4. which is theirs in right, though detained a while from them by the *Amorites*, till their ſins be full.

Verſe 8. *And the Scripture fore-ſeeing*] Scripture therefore is not a bruit dead thing, as the Jeſuites blaſpheme. Excellently ſpake he, who called the Scripture, *Cor & anima Dei*, the heart and ſoul of God. Greg. *in Reg.* 3.

Preached the Goſpel] There is Goſpel therefore in the old Teſtament.

In thee ſhall all nations] See my Note on *Gen.* 12. 3. *All Nations ſhall be bleſſed*, *i. e.* juſtified by faith.

Verſe 9. *Are bleſſed*, &c.] For they only are bleſſed whoſe ſins are remitted, *Pſal.* 32. 1. O the bleſſedneſs of that man, ſaith the Pſalmiſt.

Verſe 10. *Are under the curſe*] *Aut faciendum, aut patiendum.* He that will not have the direction of the law, muſt have the correction.

That continueth not in all] *Deut.* 27. 26. *Heb.* Shall *ſtand firm*, as a four-ſquare ſtone. יקים. τετραγωνος.

In the book of the Law to do them] Done they muſt be exactly, upon pain of Gods curſe. For a groat too ſhort in payment of ſome dues required, our *Will. the Conquerour* forced the Monks of *Ely* to lay down a thouſand marks, ſaith the Chronicler. The Law is no leſs ſtrict with thoſe that are not freed by Chriſt.

Verſe 11. *Shall live by faith*] As being juſtified by faith. See the Note on *Rom.* 1. 17.

Verſe 12. *And the law is not of faith*] Becauſe it promiſeth not life to thoſe that will be juſtified by faith, but requireth works.

Verſe 13. *Chriſt hath redeemed us*] As man he bought us, as God he redeemed us; ſaith *Hierom*. For to redeem is properly to buy ſome things back that were morgaged. *Qui redimit, emit quod ſuum fuit, & ſuum eſſe deſiit.* Hieron.

Curſed is every one that hangeth] The tree whereon a man was hanged, the ſtone wherewith he was ſtoned, the ſword wherewith he was beheaded, and the napkin wherewith he was ſtrangled, they were all buried, that there might be no evil memorial of ſuch an one, to ſay, This was the tree, ſword, ſtone, napkin, wherewith ſuch an one was executed. *Conſtantine* aboliſhed this kinde of death out of the Empire. But what an odd cuſtom was that of the *Tiberenes* to hang their beſt friends in courteſie, *Longaſq; ex iis literas facere quos charos habebant?* The death on the tree (ſaith One) was accurſed above all kinds of death: as the Serpent was accurſed above all beaſts of the field. Both for the firſt tranſgreſſion, whereof the Serpent was the inſtrument, the tree the occaſion. Caſaub. ex *Maimonide.* *Sphinx Philoſ.* page 751.

Verſe 14. *The promiſe of the ſpirit*] That is, the ſpiritual promiſe made to *Abraham*, and his ſpiritual poſterity.

Verſe 15. *I ſpeak after the manner*] I ſet the matter forth to you by a familiar compariſon.

Though it be but a mans teſtament] *William Tracy* of *Gloceſterſhire* Eſquire made in his Will, that he would have no funeral pomp at his burying, neither paſſed he upon a Maſs. And he further ſaid, That he truſted in God only, and hoped by him to be ſaved and

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and not by any Saint. This Gentleman died, and his son as Executour brought the Will to the Bishop of *Canterbury* to be proved, which he shewed to the Convocation: and there most cruelly they judged, that he should be taken out of the ground, and be burnt as an heretick, *anno* 1532. D. *Parker* Chancellor of *Worcester* executed the sentence, and was afterwards sent for by King *Henry* 8. who laid high offence to his charge, &c. It cost him three hundred pounds to have his pardon.

Act. and Mon. 951.

Verse 16. *Which is Christ*] Mystical Christ, that is, whole Christ; for he accounts not himself compleat without his members, who are therefore called his fulness, *Ephes.* 1. 23. *Caput & corpus, unus est Christus*, saith *Aug.* the Head and Members make but one Christ.

Verse 17. *Four hundred and thirty*, &c.] This space of time betwixt the promise and the law, the divine providence cast into two equal portions of 215. before the peoples going down to *Egypt*, and 215. of their being there.

Lightfoots Har. Prolegom.

Verse 18. *Gave it to Abraham*] Gr. *Freely gave it.* What more free then gift? And what better freehold then the divine promise?

κεχάρισται.

Verse 19. *Because of transgressions*] Which are discovered by the Law. Sight of misery must go before sense of mercy. *Lex, lux*, the law is a light (saith *Solomon*) which laies all open: as 1 *Cor.* 14. 25. and threatneth destruction to transgressours.

And it was ordained, &c.] Therefore it is not to be disrespected, though we cannot attain eternal life by it.

In the hand of a Mediatour] That is, of *Moses*, who was a Mediatour of that communication of the Law to the people, *Exod.* 20. 19. Christ is the only Mediatour of expiation. And of Christ alone some take this text.

Verse 20. *Is not a Mediatour of one*] *q.d.* God and men were at odds: else what use of a Mediatour? Sin is the make-bate, as being a transgression of the Law.

But God is one] One and the same now as of old in taking vengeance on the Laws transgressors. Or, God is one party disagreeing or displeased.

Verse 21. *Have given life*] That is, have justified a sinner. But herein lay the laws weakness through the flesh, *Rom.* 8. 3.

Verse 22. *But the Scripture*] The Law and Prophets.

Hath concluded all] Gr. Hath clapt them up close prisoners. *All* in the neuter gender (both men and women) to prevent cavils.

συνέκλεισεν. πάντα.

That the promise, &c.] That he might have mercy upon all, *Rom.* 11. 32. See the Note there.

Verse 23. *But before faith came*, &c.] *i. e.* Before Christ came: Faith is put for the object of faith.

We were kept under the Law] As in a prison or garison: being circled with a compassing strength. The sinner, having transgressed, is kept by the law, as with a guard or garison, that he cannot escape, unless he be delivered by Christ. Some learned men make this expression of the Apostle here, *Kept under the Law*, to denote the duty of a schoolmaster; as one who is to give an account of such as are committed to his charge.

φρουρούμεθα.

Verse 24. *The law was our schoolmaster*] Such an one as that that *Livy* and *Florus* speak of in *Italy*, who brought forth his scholars to *Hanibal*: And if he had not been more merciful then otherwise, they had all perished.

Verse 25. *But after that faith*] That is, the Gospel, or Christ the author and matter of the Gospel, See *ver.* 23.

Verse 26. *The children of God*] Gr. *The sons of God*, grown up at mans estate; *Qui manum ferulæ subduximus*, who are no longer under a schoolmaster. How we are the children of God by faith, See the Note on *Joh.* 1. 12.

Verse 27. *Baptized into Christ*] And so have had your adoption sealed up unto you, like as in the civil adoption there were certain rites and ceremonies usually performed.

Have put on Christ] To justification and sanctification. See the Note on *Rom.* 13. 14. This is to be clothed with the Sun, *Rev.* 12. 2. Some think the Apostle alludeth here to a custome they had in the Primitive times, that those that were to be baptized, should come to the Church on *Whitsunday* (called therefore *Dominica in albis*) and put upon them white clothing.

Verse

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Verſe 28. *Ye are all one in Chriſt*] Souls have no ſexes, and Chriſt is no reſpecter of perſons. The ſervant paid the half ſhekel, as well as the Maſter. Exod. 30.

Verſe 29. *Heirs according*] Heirs are kept ſhort in their nonage, and ſometimes forced to borrow of ſervants: but when once at years, they have all. So ſhall the Saints in heaven, though here hard put to it.

CHAP. IV.

Verſe 1. *Differeth nothing from a ſervant*]

IN alluſion whereunto there is written upon the Princes arms, *Ich dien*, that is, I ſerve. *Henry* the ſecond, King of *England*, crowned his eldeſt ſon *Henry*, whileſt he was yet alive: which made his ambition quite turn off his obedience. Ambition ever rides without reins. That King, at his ſons coronation, renounced the name of King for that day, and as Sewer, ſerved at the table; for which he was thus requited: My Father, ſaid he, is not diſhonoured by attending on me, for I am both a King and a Queens ſon, and ſo is not he. After this he bore arms againſt his Father, and dyed in open rebellion. Daniels Chr. fol. 109.

Verſe 2. *But is under tutors*] Thoſe under the Law were but Alphabetaries in compariſon of thoſe under the Goſpel. The Sea about the Altar was brazen, 1 *King.* 7. 23. and what eyes could pierce thorow it? Now our ſea about the throne is glaſſie, *Rev.* 4. 6. like to cryſtal cleerly conveying the light and ſight of God to our eyes. ὑπηρέτην Αἰσωποπαιπαι. τικὰς. *Ariſtophan.*

Verſe 3. *When we were children*] Gr. *Infants, babies*, that muſt be pleaſed with rattles: ſo the old Church with carnal Ceremonies. πάππος.

Verſe 4. *But when the fulneſs of the time*] This anſwers to that time appointed of the Father, *verſ.* 2. *Plato* ſaid, that God doth alwayes γεωμετρεῖν, he doth all things *in number, weight and meaſure*: He never comes too ſoon, neither ſtaies he too long.

God ſent forth his Son] Out of his own boſom. May not we ſay, as they did, *John* 11. 36. Loe how he loved us! This was an *hyperbole* of love. Should we not ſay again, as they did, *Judg.* 8. 22. *Rule thou over us*, &c. *for thou haſt delivered us from the hand of* Midian.

Made of a woman] Of the ſanctified ſubſtance of the holy Virgin. Note this againſt *Marcionites* and *Anabaptiſts*.

Made under the Law] Circumciſed the eighth day, and ſo made a debtour to do the whole Law: which he perfectly fulfilled, and yet (for us) ſuffered the curſe.

Verſe 5. *To redeem them*, &c.] To buy them off, who were in worſe caſe then the Turks Gally-ſlaves chained to an oar.

That we might receive the Adoption] That is, the poſſeſſion of our adoption, the full enjoyment of our inheritance.

Verſe 6. *Crying Abba, Father*] God hath no ſtill-born children. *Paul* was no ſooner converted, but behold he praied, *Acts* 9. 11. The ſpirit of grace is a ſpirit of ſupplication, *Zech.* 12. 10. And when God ſends this ſpirit of prayer into our hearts, it is a ſure ſign, that he means to anſwer our deſires: like as when we bid our children ſay, I pray you, father, give me this, we do it not, but when we mean to give them that which we teach them to ask. The gemination, *Abba Father*, noteth fiducial, filial, vehement affection: and it is made the firſt word we can ſpeak, when we are made ſons, to cry *Abba Father*.

Verſe 7. *And if a ſon*, &c.] See the Note on *Rom.* 8. 17.

Verſe 8. *Ye did ſervice*] Here all religious ſervice done to any, but God, is manifeſtly condemned as impious, whether in *Pagans* or *Papagans*.

Verſe 9. *Or rather are known of God*] Whoſe gracious fore-knowing and fore-appointing of us to eternal life, is the ground and foundation of our illumination and converſion, our love to him a reflex of his love to us.

Verſe 10. *Ye obſerve dayes*] The Chriſtian Church knows no holy-dayes, beſides that honourable Lords-day, *Iſa.* 57. 14. *Rev.* 1. 10. and ſuch holy feaſts, as upon ſpecial occaſions the Church ſhall ſee fit to celebrate, as *Novemb.* 5. *&c.*

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Verſe 11. *Leſt I have beſtowed labour*] Gr. *Even to laſſitude*, as a day-labourer. Other work-folks finde their work as they left it: but a Miniſter hath all marr'd many times, between Sabbath and Sabbath, or if but awhile abſent, as *Moſes* was in the Mount.

κοπιάσω.

Verſe 12. *Be as I am*] No longer a legaliſt, as once, *Philip.* 3. 5, 8.

Ye have not injured me at all] He was above their buffoneries and indignities. When an inconſiderate fellow had ſtricken *Cato* in the bath, and afterwards cried him mercy, he replied, I remember not that thou didſt ſtrike me; *Tu lingua, ego aurium Dominus*, ſaid one to another, that railed on him. I cannot be maſter of thy tongue, but I will be maſter of mine own ears. One having made a long and idle diſcourſe before *Ariſtotle* concluded it thus, I doubt I have been too tedious to you Sir Philoſopher, with my many words: In-goodſooth, ſaid *Ariſtotle*, you have not been tedious to me; for I gave no heed to any thing you ſaid. *Momus* in *Lucian* tels *Jupiter*, It is in thy power whether any one ſhall vex or wrong thee. St. *Paul* here ſhakes off the affronts and injuries offered unto him with as much eaſe as once he did the Viper. Some would have ſwelled, and almoſt died at the ſight of ſuch a thing: he only ſhook it off, and there was no hurt done.

Sen. *de ira l.* 1. *Tacit.*

Plutar. *de garrulit.* ἐὰν πάσχῃς κακὸν, ἐὰν μὴ ποιῇς. Act. 28.

Verſe 13. *Through infirmity of the fleſh*] That is, though much broken with many miſeries, yet I ſpared not to take pains amongſt you. *Zachary*, though he ceaſed to ſpeak, yet he ceaſed not to Miniſter: he took not his dumbneſs for a diſmiſſion, but ſtaid out the eight days of his courſe. *Luke* 1.

Verſe 14. *And my temptation*] That is, mine afflictions, whereby the Lord tempts his, feels which way their pulſes beat, and how they ſtand affected toward him.

Which was in my fleſh] My ſpirit being haply untoucht. For oft the body is weak, the ſoul well. Afflictions may reach but to the outward man. *Job* never complained till he was wet thorow, till the waters went over his ſoul.

Nor rejected] Gr. *Ye ſpet not on*, as they did, that ſpet in Chriſts face.

ἐξεπτύσατε.

Even as Chriſt Jeſus] Who hath ſaid, *He that receiveth you, receiveth me.* It was a common ſaying at *Conſtantinople*, Better the Sun ſhould not ſhine then that *Chryſoſtome* ſhould not preach.

Verſe 15. *Where is then the bleſſedneſs*] *q. d.* Time was when ye held your ſelves happy in me, and bleſſed the time that ever ye ſaw and heard me. Is the change now in me, or in your ſelves? Thus the Jews rejoyced in *John* for a ſeaſon, but he ſoon grew ſtale to them, *Joh* 5. 35. See the Note there. *Neutrum modo, mas modo vulgus.*

μακαρισμὸς. *Beatitudinis Prædicatio.* *Beza.*

Verſe 16. *Am I therefore become*, &c.] Truth breeds hatred, as the fair Nymphes did the ugly Fawns and Satyrs. The hearing of truth galls, as they write of ſome creatures, that they have *fel in aure*, gall in their ears. It was not for nothing therefore that the Orator called upon his Countreymen to get their ears healed before they came any more to hear him. To preach faith *Luther*, is nothing elſe but to derive upon a mans ſelf the rage of al the Country. And therefore when one defined the miniſterial function to be *Artem artium & ſcientiam ſcientiarum*, the art of arts and ſcience of ſciences, *Melanchthon* ſaid, If he had defined it to be *miſeriam miſeriarum*, the miſery of miſeries, he had hit it.

Becauſe I tell you the truth?] He that prizeth truth (ſaith Sir *Walter Ralegh*) ſhall never proſper by the poſſeſſion or profeſſion thereof. *An expectas, ut Quintilianus amentur?* When we ſeek to fetch men out of their ſins, they are apt to fret and ſnarl; as when mē are wakened out of their ſleep, they are unquier, ready to brawl with their beſt friend.

Hiſt. l. 1. *c.* 1.

Verſe 17. *They zealouſly affect you*] *Deperunt vos*: as jealous wooers they would have you whole to themſelves without a corrival. ἴσως & εἴης, *cognata ſunt.*

They would exclude us] As ſtanding in their way. This is the guiſe of all ſectaries and ſeducers, they denigrate the true teachers that *they* may be the only men.

That you might affect them] Our *Antinomians* call upon their hearers to mark, it may be they ſhall hear that which they have not heard before, when the thing is either falſe, or if true, no more then ordinarily is taught by others.

Quid dignum tanto ferat hic promiſſor hiatu?

Hor. de art. Poet.

Verſe 18. *To be zealouſly affected in a good thing*] In a good cauſe, for a good end, and in a good manner. There is a counterfeit zeal, as is that of the Popiſh Martyrs, or traitours rather, of whom *Campian* in his Epiſtle to the honorable Councellours of

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Queen

Queen *Elizabeth*. *Quamdiu vel unus quispiam è nobis supererit qui Tiburno vestro fruatur*, &c. As long as there shall be left any one of us to wear a Tiburn tippet, we will not cease our suit.

And not only when I am present] Sith even absent I teach and tell you the truth of God by letters.

Verse 19 *Till Christ be formed*] That you may seek for salvation by him alone. Together with the word there goes forth a regenerating power, *James*. 1. 18. It is not a dead letter, an empty sound, as some have blasphemed. Only let us not, as *Hosea's* unwise son, stay in the place of breaking forth of children, proceed no further then to conviction: much less stifle those inward workings for sin, as harlots destroy their conceptions, that they may not bear the pain of childe-birth.

Verse 20. *And to change my voice*] To speak to your necessity: for now being absent I shoot at rovers, and am at some uncertainty how to frame my discourse to you. Ἀπορεῖσθαι.

Verse 21. *Ye that desire*, &c.] That are ambitious of slavery, of beggery, *v.* 9. How many have we at this day, that rejoyce in their bondage, and dance to hell in their bolts?

Verse 22. *For it is written*] It was enough of old to say, *It is written*: there was no need to quote Chapter and verse, as now. Men were so ready in the Scriptures, they could tell where to turn to any thing at first hearing.

Verse 23. *Was born after the flesh*] In an ordinary way, as all others are: for *Hagar* was young, and *Abraham* not old.

Was by promise] *i. e.* By a supernatural power, by a divine miracle.

Verse 24. *Which things are an Allegory*] That is, they signifie or import an Allegory: or they, being the things that they were, represented and typed out the things that they were not. So did the brazen serpent, the deluge, the red sea, *&c.* As for those Allegories of *Origen*, and other wanton wits, luxuriant this way, what are they else but *Scripturarum spuma*, as one calleth them, *Scripture-froth*? Ἀλληγορούμενα.

Verse 25. *For this Agar is mount*] The *Arabians* call Mount *Sina*, *Agar*. Twice *Hagar* fled thither, *Gen.* 16. and 21. it being in her way home to *Ægypt*. From her the *Arabians* are called *Hagarens*, and since (for more honour sake) *Saracens*, of *Sarah Hagars* mistress.

Answereth to Jerusalem] That is, to the Jewish Synagogue, born to bondage, as *Tiberius* said of the *Romans*, that they were *homines ad servitutem parati*.

Verse 26. *But Jerusalem which is above*] That is, the Christian Church, the heavenly *Jerusalem*, the *Panegyris* and congregation of the first born, whose names are enrolled in heaven, *Heb.* 12. 23. The Hebrew word for *Jerusalem* is of the Dual number; to shew, say the Cabalists, that there is an heavenly as well as an earthly *Jerusalem*, and that the taking away of the earthly was intimated by the taking away of the letter *jod* out of *Jerushalaim*, 2 *Sam.* 5. 13. Let us upon the sight of any famous city, lift up our hearts with holy *Fulgentius* and say, *Si talis est Roma terrestris, qualis est Roma cœlestis*? If there be such stateliness and sweetness here, what is there in that *City of the great King*? *Amama in Coronide.*

Verse 27. *For it is written*] When these testimonies of the old Testament are thus cited in the new, it is not only by way of *Accommodation*, but because they are the proper meaning of the places.

Verse 28. *Now we, brethren, as Isaac*] This the Jews to this day will not hear of, but call us *Mamzer Goi* bastardly Gentiles.

Verse 29. *Persecuted him*] By cruel mockings and real injuries, challenging the birthright, and deriding the Covenant, *&c.* *Moses* his word, *Gen.* 21. 9. holds forth, that *Ismael* did not onely himself mock *Isaac*, but made others also to mock him, exposing him to their jears. The Papists made way for their great project of perdition in 88. by dividing the people here under the terms of Protestant and Puritan, and provoking them thereby to real and mutual, both hate and contempt. מצחק. *George Abbots answ. to D. Hils 3. reas.*

Even so it is now] And so also it is now, may we say at this day. For what do Papists persecute us for else, but because we reject their justification by works? They poisoned their own Cardinal *Contarenus*, for that he declared himself sound in this point, by a book that he set forth some four years afore the Council of Trent.

Verse 30. *Shall not be heir*] No justitiary can be saved. A Papist cannot go beyond a reprobate. *Purus putus Papista non potest servari*, Rev. 19. 21.

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Verſe 31. *We are not children, &c.*] *q. d.* We are in a far better condition then Iſraelites. *I have bleſſed Iſmael*, ſaith God, *twelve Princes ſhall he beget, but my Covenant will I eſtabliſh with Iſaac*, Gen. 17. 20, 21. And ſuch honour have all his Saints.

Chap. V.

Verſe 1. *Be not again entangled*]

As oxen tied to the yoke. Thoſe that followed *Judas Galileus*, *Act.* 5. 37. choſe rather to undergo any death, then to be in ſubjection to any mortal. If civil ſervitude be ſo grievous, what ought ſpiritual to be? Thoſe poor miſled and muzled ſouls that are held captive in the Popes dark dungeon, have an ill time of it. Ever ſince, being reconciled to the Roman Church, I ſubjected my ſelf and my Kingdoms (ſaid King *John* of *England*) to the Popes authority, never any thing went well with me, but all againſt me.

ζυγὸς δε. Ioſeph. l. 18. c. 2.

Nulli mihi proſpera, ſed omnia adverſa evenerunt.

Verſe 2. *Behold I Paul*] *q. d.* As true as I am *Paul*, and do write theſe things.

Chriſt ſhall profit you nothing] For he profits none but thoſe that are found in him, not having their own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God through faith, *Phil.* 3. 9. As *Pharaoh* ſaid of the *Iſraelites*, they are entangled in the Land, the wilderneſs hath ſhut them in. *Exod.* 4. 3. So may it be ſaid of Phariſaical and Popiſh Juſtitiaries, they are entangled in the fond conceits of their own righteouſneſs, they cannot come to Chriſt. A man will never truly deſire Chriſt, till ſoundly ſhaken, *Hag.* 2. 7.

Verſe 3. *That he is a debtour*] *viz.* if he be circumciſed with an opinion of meriting thereby. Chriſt will be our ſole Saviour, or none; he will not mingle his precious blood with our puddle-ſtuff. Thoſe that will look unto him, muſt look off all things elſe, as the Apoſtles word importeth, *Heb.* 12. 2.

Ἀφορῶντες.

Verſe 4. *Chriſt is become of none effect*] Woe then to Popiſh merit-mongers. *William Wickam*, founder of New-Colledge, though he did many good works, yet he profeſſed he truſted to Jeſus Chriſt alone for ſalvation. So did *Charls* the fifth Emperour of *Germany*. So did many of our fore-fathers in times of Popery.

Parei hiſt. profan. medul. D. Uſher on Eph. 4. 13.

Ye are fallen from grace] It cannot hence be concluded, that the Apoſtle ſpeaks conditionally, and it may be underſtood of the true Doctrine of Gods free grace.

Verſe 5. *For we through the Spirit*] We Apoſtles hope for righteouſneſs by faith. If you will go to heaven any other way, you muſt erect a ladder, and go up alone, as *Conſtantine* ſaid to *Aceſius* the Novatian heretick.

Erigito ſcalam, Acceſi, & ſolus aſcendito.

Verſe 6. *Neither circumciſion*] Unregenerate *Iſrael* is as *Ethiopia*, Amos. 9. 7.

But faith that worketh] *Juſtificamur tribus modis. Effectivè à Deo, apprehenſivè à fide, declarativè ab operibus.* Faith juſtifies the man, and works juſtifie faith. To be a mother in *Iſrael*, as having *Rachels* eye, and *Leahs* womb.

Verſe 7. *Ye did run well*] Why do ye now ſtop or ſtep back? *Tutius recurrere quam malè currere*, was the Emperour *Philips* ſymbol! Better run back, then run amiſs: for in this caſe, *He that haſteth with his feet, ſinneth*, Prov. 19. 2. But to run well till a man ſweats, and then to ſit down, and take cold, may cauſe a conſumption.

Reuſner Symb.

Who did let you] Gr. *Threw a block in your way.*

ἐγκοπὴν *tranſverſum aliquid ſtruere.*

Verſe 8. *This perſwaſion*] Sectaries and ſeducers have a ſtrange art in perſwading. *Col.* 2. 4. And although we think our ſelves able enough to anſwer and withſtand their arguments, yet it is dangerous dealing with them. The *Valentinian* hereticks had a trick to perſwade before they taught. *Arrius* could cogge a die, and cozen the ſimple and heedleſs hearer.

πιθανολογία. *Tertullian.*

Verſe 9. *A little leven*] *viz.* Of falſe doctrine, *Mat.* 16. 6. See the Note there.

Verſe 10. *But he that troubleth you*] That hereſiarch, or ring-leader of the faction. The Beaſt and the falſe-prophet, are taken and *caſt alive* into a lake, *&c.* when the common ſort ſeduced by them had an eaſier judgement, *Rev.* 19. 20, 21.

Verſe

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Verſe 11. *Why do I yet ſuffer perſecution*] From the Jews zealous of the Law. It is well obſerved, that the nearer any are unto a conjunction in matters of religion, and yet ſome difference, retained, the deeper is the hatred. A Jew hates a Chriſtian worſe then he doth a Turk or Pagan. A Papiſt hates a Proteſtant worſe then he doth a Jew, *&c.*

D. Day upon 1 Cor. 16. 9. *Non circumcidantur modò, ſed & abſcindantur.* Chryſ.

Verſe 12. *I would they were even cut*] *Not circummciſed only, cut round, but cut off.*

ἀναστατώσουσιν.

That trouble you] That turn you upſide down, or that turn you out of houſe and home.

Verſe 13. *Only uſe not your liberty*] *In maxima libertate, minima licentia.* Therefore are men the worſe, becauſe they ſhould be better. Chriſt came to call ſinners, not to licentiouſneſs, *but to repentance*, Mat. 2. 17. to take his yoke upon them, *Mat.* 11. 29: to hire out their members ſervants to righteouſneſs, *Rom.* 6. 16. Hence it is, that as St. *Pauls* Epiſtles largely prove free election and juſtification by Chriſt: So the Epiſtles of *Iames*, *Peter*, and *John*, preſs to love and new obedience, leſt any ſhould argue from mercy to liberty. *Nemo fit liber in frandem fiſci*, ſaith the civil law. It was enacted among the *Athenians*, that whoſoever, having been a bondman, was convicted of ingratitude for his manumiſſion, ſhould loſe his liberty: the *Romans* made ſuch ſlaves again; which puniſhment they term *Maximam capitis diminutionem.*

Valer. Max. lib. 2. c. 1. Iuſtin Inſtit. l. 1 c. 16.

Verſe 14. *For all the law*] *i. e.* All the ſecond table. The Scripture oft appropriateth the Law to the ſecond table, as *Rom.* 13. 8. *Epheſ.* 6. 2. &c. A man muſt exerciſe the firſt table in the ſecond, the duties of his general calling in his particular calling. In the firſt Commandment, ſaith *Luther*, the keeping of all the law is enjoyned. Neither can any one love his neighbour as himſelf, but he that loves God above all.

Primo præcepto ſeliquorum omnium obſervantia præcipitur. Luther.

Verſe 15. *But if ye bite* &c.] *Si collidimur, frangimur.* If we claſh, we break. Diſſolution is the daughter of diſſention, ſaid *Nazianzen.* The Turks pray to God to keep the Chriſtians at variance. *Iſraelites* in *Ægypt* vexed one another: And Chriſtians, as if they wanted enemies, flie in one anothers faces. This is a ſad fore-token of a deadly conſumption. When the Eaſtern Churches were all to pieces among themſelves, in came the *Gothes* and *Vandals*, and afterward the *Turks* and *Tartars.* When the French Churches began to jangle and jarr about diſcipline, God ſuffered the *Pariſian* Maſſacre. Our preſent hideous diſſentions (like thoſe civil warrs of *Rome* —— *nullos habitura triumphos*) do as plainly foretell the removing of our candleſtick, in caſe we repent not, as if we had received letters from heaven to that purpoſe. We read in our Chronicles, that thoſe who were born in *England* the year after the great mortality *Anno* 1349. wanted ſome of their cheek-teeth. Men ſeem to have more now then uſual; there was never ſuch biting and ſnarling. *England*, is a mighty *Animal* (ſaith a great Politician) which can never die except it kill it ſelf. And to the ſame purpoſe the Lord *Rich* in a ſpeech to the Juſtices in K. *Edwards* 6. dayes, "Never foreign power (ſaith he) "could yet hurt, or in any part prevail in this Realm, but by diſobedience and miſor- "der among themſelves. That's the way wherewith God will plague us, if he mind "to puniſh us. And ſo long as we do agree amongſt our ſelves —— we may be ſure "that God is with us, and that foreign power ſhall not prevail againſt us, *&c.*

Camer. *Med. hiſt. cent.* 2.

Melch. Adam. *in vita* Bullin. Lucan.

Intereſt of Prin. p. 55.

Act. & Mon. 1186.

Verſe 16. *This I ſay then*] For an antidote againſt abuſe of Chriſtian liberty. Set the Spirit, as *Pharaoh* did *Joſeph*, upon the chief Charet of your hearts, and let all be at his beck and check.

Verſe 17. *For the fleſh luſteth*] Every new man is two men. What can a man ſee in the *Shulamite*, but as the appearance of two Armies, *Cant.* 6. 13. ? Theſe maintain civil broils within her, as the two babes did in *Rebecca's* womb. All was jolly quiet at *Epheſus*, till *Paul* came thither: But then there aroſe no ſmall ſtir about that way, *Acts* 19. 23. So is there in the good ſoul *&c.*

So that ye cannot do the things, &c.] As ye cannot do the good that ye would, becauſe of the fleſh (*Rom.* 7. 21. ſomething lay at the fountain-head, and ſtopt it) ſo neither can ye do the evil that ye would, becauſe of the Spirit. In which reſpect, ſetting the ingratitude aſide, the ſins of godly men are leſs then of others, becauſe the fleſh cannot carry it without ſome counterbuffs.

Verſe 18. *Ye are not under the law*] For where the ſpirit is, there is liberty, from the rigour, irritation, and malediction of the Law.

Verſe 19. *Now the works of the fleſh*] Sinners are ſore labourers; wicked men great workmen. Would they take but half that pains for heaven that they do for hell, they

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Gnamal. πνηεία. they could not, likely, miſs of it. The Hebrew and Greek words for *ſin* import labour.

φανερὰ. *Are manifeſt*] They lie above ground, and are condemned by the light of nature. Wicked men alſo hang out their ſins to the ſight of the Sun, *Iſa.* 3. 9. that they muſt needs be manifeſt even to a natural conſcience: not ſo the fruits of the ſpirit.

Verſe 20. *Idolatry*] This is fitly ſet after thoſe fleſhly ſins, as commonly accompanied with them, 1 *Cor.* 10. 7, 8. Sir *Walter Rawleigh* knew what he ſaid, that were he to chuſe a religion for licentious liberty and laſciviouſneſs, he would chuſe the Popiſh religion.

Verſe 21. *Murthers, drunkenneſs*] This is oft the mother of murther. *Domitius* the father of *Nero*, ſlew *Liberius* an honeſt man, becauſe he refuſed to drink ſo much as he commanded him. *Alexander* killed many of his dear friends in his drunkenneſs, whom he would have revived again (but could not) with his own heart blood. Once he invited a company to ſupper, and provided a crown of 180. pounds to be given to thoſe that drank moſt. One and fourty killed themſelves with drinking to get that crown. M. *Samuel Ward* in his *Woe to drunkards* maketh mention of many brought by this ſwiniſh ſin to untimely ſhameful ends in a brutiſh and beſtial manner: Among the reſt, one of *Aileſham* in *Norfolk*, a notorious drunkard drowned in a ſhallow brook of water with his horſe by him. The like whereunto is fallen out in the place where I now live, this inſtant *November* 14. *Anno D.* 1650. At a blind clandeſtine Alehouſe, a company of odious drunkards having drunk all the three *Outs* (that is, Ale out of the Pot, money out of the purſe, and wit out of the head) One of them, making homeward, was drowned in a ſhallow ditch, his body not yet buried; upon his ſoul I paſs no definitive ſentence: but what hope can we comfortably conceive of ſuch? Another of the ſame crew (rebuked by his father at the ſame time for his ill husbandry) ſwore he would hang himſelf; which alſo he did preſently: and had periſhed by his own hands, had not his father come ſeaſonably and cut the halter. O theſe Alehouſes! the peſthouſes of our Nation, the very ſinks and ſources of all villany.

Sueton.

Verſe 22. *The fruits of the ſpirit*] The ſpirit of grace are thoſe two *golden pipes*, Zach. 4. through which the two olive-branches empty out of themſelves the golden oils of all precious graces into the Candleſtick, the Church. Hence grace is here and elſewhere called the fruits of the ſpirit, pleaſant fruits, *Cant.* 4. 16. and 6. 2. *Ioh.* 15. 16.

Aquin. 2. 2. q. 136. *Long-ſuffering*] It hath been queſtioned by ſome, whether a man can be long-ſuffering, *Sine auxilio gratiæ*, without the help of grace. But that which is right, is a fruit of the ſpirit.

χρηστότης. *Gentleneſs*] Gr. *Uſefulneſs, ſweetneſs.*

Faith] That is, *Faithfulneſs*, as *Mat.* 23. 23. 1 *Tim.* 5. 12. *Tit.* 2. 10.

Camd. Eliz. Verſe 23. *Meekneſs, temperance*] Queen *Elizabeth* was famous for theſe two vertues. King *Edward* 6. called her by no other name, then *his ſweet ſiſter Temperance*. She did ſeldom eat but one ſort of meat, roſe ever with an appetite, and lived about 70. years.

S. *in* Vaughan. M. Heywicks 3. Sermons. Next to the holy Scripture ſhe preferred (as the beſt piece) *Seneca's* book of clemency. When ſhe ſaid, that book had done her much good; yea, ſaid one, but it hath done your ſubjects much hurt.

Againſt ſuch there is no law] 1 *Tim.* 1. 9. As for the works of the fleſh, there is no Goſpel. The righteous need no law to compel them, therefore they ſhall have none to condemn them. The Law confineth them to live in that element where they would live; as if one ſhould be confined to paradiſe, where he would be, though there be no ſuch Law.

Verſe 24. *And they that are Chriſts*] When Chriſt came in the fleſh, we crucified him: when he comes into our hearts, he crucifies us.

Have crucified the fleſh] To crucifie, is not abſolutely and out-right to kill; Crucifixion is a lingring death, no member being free from pain. If then we ſo repent of ſin (as that which crucified Chriſt) we ſo peirce the old man, that we are ſure he will die of it, though he be not preſently dead, this is mortification. Thoſe beaſts, *Dan.* 7. 12. had their dominion taken away, and yet their lives were prolonged for a ſeaſon.

With the affections] Sinful, ſudden paſſions.

And luſts] More deeply rooted in our natures, and ſo, not ſo eaſily overcome.

Verſe

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Verſe 25. *If we live in the Spirit*] Spiritual men only are heirs of life, 1 *Peter* 3. 7. all others are dead in treſpaſſes.

Let us walk] Walk orderly *by line, and by rule, march in rank*, &c. Life conſiſts in action. Life, ſaith the Philoſopher, is ſuch a faculty as whereby creatures move themſelves in their own places. The godly eſteem of life by that ſtirring they find in their ſouls: as elſe they lament, as over a dead ſoul, *Iſa.* 38. 15. 16. στοιχῶμεν.

Verſe 26. *Let us not be deſirous of vain-glory*] *Ingens dulcedo gloriæ* (ſaith *Æneas Sylvius*) *facilius contemnenda dicitur, quam contemnitur.* It was this vice that raiſed ſo much trouble in *Germany* betwixt *Luther* and *Carloſtadius*, and that bred the Sacramentary war that is not yet ended. It was a ſaying of *Luther*, *From a vain-glorious Doctour, from a contentious Paſtour, and from unprofitable Queſtions, the good Lord deliver his Church.*

Provoking one another, envying one another] And ſo diſcovering your weakneſs, as the vain glorious Peacock doth his filthy parts behind, whiles he delighteth to be ſeen and to behold his own tail.

CHAP. VI.

Verſe 1. *If a man be overtaken*]

GR. Be taken afore he is aware, afore he hath time to conſider, or bethink himſelf of better. It is of incogitancy, that the Saints ſin; put them in mind, and they mend all. It is of paſſion, and paſſions laſt not long. *There is no way of wickedneſs in them;* They ſtand not in the way of ſinners, they ſit not down in the ſeat of ſcorners προλημφθῇ. Pſal. 139. Pſal. 1. 1.

Reſtore ſuch an one] Gr. *Set him in joynt again.* A Metaphor from Chirurgions and bone-ſetters who handle their patients tenderly. Or from ſuch as take a mote out of ones eye; gently and warily. καταρτίζετε.

Leſt thou alſo be tempted] I have known a good old man, ſaith *Bernard*, who when he had heard of any that had committed ſome notorious offence, was wont to ſay with himſelf, *Ille hodie, & ego cras.* He fell to day, ſo may I to morrow. Mr. *Bradford* ſet down in his day-book, what good he ſaw in any man: bewailing the want of it in himſelf, and praying for more grace; As if he ſaw or heard of any evil in another, he noted it, as in danger to do ſo himſelf; and ſtill added, *Lord have mercy upon me.* Pref. to his Serm. of Rep.

Verſe 2. *Bear ye one anothers burdens*] When after reprehenſion ſin is become a burden, ſet to your ſhoulder, and help to lift it off. *Support the weak, be patient toward all.* Nature hath taught the deer to help one another in ſwimming, the Cranes one another in flying; one ſtone bears up another in buildings contrived by art, &c. 1 Theſſ. 5. 14.

Verſe 3. *Think himſelf to be ſomething*] the ſelf-deceiver takes his counter, and ſets it up for a thouſand pound, as the Phariſees and *Laodiceans*. Of ſuch it may be ſaid, as *Quintilian* ſomewhere of ſome over-weeners of themſelves, that they might have proved excellent ſcholars, if they had not been ſo perſwaded already.

Verſe 4. *But let every man prove*] This is an excellent remedy againſt ſelf-deceit, and a means to make one fit to reprove others with mercy and meekneſs.

And then ſhall he have rejoycing] *Ut teſtimonium perhibeat conſcientia propria, non lingua aliena*, ſaith *Auguſtine*, that thine own conſcience, and not another mans tongue may teſtifie for thee. *Omnis Surnatarum virtus extra ipſos*, ſaith *Tacitus*. All the ſelf-deceivers goodneſs is ſhored up by popularity, or other baſe reſpects. Tacit. lib. 1. c. 10

Verſe 5. *For every man ſhall bear*] Be through therefore in the work of ſelf-examination. Sparing a little pains at firſt, doubles it in the end: As he who will not caſt up his books, his books will caſt up him at length. The miſery of moſt men is, that their mindes are as ill ſet as their eyes, neither of them look inwards: how few are there that turn ſhort again upon themſelves, ſoss to ſay, *What have I done?* Wo to all ſuch when God ſhall ſend out *ſummons for ſleepers*, when he comes to ſearch *Jeruſalem* with candles and puniſh the men that are ſetled on their Lees, &c. *Zeph.* 1. 12.

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Verse 6. *Communicate unto him*] Not contribute as an alms, but communicate as a right: see *Philem.* 17. as wages for his work, *Mark* 6. as pay for his pains, 1 *Cor.* 9. 14. See the Note there.

Verse 7. *Be not deceived*] Think not all well saved that is with-held from the Minister. It is a saying in the civil-law, *Clercis Laici sunt oppido infensi*: Many think it neither sin, nor pity to beguile the Preacher. But God is not mocked, neither will he be robbed by any, but they shall hear, *Ye are cursed with a curse*, Mal. 3. 8, 9. even with *Shallums curse* (*Jer.* 22. 11, 12, 13.) that used his neighbours service without wages, and would sacrilegiously take in a piece of Gods windows into his wide house, *ver.* 14.

God is not mocked] They that would mock God, *imposturam faciunt, & patientur* (as the Emperour said of him that sold glass for pearls) they mock themselves much more.

Verse 8. *For he that soweth to his flesh*] He that neglecting his poor soul, cares only to feather his nest, and to heap up riches. *Si ventri bene, si lateri*, as *Epicurus* in *Horace*: If the belly may be filled, the back fitted, let the soul sink or swim, he takes no thought.

ἐκκακῶμεν. Verse 9. *And let us not be weary*] Let us not give in, as tired jades: hot at hand seldome holds out. Let us not slack our pace in religion: let not our tears begin to freeze: for this, if it doth not lose, yet it may lessen and lighten our Crown. *Ambrose* noteth of the Fig-tree, that whereas other trees first blossom, and then bring forth fruit, in the Fig-tree it is otherwise, *Poma decidunt ut folia succedant*, The Figs fall off, that leaves may come in their place. So many that begin in fruits, end in leaves: Such are they that weary of well-doing, lose the things that they have wrought, 2 *John* 8. See the Note.

For in due season we shall reap] We must not look to sow and reap in a day: as he saith of the *Hyperborean* people, far north, that they sow shortly after the Sun-rising with them, and reap before the Sun-set: that is, because the whole half year is one continual day with them.

Heresbach. *de re rustica.*

Cic. *de finib.* *If we faint not*] *Quærendi defatigatio turpis est, cum id quod quæritur, sit pulcherrimum.* It is a shame to faint in the search of that, which being found, will more then pay for the pains of searching. *Caleb* was not discouraged by the Giants, therefore he had *Hebron* the place of the Giants: so those that faint not in the the way to heaven, shall inherit heaven.

Verse 10. *As we have therefore opportunity*] Catch at it, as the Eccho catcheth the voice. *Joseph* took the nick of time to gain *Egypt* to the King, by feeding the hungry; so may we, to get heaven. I read of a Roman Emperour who when he heard of a neighbour dead, he asked, *And what did I for him before he died?* Let us ask our selves the same and the like questions.

Turpine. *Who are of the houshold*] Of the family of faith, Gods houshold servants. That was a desperate resolve of *Aigoland*, King of *Arragon*, who coming to the French Court to be baptized, and asking who those *Lazars* and poor people were that waited for alms from the Emperour *Charlemains* Table? When one answered him that they were the Messengers and servants of God; I will never serve that God, said he, that can keep his servants no better.

Verse 11. *How large a letter*] Gr. *With what good great text-letters.* I have written unto you with mine own hand (no fair hand: the greatest Clerks are not alwayes the best Scribes) and not by any *Tertius*, or other *amanuensis*, Rom. 16. 22. to shew his love, and prevent imposture, 2 *Thes.* 2. 2.

Chrysost. *Theophylact.* εὐπροσωπῆσαι. Verse 12. *To make a fair shew*] Gr. *To set a good face on it*, afore the Jews especially, and to ingraciate with them.

For the cross of Christ] That is, for the doctrine of the cross, or of justification by the death of Christ crucified.

Verse 13. *Keep the law*] *Rom.* 2. 23. *Hierome* doubteth not to pronounce that man accursed, that saith it is impossible to keep the Law. *Sed quid visum sit Hieronymo, nihil moramur: nos quid verum sit inquiramus*, saith *Calvin*. But let *Hierome* hold as he will, we know there is no such thing.

That they may glory in your flesh] That they may pride themselves in the multitude of their followers, and curry favour with the Iews by gaining many proselytes.

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Verse

Verſe 14. *But God forbid*, &c.] The Saints keep a conſtant counter-motion, and are *Antipodes* to the wicked. They thus and thus, but I otherwiſe.

Whereby the World is crucified] I look upon the world as a dead thing, as a great dung-hill, *&c.* That harlot was deceived in S. *Paul*, in thinking to allure him by laying out thoſe her two fair breaſts of profit and pleaſure: He had no minde to be ſucking at thoſe botches; He was a very crucifix of mortification: And in his face (as one ſaid of Doctor *Raynolds*) a man might have ſeen *Veram mortificati hominis ideam*, the true portraiture of a mortified man.

And I to the world] *q.d.* The world and I are well agreed. The world cares not a pin for me, and I (to cry quittance with it) care as little for the world.

Ver. 15. *For in Chriſt Jeſus*] That is, in the Kingdom of Chriſt.

But a new Creature] Either a new man, or no man.

Verſe 16. *According to this rule*] *viz.* Of the new creature. Or the doctrine of this Epiſtle.

Peace be on them] Not only in them, or with them; but *on them*, maugre the malice of earth and hell.

Verſe 17. *From henceforth let no man*] Here he takes upon him as an Apoſtle, and ſpeaks with authority. Σεμνῶς καὶ δεινῶς.

I bear in my body the marks] As ſcars of honour. *Paul* had been whipped, ſtocked, ſtoned, &c. The marks of theſe he could better boaſt of, then thoſe falſe Apoſtles of their circumciſion. And hereby it appeared that he refuſed not, as they did, to ſuffer perſecution for the croſs of Chriſt. In the year 1166. The Synod held at *Oxford* in the raign of *Henry* the ſecond, baniſhed out of *England* thirty Dutch Doctors (which taught the right uſe of Marriage, and of the Sacraments) after they had firſt ſtigmatized or branded them with hot irons. *John Clerk* of *Melden* in *France*, being for Chriſts ſake whipped three ſeveral days, and afterwards having a mark ſet in his fore-head, as a note of infamy, his mother beholding it (though his father was an adverſary) encouraged her ſon, crying with a loud voice, *Bleſſed be Chriſt, and welcome be theſe prints and marks of Chriſt.* The next year after, *ſcil. Anno* 1524. he brake the images without the City, which his ſuperſtitious Country-men were to worſhip the next day. For the which he was apprehended, and had his right hand cut off, his noſe pulled off with pinſers, both his arms, and both his breſts torn with the ſame inſtrument; and after all, he was burned at a ſtake. In his greateſt torments he pronounced that of the Pſalmiſt, *Their idols are ſilver and gold, the works of mens hands*, &c. I conclude this diſcourſe with that ſaying of *Pericles*, *It is not gold, precious ſtones, ſtatues &c. that adorns a ſouldier, but a torn buckler, a crackt helmet, a blunt ſword, a ſcarr'd face*, &c. Of theſe *Biron* the French Marſhal boaſted at his death. And *Sceva* is renowned for this, that at the ſiege of *Dyrrachium* he ſo long alone reſiſted *Pompeys* army, that he had 220. darts ſticking in his ſhield, and loſt one of his eyes, and yet gave not over till *Cæſar* came to his reſcue. Mr. *Prinne* his *Stigmata Laudis* are better known, then that they need here to be related.

Aſſled. Chron. *p.* 357.

Act. and Mon. fol. 802. *Vivat Chriſtus eiuſque inſignia.*

Scultet. Annali

Denſamque ferens in pectore ſylvam. Lucan.

Verſe 18. *Be with your ſpirit*] Spirituals are ſpecially to be deſired for our ſelves and ours. *Cætera aut aderunt, aut non oberunt.* Other things we ſhall either have, or not want, but be as well without them.

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A COMMENTARY OR EXPOSITION Upon the Epiſtle of S. *Paul* to the Epheſians.

Chap. I.

Verſe 1. *To the Saints —— to the faithful*]

Itly; for it is by faith that we become Saints, *Acts* 15.9.

Verſe 2. *Grace be to you, and peace*] Theſe go fitly together; becauſe we muſt ſeek our peace in the free-grace and favour of God. The Ark and Mercy-ſeat were never ſundred.

Verſe 3. *Bleſſed be God*] *Gratiæ ceſſat decurſus, ubi gratiarum recurſus.* A thankful man ſhall abound with bleſſings.

With all ſpiritual bleſſings] Wiſdom, prudence, &c. *verſe* 8. a *Benjamins* portion, a goodly heritage; called here *Spiritual bleſſing* in the ſingular. *All*, and yet but one *bleſſing*; to note that ſpiritual bleſſings are ſo knit together, that they all make up but one bleſſing; and where God gives one, he gives all. ἐν πᾶσι δίλογία πνευματική.

Verſe 4. *He hath choſen us in him*] Chriſt was Mediator therefore from eternity, *viz.* by vertue of that humane nature, which he ſhould aſſume.

That we ſhould be holy] God elected us as well to the means, as to the end. Note this againſt Libertines. For as they *Acts* 27.31. could not come ſafe to land that left the ſhip; ſo neither can men come to heaven but by holineſs. *Cyrus* was moved to reſtore the captivity, by finding himſelf fore-appointed to this glorious ſervice 170 years before he was born, *Iſa.* 44.28. Should not we likewiſe be excited to good works by this that we were elected to them?

Without blame] Or *blot*, Epheſ. 5,27. *Abſque querela*, Luke 1.6.

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Before him] *i.e.* In *purity of heart*, 2 Kings 20. 3.

In love] In *sanctity of life*.

Verse 5. *Having predestinated us*] Interpreters have observed, that this word that signifies to predestinate, is but six times found in the new Testament (never in the old) being referred but twice to things, *Acts* 4. 28. and 1 *Cor.* 2. 7. four times to persons, *Rom.* 8. 29, 30. *Ephes.* 1. 5. 11. and never applyed to reprobates, but to elect persons onely. Howbeit Divines under Predestination do usually consider the decree both of election and reprobation. The doctrine hereof men should not adventure to teach till they have well learned and digested it. In the year 1586. *Jacobus Andreas* the *Lutheran*, and *Theodore Beza* conferred and disputed for eight days space at *Mompelier*: the issue of which conference was unhappy; for from that time forward the Doctrine of Predestination was much misused and exagitated.

Alsted. Chron. p. 562.

Verse 6. *To the praise of the glory*] This is the end whereunto it is destined; and hence it is called *Predestination*. Note here, that all the causes of Predestination are meerly without us. The efficient, God; the material, Christ; the formal, the good pleasure of his will; the final, the praise of Gods glorious grace.

ἐχαρίτωσεν. *Gratificavit. Vulgata.*

Wherein he hath made us accepted] Gr. *He hath ingraciated us*, he hath justified us, made us gratious in his beloved Son our Mediator. And although there be an inequality of expressions in duty, *Quoad nos*, in us, yet there is a constancy of worth and intercession by Christ, *propter nos*, for us. *Pareus* rendreth these words thus, *Nos sibi gratis effecit gratos*, He hath freely made us well thought of.

Verse 7. *In whom we have redemption*] As captives ransomed at a price: What this price was, see 1 *Pet.* 1. 19. should not Christ therefore reap the travels of his soul? *Isaiah* 53.

The forgiveness of our sins] This *David* counted his crown, and prized it above his imperial diadem, *Psalm* 103. 3, 4.

Xenophon *de dictis* Socrat. *l.* 3.

Verse 8. *In all Wisdom and prudence*] That properly respecteth contemplation, this action. *Socrates* made no distinction betwixt them. For, said he, who so knoweth good to practise it, and evil to avoid it, he is a man truly wise and prudent.

Verse 9. *The mysterie of his will*] That is, the Gospel, a mysterie both to men, 1 *Cor.* 2. 8. and Angels, *Ephes.* 3. 10.

Verse 10. *That in the dispensation*] God is the best œconomick: his house is exactly ordered for matter of good husbandry. *Dispensation of the fulness of time*, is (by a *Metonimy* of the *adjunct*) put for *fulness of times*, wisely dispensed.

οἰκονομία. *Bain.* ἀνακεφαλαιώσασθαι.

Gather together in one] Gr. *Recapitulate*, reduce all to a head, recollect, to restore all things, and bring them to their primitive perfection.

Both which are in heaven] The crowned Saints, and perhaps the glorious Angels, who (according to some Divines) being in themselves changeable creatures (and therefore called *Shinan*, that is, mutable, *Psal.* 68. 17.) receive confirmation by Christ, so that they cannot leave their first station, as did the apostate Angels. Others think that the Angels stand not by means of Christs mediation, but of Gods eternal election, and are therefore called the *elect Angels*.

Verse 11. *We have obtained inheritance*] Or we are taken into the Church, as Magistrates were by lot into their office. Or, we are made Gods inheritance, as *Deut.* 32. 9. It imports our free and unexpected vocation. *In sortem adsciti sumus*; we were sorted out, singled out for a pick'd peculiar people.

ἐκληρώθημεν.

After the counsel of his own will] God doth all by counsel, and ever hath a reason of his will: which though we see not for present, we shall at last day. Mean while submit.

Verse 12. *Who first trusted*] It is a singular honor to be first in so good a matter. Hope is here put for faith, whereof it is both the daughter, and the nurse.

Verse 13. *After that ye believed*] They 1. Heard. 2. Believed. 3. Were sealed, *i.e.* full assured. Assurance is Gods seal, faith is our seal. God honours our sealing to his truth by his sealing by his spirit. We yield first the consent and assent of faith, and then God puts his seal to the contract. There must be the bargain before the earnest.

Verse 14. *Which is the earnest*] Not the pawn, but the earnest, *Quia pignus redditur, arrha retinetur*, saith *Hierome*. A pawn is to be returned again, but an earnest is part of the whole sum, and assures it. We here have eternal life, 1. *In pretio*. 2. *In promisso*. 3. *In primitiis*.

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Verse

Verse 15. *Your faith in the Lord Jesus*] Love is the fruit of faith; therefore the Apostles pray for increase of faith, that they might be able seven times a day to forgive an offending brother, *Luke* 17.5. See the Note there.

Verse 16. *Making mention of you*] Whether a Minister shall do more good to others by his prayers or preaching, I will not determine (saith a grave Divine) but he shall certainly by his prayers reap more comfort to himself.

Verse 17. *The Father of glory*] That is, the glorious Father, *Acts* 7.2. *Chrysostome* expounds it the *Father of Christ*, as Chap 1.3.

The Spirit of wisdom and revelation] So called, because he revealeth unto us Gods depths, and reads us his riddles, 1 *Cor.*2. He illightens both the organ and object: he anoints the eyes with eye salve, and gives both sight and light. Saints progr. by Dr. *Taylor.*

Verse 18. *The glory of his inheritance*] The glory of heaven is unconceivable, *Rev.*21. search is made thorow all the bowels of the earth for something to shadow it by. No natural knowledge can be had of the third heaven, nor any help by humane arts, as *Aristotle* acknowledgeth. The glory thereof is fitter to be believed, then possible to be discoursed. *De cœlo text.* 99.

Verse 19. *And what is the exceeding*] Here is a most emphatical heap of most divine and significant words to express that which can never sufficiently be conceived or uttered. A six-fold gradation the Apostle useth to shew what a power God puts forth in working the grace of faith. Indeed this power is secret, and like that of the heavens upon our bodies: which (saith one) is as strong as that of physick, &c. yet so sweet, and so secretly insinuating it self with the principles of nature, that as for the conveyance of it, it is insensible, and hardly differenced from that of the principles of nature in us: therefore the Apostle prayeth for these *Ephesians* here, that their eyes may be enlightned to see the power that wrought in them, &c.

Verse 20. *Which he wrought in Christ*] God puts forth the same almighty power in quickning the heart by faith, that he did in raising up his Son Christ from the dead: It must needs then be more then a moral swasion that he useth. Christ wrought the Centurions faith, as God; he wondered at it, as man. God wrought, and man marvelled: he did both, to teach us where to bestow our wonder.

Verse 21. *Far above all principality*] *Quantum inter stellas luna minores.* Oh do but think with thy self (saith one) though it far pass the reach of any mortal thought, what an infinite inexplicable happiness it will be to look for ever upon the glorious body of Jesus Christ, shining with incomprehensible beauty: and to consider that even every vein of that blessed body bled to bring thee to heaven: and that it being with such excess of glory hypostatically united to the second person in Trinity, hath honored and advanced thy nature above the brightest Cherub.

To be the head over all things] That is, *All persons*, all the elect, as *Gal.* 3.22. Christ is head over angels too, but in another sense then over the Church, *viz.* 1. As God, he giveth them whatsoever they are or have. 2. As Mediator also, he maketh use of their service for the safety and salvation of the Church. The holy angels are great friends to the Church, but not members of it; *For Christ took not on him the nature of Angels, but the seed of Abraham*, Heb. 2.16. Besides, *he sanctified his Church, and washed it with his blood*, Ephes. 5. 26. But this he did not for the angels, &c. See the Note on *verse* 10.

Verse 23. *The fulness of him*] That is of Christ, who having voluntarily subjected himself to be our head, accounts not himself compleat without his members. In which respect we have the honour of making Christ perfect, as the members do the body.

That filleth all in all] Not onely *All the Saints*, but *All of the Saints*; all their capacities, all their powers, parts, desires, endeavours. Thus he filleth *All, and in all* Ordinances, Occurrences, Providences, Relations, Comforts, &c. πᾶσι, ἐν πᾶσι

CHAP.

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Chap. II.

Verſe 1. *Who were dead*]

NAtural men are living carcaſes, walking ſepulchres of themſelves. In moſt families it is, as once it was in *Egypt*, *Exod.* 12.30. No houſe wherein there is not one, nay many dead corpſes. Howbeit the Natural man, though he be *Theologically* dead, yet is *Ethically* alive, being to be wrought upon by Arguments; Hence *Hoſ.* 11.4. I drew them by the *cords of a man*, that is, by reaſon and motives of love, befitting the nature of a man. So the Spirit and Word work upon us ſtill as men, by rational motives; ſetting before us, Life and Good, Death and Evil.

Verſe 2. *Wherein ye walked*] Hence *Act.* 14.16. Sin is called *a way*, but it leads to the chambers of death.

According to the courſe of this world] The *mundaneity* or *worldlineſs* of the world (as the Syriack rendreth it) which is wholly ſet upon wickedneſs (as *Aaron* ſaith of his worldlings, *Exod.* 32.22.) and takes no care for the world to come.

According to the Prince, &c.] The devil by whom wicked men are acted and agitated. *Gratian* was out in ſaying, That Satan is called Prince of the world, as a King of Cheſſe, or as the Cardinal of *Ravenna*, only by deriſion. Evil men ſet him up for their Soveraign, and are wholly at his beck and obedience.

The ſpirit that now worketh] As a Smith worketh in his Forge, an Artificer in his ſhop. A Natural man, as he is the heir of Original, and father of actual ſin; ſo his ſoul and all the powers thereof, are but Satans ſhop of ſins; his body and all the parts thereof, tools of ſin; his life, and all his actions of both ſoul and body, a trade of ſin, by the ſame reaſon.

Verſe 3. *Among whom alſo we all*, &c.] Let the beſt look back oft on what they were before calling, that they may thankfully cry out with *Iphicrates*, ὡς ἐκ τίνος εἰς τίνα, from what miſery to what dignity are we advanced!

Fulfilling the deſires] Gr. *The wills of the fleſh*. Now therefore we muſt as diligently fulfill not the will, but the wills of God, as *David* did, *Act.* 13.22.

The children of wrath] *Deires*. *Gregory* the Great ſaid of the Engliſh boys that were preſented to him, *Angli quaſi Angeli*. And demanding further what Province they were of in this Iſland, it was returned, that they were called *Deires*: which cauſed him again to repeat the word, and to ſay, that it were great pity but that by being taught the Goſpel, they ſhould be ſaved *de ira Dei*, from the wrath of God. Whereunto we are ſubject, even as in nature a childe is to the commands and reſtraints of his Father: being *damnati priuſquam nati*, as *Auguſtin* hath it, damned ere born into the world.

Abbots Geog. *pag.* 199.

Verſe 4. *But God who is rich in mercy*] Such a mercy as *rejoyceth againſt Judgement*, as a man againſt his adverſary which he hath ſubdued, *Jam.* 2.13.

Verſe 5. *Hath quickned*, &c.] The very firſt ſtirrings in the womb of grace are precious to God: he bleſſeth our very buds, *Iſa.* 44.3. according to the *Geneva* tranſlation.

Even when we were dead] This is again repeated, becauſe hardly believed. We are apt to conceit better of our ſelves then there is cauſe for; and can hardly be perſwaded that we are *dead in ſins and treſpaſſes*, and lie rotting and ſtinking in the graves of corruption, much worſe then *Lazarus* did after he had layn four days in his Sepulchre. We would be ſorry but our penny ſhould be as good ſilver as anothers, & are ready with the Phariſee, to ſet up our Counter for a thouſand pound. In fine, a dead woman we ſay, muſt have four to carry her forth. A man ſhall have much ado to perſwade the merry *Greeks* of this world, but that they have the only life of it; and that others are dead in compariſon of them. Hence this iteration of the blow upon the natural man, to knock him down dead as it were, to bring him to *Pauls* paſs, *Rom.* 7.9.

Verſe 6. *And made us ſit together*] We have taken up our rooms afore-hand in heaven, whereunto we have juſt right upon earth by vertue of the union, the ground of communion, 1 *Joh.* 5.12. He that hath the ſon hath life: he hath poſſeſſion of it, *as by turf and twig.*

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Verſe

Verſe 7. *In his kindneſs toward us*] We come not to the knowledge of God, but by his works: And even this way of knowing him we naturally abuſe to Idolatry.

Verſe 8. *For by grace ye are ſaved*] So *ver.* 5. and every where almoſt S. *Paul* is a moſt conſtant preacher of the grace of God, as *Chryſoſtom* ſtileth him. *Sub laudibus naturæ latent inimici gratiæ*, ſaith *Auguſtine*. The Patrons of mans free-will are enemies to Gods free-grace.

Verſe 9. *Leaſt any man ſhould boaſt*] As that fool did, that ſaid, *Cœlum gratis non accipiam*, I will not have heaven but at a rate. *Non ſic Deos colimus, aut ſic vivimus, ut ille nos vinceret*, ſaid the Emperor *Antonius Philoſophus*. We have not ſo lived and deſerved of God, that the enemy ſhould vanquiſh us. *Vega. Valcat Gallic. in Avid. Caſſio.*

Verſe 10. *For we are his workmanſhip*] His artificial facture, or creature, that wherein he hath ſhewed ſingular skill, by erecting the glorious fabrick of the new man. ποίημα.

Created---to good works] In the year 1559. there was publiſhed a Paradox, that good works are pernitious to ſalvation of mens ſouls. *David George* the broacher of this Hereſie was digg'd up, and burnt at *Baſile*.

God hath before ordained] *i.e.* By his eternal decree. Our Vivification then is not a work of yeſterday: but ſuch as God hath with ſingular complacency contemplated from all eternity, rejoycing in that habitable part of his earth, *Prov.* 8.31.

Verſe 11. *Who are called uncircumciſion*] In great ſcorn and reproach, as 1 *Sam.* 17.26. Howbeit unregenerate *Iſrael* was to God as *Ethiopia*, Amos 9.7. And *Jether* by nature an *Iſmaelite*, 1 *Chron.* 7.17. was for his Faith and Religion called an *Iſraelite*, 2 *Sam.* 17.25.

Verſe 12. *Strangers from the Covenant*] The Saints only are heirs to the promiſes: but the devil ſweeps all the wicked, as being out of the Covenant. They ſtuff themſelves with promiſes, till they have made them a pillow for ſin, *Deut.* 29. 19. *Sed præſumendo ſperant, & ſperando perennt.*

Having no hope] But ſuch as will one day hop headleſs, ſuch as will ſerve them as *Abſolons* Mule ſerved her Maſter, when ſhe left him hanging by the head betwixt heaven and earth, as rejected of both.

Without God in the world] Becauſe without a teaching Prieſt, and without law, 2 *Chr.* 15.3. As it is ſaid of the poor *Braſileans* at this day, that they are *ſine fide, ſine rege, ſine lege*. This was the caſe of our *Pagan* Predeceſſors.

Verſe 13. *Are made nigh by the blood*] Chriſt hath paved us a new and living way to the throne of Gods grace by his own moſt precious blood. O happy *lapidi-pavium*! O *Golgotha* become our *Gabbatha*! Ioh. 19.13. 17.

Verſe 14. *For he is our peace*] That is, our peace-maker and peace-matter. When he was born, there was among all Nations, a general *aut pax, aut pactio*, as *Florus* obſerveth. When he took his name, he would not have it either entirely Hebrew, as Jeſus, or entirely Greek, as Chriſt, but both Jeſus and Chriſt, to ſhew (ſaith one) that he is our peace that hath reconciled two into one, *&c.* εἰρήνη ἐστὶ τὸ ἓς ἐν ἐιρεῖν.

Verſe 15. *Having aboliſhed in his fleſh*] That is, by his death in the fleſh, *Col.* 1.22. At which time the veil rent, and the Ceremonies died: only they were to be honorably buried.

For to make in himſelf] Gr. *To create*; *ſc.* by regeneration, *Gal.* 6.15. So by conjoyning he new created them, and by new creating he conjoyned them.

Verſe 16. *In one body*] *Ubi igitur Separatiſtæ?* ſaith one. All other ſins deſtroy the Church *conſequentially*: but diviſion and ſeparation demoliſh it *directly*.

Having ſlain the enmity] Not the Ceremonies only, as *ver.* 15. but ſin that great make-bate, that ſets God at odds with his own creature.

Verſe 17. *To them that were nigh*] That is, *The children of Iſrael, a people near unto him*, Pſal. 148.14.

Verſe 18. *We both have an acceſs*] With good aſſurance of ſucceſs. The Perſian Kings held it a piece of their ſilly glory to hold off their beſt friends, who might not come near them, but upon ſpecial licence, *Eſth.* 1. Not ſo our King. *Oh come, for the Maſter calleth thee!*

Verſe 19. *Fellow-citizens with the Saints*] *Paul*, as a Citizen of *Rome*, eſcaped whipping: Act. 22.6.

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whipping: we, as Citizens with the Saints, eſcape hell tortures and torments.

Verſe 20. *Upon the foundation*] Foundation is taken either for Chriſt. 1 *Cor.* 3. 11. *Mat.* 16. 16. or the doctrine of the Scriptures which teach ſalvation only by Jeſus Chriſt, as here, and *Rev.* 21. 14.

Verſe 21. *Fitly framed together*] Or, perfectly joyned together by the cement of the holy Spirit working in the Saints faith in Chriſt, and love one toward another, which the Apoſtle calleth the bond of perfection.

Verſe 22. *For an habitation of God, &c.*] The Father makes choice of this houſe, the Son purchaſeth it, the Holy Ghoſt taketh poſſeſſion of it. This happineſs he beſt underſtandeth, that moſt feeleth. The Cock on the dung-hill knows it not.

Chap. III.

Verſe 1. *For this cauſe*]

TO wit, that you may be an habitation of God, through the Spirit,

I Paul the Priſoner] I hold not S. *Paul* ſo happy for his rapture into Paradiſe (ſaith *Chryſoſtome* upon this Text) as for his impriſonment for Chriſt.

Verſe 2. *Of the diſpenſation*] Gr. *Oeconomy*. The Church is Gods houſe, 1 *Tim.* 3. 15. *Paul* was faithful therein as a *ſteward*, Mat. 24. 45.

Verſe 3. *As I wrote afore in few*] ſc. *Chap.* 1. 9. and 2. 3, &c. Fulneſs of matter in fewneſs of words. This is the Scriptures precellency above all humane writings.

Verſe 4. *My knowledge in the myſtery*] The higheſt point of heavenly learning; and hereby he proveth his calling to the Miniſtery. The Prieſts lips ſhould both preſerve knowledge, and preſent it to the people, to give them the knowledge of ſalvation by the remiſſion of their ſins. An Aſs might not be coupled with an Ox in plowing. No ignorant doltiſh Aſs may plow in Gods field, the Church: ſuch as was that ſilly ſoul, who coming to be ordained, and being asked by the Biſhop, *Eſne Dignus?* anſwered, No, my Lord, I ſhall dine anon with your men.

Mal. 2. Luke 1.

Verſe 5. *Was not made known*] *ſc.* So clearly and particularly. *Peter* himſelf could hardly be perſwaded to it, *Acts* 10. 14. 34, 35.

Verſe 6. *Gentiles ſhould be fellow-heirs*] Co-heirs; concorporate, and conſorts: three ſweet ſocieties, the former founded upon the two latter.

Verſe 7. *By the effectual working, &c.*] Enabling me to accept and improve that gift of Gods grace: whereunto I ſhould otherwiſe turn not the palm, but the backſide of the hand.

Verſe 8. *Leſs then the leaſt*] Great *Paul* is leaſt of Saints, laſt of Apoſtles, greateſt of ſinners. The beſt balſomes ſink to the bottom, the goodlieſt buildings have loweſt foundations: the heavieſt ears of corn hang downward; ſo do the boughs of trees that are beſt laden. *Ignatius* in his Epiſtles ſaith I ſalute you who am *ultimus*, the laſt and leaſt of all others. So in another Epiſtle, *Tantillitas noſtra*, Our Meanneſs, &c.

Opulentiſſima metalla, quorum in alto latent venæ. Sen. *ep.* 23.

The unſearchable riches] Gr. *Not to be traced out.* Should not Miniſters be made welcome that come to men on ſuch golden meſſages? In Chriſt are riches of juſtification, *Tit* 2. 14. ſanctification, *Phil.* 4. 12, 13. conſolation, 2 *Cor.* 12 9. glorification, 1 *Pet.* 1. 5.

ἀνεξιχνίαστον.

Verſe 9. *And to make all men ſee*] Gr. *To illighten them*, far more then the preaching of the Prophets could, 2 *Pet.* 1. 19. To us now is a great light ſprung up, *Mat.* 4. 16

οἰκονομία.

The fellowſhip] Or (as ſome copies have it) the diſpenſation.

Who created all things] *i.e.* Reſtored, repaired: hence Goſpel-days are called the world to come, *Heb.* 2. 5.

Verſe 10. *Might be known by the Church*] As by a glaſs or theatre.

πολυποίκιλος.

The manifold Wiſdom, &c.] Gr. *That hath abundance of curious variety in it*, ſuch as is ſeen in the beſt pictures or textures. This the very Angels look intently into (as the Cherubims in the Tabernacle did into the Mercy-ſeat) and are much amuſed and amazed

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amazed thereat. They ſee that mans ſalvation by Chriſt is a plot of Gods own deviſing. Their experimental knowledge is much increaſed by their obſervation of Gods daily dealing with his people.

Verſe 11. *According to the eternal purpoſe*] Of calling and ſaving the Gentiles by Chriſt; a ſecret that the Angels themſelves could not underſtand, till the fore-appointed time came.

Verſe 12. *Boldneſs and acceſs*] True peace draws men to God, falſe drives them from God. Uprightneſs hath boldneſs, ſerenity hath ſecurity. The word rendred *acceſs*, ſignifies ſuch an acceſs as is by manuduction. As *Iſaac* took *Rebecca*, or as *Joſeph* took his two ſons *Manaſſeh* and *Ephraim* by the hand, and preſented them to *Jacob*: ſo doth Chriſt take his people and lead them into his fathers preſence. προσαγωγὴν.

Verſe 13. *Wherefore I deſire*] Or, I beg of God, as one would do an alms, *Acts* 3. 2. humbly, heartily. And here the Apoſtle returns to his former diſcourſe, after a long digreſſion, *ver.* 2. to *ver.* 13. αἰτεῖσθαι. *Mendico.*

As my tribulations for you] For your ſakes am I maliced and moleſted by the Jews; by whoſe means alſo I am now a priſoner.

Verſe 14. *For this cauſe*] *ſc.* That ye faint not, but gather ſtrength.

I bow my knees] A moſt ſeemly and ſutable geſture, uſual among all Nations, but Turks, who kneel not, nor uncover the head at prayer, as holding thoſe poſtures unmanly. And yet they pray five times every day (ſaith a great traveller) what occaſion ſoever they have, either by profit or pleaſure to divert them. M. *Terry* his lawleſs liberty, &c.

Verſe 15. *Of whom the whole Family*] Or, *Paternity*: God is the only Father, to ſpeak properly, *Mat.* 23. 9. The Father of all the fatherhood in heaven and earth. πατριὰ *Parentela.*

Verſe 16. *According to the riches of his glory*] That is, of his grace: ſo 2 *Cor.* 3. 18. See the Note there.

Verſe 17. *That Chriſt may dwell*] As the Sun dwels in the houſe by his beams. Faith fetcheth Chriſt into the heart, as into his habitation: And if he dwell there, he is bound to all reparations.

Verſe 18. *The breadth and length*, &c.] Gods mercy hath all the dimenſions. *Thy mercy, O God, reacheth to the heavens*: Here is the height of it. *Great is thy mercy toward me, and thou haſt delivered my ſoul from the loweſt hell*: There is the depth of his mercy. *The earth is full of thy goodneſs*: There is the breadth of it. *All the ends of the earth have ſeen thy ſalvation*: There is the length of it. The Apoſtle ſets out Chriſts love with the four dimenſions of the Croſs: to put us in mind (ſay the Ancient Writers) that upon the extent of the Tree was the moſt exact love with all the dimenſions in this kind repreſented, that ever was. Pſal. 36. 5. Pſal. 86. 13.

Verſe 19. *With all the fulneſs of God*] That is, of Chriſts diffuſive fulneſs, in whom the Godhead dwelt bodily, and in whom we are compleat, *Col.* 2. 9, 10.

And to know the love of Chriſt which paſſeth knowledge] *Chryſoſtom* ſpeaking of this love of God in Chriſt, Oh ſaith he, I am like a man digging in a deep ſpring; I ſtand here and the water riſeth upon me: and I ſtand there, and ſtill the water riſeth upon me. But though we cannot ever know it all, yet we may and muſt grow in the knowledge of this love of Chriſt, in the ſearching of this ſea that hath neither bank nor bottom: and where, as in the ſalt waters, *the deeper the ſweeter*.

Verſe 20. *Exceeding abundantly*] Gr. *More then exceedingly or exceſſively*. God hath not only a fulneſs of abundance, but of redundancy; of plenty, but of bounty. He is oft better to us then our prayers. ὑπερεκπερισσοῦ.

According to the power] The Apoſtle begins his prayer with mention of Gods fatherly mercy: he ſhuts it up with a deſcription of his power. Theſe two, Gods might and Gods mercy, are the *Jachin* and *Boaz*, the two main pillars of a Chriſtians faith, whereon it reſts in prayer.

Verſe 21. *Glory in the Church of Chriſt*] Who is the refulgency of his Fathers glory, *Heb.* 1. 3.

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Chap. IV.

Verſe 1. *Worthy of the Vocation*]

There is a τὸ πρεπὸν, a ſeemlineſs appertaining to each calling: ſo here. We muſt walk nobly and comfortably, as becometh the heirs of God, and co-heirs of Chriſt. *Scipio*, when a harlot was offered him, anſwered, *Vellem, ſi non eſſem Imperator*; I would if I were not General of the Army. *Antigonus* being invited to a place where a notable harlot was to be preſent, asked counſel of *Menedemus*, what he ſhould do? He bad him only remember that he was a Kings ſon: So let men remember their high and heavenly calling, and do nothing unworthy of it. *Luther* counſels men to anſwer all temptations of Satan with this only, *Chriſtianus ſum*, I am a Chriſtian. They were wont to ſay of Cowards in *Rome, there is nothing Roman in them*; Of many Chriſtians we may ſay, *there is nothing Chriſtian in them*. It is not amiſs before we be ſerviceable for the world, to put *Alexanders* queſtion to his followers, that perſwaded him to run at the Olympick games, Do kings uſe to run at the Olympicks? Every believer is Gods firſt born; and ſo higher then the Kings of the earth, *Pſal.* 89. 27. He muſt therefore carry himſelf accordingly, and not ſtain his high blood.

Luth. *in Gen.*

Verſe 2. *With all lowlineſs and meekneſs*] Theſe are *virtutes collectaneæ*, as *Bernard* calleth them, a pair of twin-ſiſters, never aſunder.

Verſe 3. *The unity of the ſpirit*] That is, Unanimity: this keeps all together, which elſe will ſhatter and fall aſunder. The daughtet of diſſention, is diſſolution, ſaith *Nazianzen*.

σπουδάζοντες. *Endeavouring*] Or *uſing all poſſible carefulneſs*; this imports, 1. The neceſſity. 2. Difficulty of the duty. Satan will endeavour, by making diviſion to get dominion.

Verſe 4. *In one hope of your calling*] That is, unto one inheritance, which we all hope for. Fall not out therefore by the way, as *Joſeph* charged his brethren.

Verſe 5. *One baptiſm*] The Author to the Hebrews ſpeaketh of *Baptiſms*, Chap. 6. 2. But either he puts the plural for the ſingular; or elſe he meaneth it of the outward and inward waſhing, which the Schools call *baptiſmum fluminis & flaminis*. See the Note on *Mat.* 3. 11.

Mal. 2. 10. Verſe 6. *One God and Father of all*] Have we not all one Father, ſaith *Malachy*? Why then diſſent and jar we? How is it that theſe many *ones* here inſtanced, unite us not? *My dove, mine undefiled is but one*. Cant. 6. 9.

Verſe 7. *According to the meaſure*] And may not Chriſt do with his own as he liſteth? Thoſe of greater gifts are put upon hotter ſervice. μέγα παράπτα.

Verſe 8. *He led captivity captive, &c.*] As in the Roman Triumphs, the Victor aſcended up to the Capitol in a Chariot of ſtate, the priſoners following on foot with their hands bound behind, and they threw certain pieces of coyn abroad, to be pickt up by the common people. So Chriſt in the day of his ſolemn inauguration into his heavenly Kingdom, triumphed over ſin, death and hell, *Col.* 2. 15. and gave gifts to men.

And gave gifts unto men] The Hebrew hath it, *Pſal.* 76. 19. *Thou receivedſt gifts for men*. Chriſt received them, that he might give them. and ſaid, *It is a more bleſſed thing to give then to receive*. The Pſalmiſt adds, *Even for the rebellious*. To them alſo Chriſts gives common gifts, for the behoof of his people. *Auguſtus* in his ſolemn feaſt gave gifts: to ſome gold, to others, trifles. So God in his ordinances, to ſome ſaving grace, to others, common grace, and with this they reſt content.

Verſe 9. *Into the lower parts*] That is, into his *mothers womb*; according to *Pſal.* 139. 15. I was curiouſly wrought in the loweſt parts of the earth, *i. e.* in the womb, where God formed and featured me; like as curious workmen, when they have ſome choice piece in hand, they perfect it in private, and then bring it forth to light for men to gaze at.

Verſe 10. *Far above all heavens*] That is, above all viſible heavens, into the third heaven, not in the *Utopia* of the Ubiquitaries.

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That he might fill all things] *viz.* With the gifts of his holy Spirit; for the further he is from us in his flesh, the nearer by his Spirit; he is more efficacious absent, then present.

Verse 11. *Some Pastors and Teachers*] Distinct offices, *Rom.* 12. 7, 8. yet one man may be both, 1 *Cor.* 12. 28. 29. The essential difference between Pastors and Teachers in each Congregation is much denied by many learned and godly Divines.

Verse 12. *For the perfecting of the Saints*] For the joynting of them, whom the devil hath dislocated. καταρτισμὸν

Verse 13. *Unto the measure of the stature*] Or *age*: that age wherein Christ filleth all in all, as *Chap.* 3. 19. The Saints (say some) shall rise again in that vigour of age that a perfect man is at about 33 years old, each in their proper sex; whereunto they think the Apostle here alludeth. In heaven (say others) we shall all have an equal grace, though not an equal glory.

Verse 14. *Be no more children*] But young men, 1 *Joh.* 2. 14. strong men. Many mens heads now-adays are so big (like children that have the rickets) that all the body fareth the worse for it.

Tossed to and fro] As a feather or froth upon the waves, wherried about with every winde of doctrine, unstable souls, as S. *Peter* cals them; simple, that believe every thing, as *Solomon* hath it; giddy hearers that have no mould but what the next teacher casteth them into, being blown like glasses into this or that shape at the pleasure of his breath.

By the sleight of men] Gr. By *mens cogging of a die*, the usual trade of cheaters, and false gamesters, ἐν τῇ κυβείᾳ,

Whereby they lie in wait to devise] Gr. *Unto a method of deceiving.* The devil and his disciples are notable method-mongers so as to deceive, if it were possible, the very elect: but that they cannot do fundamentally, finally, *Mat.* 24. 24. See the Note there.

Verse 15. *But speaking the truth*] Or, *Doing the truth*, as the Vulgar hath it. *Truthifying*, or following the truth, as one rendereth it. S. *John* bids, Love in truth, 1 *Joh.* 3. 18. S. *Paul*, Speak or do the truth in love. And again, let all your things be done in love. Ἀληθεύοντες.

Verse 16. *Compacted by that*, &c.] The Saints are knit unto Christ by his Spirit, as fast as the sinews of his blessed body to the bones, the flesh to the sinews, the skin to the flesh. The erroneous are like a bone out of joynt: it will cost many an hearty groan, before they be reduced to their right place.

Unto the edifying of it self in love] Our souls thrive and are edified as love is continued and encreased. Nothing more furthereth growth in grace and power of godliness in any place or person, observe it where and when you will.

Verse 17. *This I say therefore*] Matters of great importance must be urged and pressed with greatest vehemence.

As other Gentiles walk] Singular things are expected from Saints: who are therefore worse then others, because they should be better.

Verse 18. *Having the understanding darkned*] By the devils black hand held before their eyes, 2 *Cor.* 4. 4. See the Note there.

Alienated from the life of God] That is, from a godly life, which none can live but those that partake of the divine nature, 2 *Pet.* 1. 4.

Because of the blindness] Gr. *Hardness, brawniness*, a hoof upon their hearts, *corneas fibras*, brawny brests, horny heart-strings. The Greek word imports a Metaphor from the hard hand of hardest labourers. They say in Philosophy, that the foundation of natural life is feeling; no feeling, no life: And that the more quick and nimble the sense of feeling is in a man, the better is his constitution. Think the same we may of life spiritual. πήρωσιν, *Callum obductum.*

Verse 19. *Who being past feeling*] Under a dead and dedolent disposition, being desperately sinful. Some there are of cauterized consciences, that like devils, will have nothing to do with God, because loth to be tormented before their time. They feeling such horrible hard hearts, & privy to such notorious sins, they cast away souls and all for lust, and so perish wofully, because they lived wickedly: having through custom in evil contracted such an hardness, as neither ministery, nor misery, nor miracle, nor mercy could possibly mollifie. As Ducklings dive at any little thing thrown by a man at them, yet shrink not at the heavens great thunder: so is it with these, till at length they become like the

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Smiths dog, whom neither the hammers above him, nor the ſparks of fire falling round about him can awake.

Have given themſelves over] They make it their felicity to paſs their time laſciviouſly, as though they were born (as *Boccas* ſaith of himſelf) *per l'amore dalle dame*, for the love of women.

Verſe 20. *But ye have not ſo learned Chriſt*] *Caracalla* never minded any good: *Quia id non didicerat* (ſaith *Dio*) *quod ipſe fatebatur*, becauſe he had never learned it, as himſelf confeſſed. One main cauſe of *Julians* Apoſtaſie were his two Heatheniſh Tutors, *Libanius* and *Jamblichus*, from whom he drank in great profaneneſs. Chriſtians cannot ſay but they have had the beſt Teacher: they muſt therefore walk up to their principles, leſt they ſhame their profeſſion, diſcredit their Maſter, who ſeemeth to ſay to them, as *Sampſon* once did to his brethren, *Do not you bind me*; the *Philiſtims* I care not for: Do not you diſhonour me &c.

Verſe 21. *Ye have heard him*, &c.] When Chriſt ſpeaks once, we muſt hear him twice, as *David* did, *Pſalm.* 62. 11. to wit, by an after deliberate meditation: for otherwiſe we learn nothing.

Verſe 22. *That ye put off*, &c.] As the beggar puts off his rags, as the maſter puts off his bad ſervant, as the Porter puts off his burden, as the husband puts off his lewd wife, as the Serpent his ſlough, or as the captive maid when ſhe was to be married, put off the garments of her captivity, *Deut.* 21. 13.

The old man which is corrupt] Sin is ſaid to be the old man, becauſe it lives in man ſo as ſin ſeems to be alive, and the man dead; and becauſe God will take notice of nothing in the ſinner but his ſin.

According to the deceitful luſts] Sin, though at firſt it fawn upon a man, yet in the end (with *Cains* dog lying at the door) it will pluck out the very throat of his ſoul, if not repented of. Like the Serpent, together with the imbrace, it ſtings mortally. Hence the Rulers meat is called deceivable, *Prov.* 23. 3. There being a *deceitfulneſs in ſin*, Heb. 3. 13. a lye in vanity, *Jon.* 2. 8. Luſt hath a deceit in it, as here.

Verſe 23. *In the ſpirit of your minde*] That is, in the moſt inward and ſubtile parts of the ſoul, the boſom and bottom, the *vis vivifica*, and very quinteſſence of it. This he calls elſwhere *The wiſdom of the fleſh*, Rom. 8. 7. that carnal reaſon, that like an old beldam, is the mother and nurſe of thoſe fleſhly luſts that fight againſt the ſoul.

Verſe 24. *Which after God is created*] The new man is nothing elſe but the happy cluſter of heavenly graces.

And true holineſs] Or, *Holineſs of truth*. Oppoſite to that *deceitfulneſs of luſts*, v. 22.

Ver. 25. *Wherefore putting away lying*] A baſe tinkerly ſin, as *Plutarch* cals it, ſhameful and hateful: therefore the Lyar denies his own lye, as aſhamed to be taken with it. *Tully* indeed alloweth his Oratour the liberty of a merry lye ſometimes: but *Vives* utterly diſliketh it in him at any time. And the Apoſtle *Gal.* 1. 10. ſhews, that we muſt not ſpeak truth to pleaſe men, much leſs lye; no though we could win a ſoul by it, *Rom.* 3. 7. Where then will the *Jeſuits* appear with their *pia fraudes*, as they call them? and *Jacobus de Voragine*, that loud lyar, with his golden Legend? It were much to be wiſhed that that golden age would return, that the argument might proceed, *Sacerdos eſt, non fallet. Chriſtianus eſt, non mentietur.*

Lib 2. *de Oratore.* *Lib.* 4. *de trad. diſcip.*

For we are members] Of the ſame holy ſociety. Shall we not be true one to another? Shall we not abhorr ſleights and ſlipperineſs in contracts and Covenants?

Verſe 26. *Be angry and ſin not*] The eaſieſt charge under the hardeſt condition that can be. Anger is a tender vertue, and muſt be warily managed. He that will be angry and not ſin, let him be angry at nothing but ſin.

Plut. *lib.* περὶ φιλαδελφ. *Let not the Sun go down*] If ye have overſhot in paſſion, let it not reſt or rooſt in you, leſt it become malice. *Plutarch* writeth, that it was the cuſtom of *Pythagorat* his ſcholars, however they had been at odds, jarring and jangling in their diſputations, yet before the Sun-ſet to kiſs and ſhake hands as they departed out of the ſchool. How many are there, that profeſſing themſelves the ſcholars of Chriſt, do yet nevertheleſs not only let the Sun go down, but go round his whole courſe, and can find no time from one end of the year to the other to compoſe and lay aſide their diſcords? How ſhould this fire be raked up, when the curfew-bell rings? *William* the Conquerour commanded that *cover-feau bell*. It were well that ſome were admoniſhed every night to cover

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ver the fire of their passions, that their wrath might not be *memor ira*, as *Virgil* hath it, and ἀέμνηστος, as that of the *Athenians*, who hated all *Barbarians*, for the *Persians* sake, and forbad them their sacrifices, as they used to do murtherers. *Leontius Patritius* was one day extreamly and unreasonably angry with *John Patriarch* of *Alexandria*; At evening, the *Patriarch* sent a servant to him with this message; Sir, *the Sun is set*; upon which *Patritius* reflecting, and the grace of God making the impression deep, he threw away his anger, and became wholy subject to the counsel of the *Patriarch*. *Rous* his Arch. Attic. *Taylors* Life and death of *Christ*.

Verse 27. *Neither give place*, &c.] Vindictive spirits let the devil into their hearts; and though they defie him, and spet at him, yet they spet not low enough; for he is still at Inne with them, as Mr. *Bradford* speaketh. As the master of the pit oft sets two cocks to fight together, to the death of both, and then, after mutual conquest, suppeth with both their bodies; So, saith *Gregory*, dealeth the devil with angry and revengeful men.

Verse 28. *Let him labour working*, &c.] This is the best remedy against poverty, which oft prompts a man to theft, *Prov.* 30. 9. See the Note there. The grand *Turk* himself must be of some trade; And *Seneca* said he had rather be sick in his bed then idle. How much more should *all ours learn to maintain good works for necessary uses, that they be not unfruitful?* Tit. 3 14. *Peacham.*

That he may have to give] Day-labourers then must do somewhat for the poor. And indeed alms should not be given untill it *sweat in a mans hand*, said he, in the book of Martyrs. *Giles* of *Brussels* gave away to the poor whatsoever he had that necessity could spare, and only lived by his science, which was of a Cutler. *Act. and Mon. fol.* 765. *Ibid.* 811.

Verse 29. *Let no corrupt communication*] Gr. *Rotten putrid speech.* A Metaphor from rotten trees, or stinking flesh, or stinking breath. Shun obscene borborology, and filthy speeches. σαπρὸς.

Verse 30. *And grieve not*, &c.] As men in heaviness cannot dispatch their work as they were wont: so neither doth the Spirit. If we grieve the holy Ghost, how should we expect that he should comfort us? It is a foul fault to grieve a father; what then the Spirit? *Delicata res est spiritus Dei*, saith *Tertullian*, Gods spirit is a delicate thing, and must not be vexed. *It is that holy thing, that Spirit of that God*, (so the Original hath it) *whereby we are sealed*, and so are declared to be the excellent ones of the earth; for whatsoever is *sealed*, that is excellent in its own kind, as *Esai.* 28. 25. *hordeum signatum*, sealed barly, &c. τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ.

Verse 31. *Let all bitterness*, &c.] If the godly man suddenly fall into bitter words, it maketh the holy Ghost stir within him.

And clamour and evil speaking] These are as smoke to the eyes, and make the spirit ready to loath and leave his lodging.

Be put away from you] When any lust ariseth, pray it down presently (saith one;) for otherwise we are endangered by yielding to grieve, by grieving to resist, by resisting to quench, by quenching, maliciously to oppose the Spirit. Sin hath no bounds, but those which the Spirit puts, whom therefore we should not grieve.

Verse 32. *And be ye kind*] Sweet-natured, facile and fair conditioned; as *Cranmer*, whose gentleness in pardoning wrongs was such, as it grew to a common proverb, Do my Lord of *Canterbury* a displeasure, and then you may be sure to have him your friend while he liveth. He never raged so far with any of his houshold servants, as once to call the meanest of them *Varlet* or *Knave* in anger, much less to reprove a stranger with any reproachful word, *&c. Homo* φιλόξενος, *nec minus* φιλόλογος, saith *Tremelius* of him, and much more in praise of his courtesy and Piety. χρηστοὶ. *Act. and Mon. fol.* 1699. Trem. in Hos. *Epist.*

CHAP.

Chap. V.

Verſe 1. *Be ye therefore followers*]

IN forgiving one another.

As dear children] God hath but a few ſuch children. See the Notes on *Mat.* 5. 45, 48.

Verſe 2. *Hath loved us, and hath given*] When Chriſt wept for *Lazarus*, *Loe how he loved him*, ſaid the Jews, *Joh.* 11. 35, 36. When he poured forth his ſoul for a drink-offering for us, was not this a ſurer ſeal of his enderaed love?

An offering and a ſacrifice] By this to expiate our ſins, by that to mediate and make requeſt for us; and ſo to ſhew himſelf a perfect high-Prieſt.

Verſe 3. *But fornication and all uncleanneſs*] As ſtanding in full oppoſition to that ſweet ſmelling ſavour, *verſe* 2, being no better then the corruption of a dead ſoul, the devils excrement. That people fitly puniſhed this filthy ſin, who put the offendors heads into the paunch of a beaſt where all the filth lieth, and ſo ſtifled them to death.

Let it not be once named] much leſs acted as in Stage-playes. *Ludi præbent femina nequitiæ.* How *Alipius* was corrupted by them, S. *Auſtin* tels us. How the youth of *Athens*, *Plato* complaineth. One of our countrey-men profeſſeth in Print, that he found theaters to be the very hatchers of all wickedneſs, the brothels of bawdery, the black blaſphemy of the Goſpel, the devils chair, the plague of piety, the canker of the Common-wealth, *&c.* He inſtanceth on his knowledge, Citizens wives confeſſing on their death-beds, that they were ſo impoyſoned at Stage-playes, that they brought much diſhonour to God, wrong to their marriage-beds, weakneſs to their wretched bodies, and woe to their undone ſouls. It was therefore great wiſdome in the *Lacedemonians* to forbid the acting of Comedies or Tragedies in their Common-wealth, and that for this reaſon, leſt either in jeſt or earneſt any thing ſhould be ſaid or done contrary to the laws in force amongſt them. What a ſad complaint was that of the Apoſtle, 1 *Cor.* 5. 1. that that which was not ſo much as named amongſt Heathens was done by a Chriſtian; whereas the rule of piety here is, that thoſe ſinnes ſhould not be ſo much as named amongſt Chriſtians which are done by the Gentiles.

Ovid. Triſt. l. 2.

Spec. belli ſacri.

Plutarch.

Verſe 4. *Neither filthineſs*] Borborology, ribaldry, the language of hell. Some men as ducks have their noſes alwayes guzling in the gutter of obſcene talk. Of *Eckius* his laſt book concerning Prieſts marriage, *Melanthon* ſaith, *Non fuit Cygnea cantio, ſed ultimus crepitus: Et ſicut felis fugiens pedit, ſic ille moriens hunc crepitum cecinit. Legi librum, ſubinde accipiens partem ad cloacam; alioqui non legiſſem.* Theſe filty ſpeakers make *podicem ex ore* as one Phraſeth it.

Nor jeſting] *Salt jeſts, ſcurrility, jocularity, dicacity*, to the juſt grief or offence of another: This conſiſts not with piety and Chriſtian gravity. *Ariſtotle* uſeth the word here found in a good ſenſe for urbanity, facility and facetiouſneſs of ſpeech, in a harmleſs way. But *Iaſon* in *Pindarus* ſaith, that he lived twenty years with his Tutour *Chiron*, and never in all that time heard him ſpeaking or acting ὐτ' ἔιπον ὐτ' ἔπραξ ἐυτρέπελον, any thing ſcurrilous or abuſive to another. On the contrary, our Sir *Thomas Moore* never thought any thing to be well ſpoken, except he had miniſtred ſome mock in the communication, ſaith the Chronicler, who therefore ſeemeth to doubt whether to call him a fooliſh wiſe man, or a wiſe fooliſh man; *Quid nobis cum fabulis, cum riſu? non ſolùm profuſos, ſed etiam omnes jocos arbitror declinandos*, ſaith *Bernard.* What have we to do with tales and jeſts? *Tertullian* ſaith, he was *Nulli rei natus niſi pœnitentiæ*, born for nothing elſe, but for repentance. *Crede mihi, res ſeverа eſt gaudium verum*, ſaith *Seneca*, True mirth is a ſevere buſineſs.

ἐυτρεπελία.

Pindar.

Edw. Halls Chronicl.

Bern. de ordin. vit.

τὰ μὴ ἀνήκοντα. *Which are not convenient*] As not conducing to the main end of our lives.

But rather giving of thanks] A ſpecial preſervative againſt the former evils, the filth and power of thoſe baſe vices. And the word *rather* imports an extraordinary earneſtneſs to be uſed in giving thanks to God.

Verſe

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Verse 5. *Who is an Idolater*] Dancing about his golden calf, and saying to his wedge of silver, *Thou art my confidence*: which yet shall prove but as *Achans* wedge to cleave his soul in sunder, and as that Babylonish garment to be his winding-sheet Iob 30.24.

Verse 6. *Let no man deceive you*] So as to make you think there is no such danger in fornication, covetousnes, &c. There wanted not such Proctours for hell in the Primitive times, as may be gathered out of 2 *Pet.* 2. and the Epistle of *Jude*. Against these he here cautioneth.

Verse 7. *Be not ye therefore partakers*] Lest by infection of their sin, ye come under infliction of their punishment. We are accountable as well for sins of communion, as of commission: And he knew what he said, that prayd, *From mine other-mens sins; Good Lord deliver me.* Evil men indanger good men as weeds the corn, as bad humours the blood, or an infected house the neighbourhood. And when an overflowing storm sweeps away the wicked, the tail of it may dash their best neighbours, *Zac.*9.2. *Hemath* lay nigh to *Damascus* in place; and therefore partook with it in punishent.

Verse 8. *For ye were sometimes darkness*] Which hath in it (as one well noteth.) 1. Errour. 2. Terrour. 3. Inconsistency with light. 4. Impossibility of reducing it self to light. M. *Dugard in loc.*

But now are ye light] *Semper in sole sita est Rhodos*, saith *Sylvius*. The Saints are alwayes in the Sunshine.

Walk as children of light] A godly man should be like a crystall glass with a light in the midst, which appeareth thorow every part thereof. He is in the light, and shall be more.

Verse 9. *For the fruit of the spirit*] Why grace is called fruit, See the Note on *Gal.* 5. 22.

Verse 10. *Proving what is acceptable*] By the practise of what you know. Let your knowledge and obedience run parallel, mutually transfusing life and vigour one into another.

Verse 11. *Have no fellowship*] No needless society for fear of infection: get the wind of those stinking carcases; *hate the garment spotted by the flesh*, that is, avoyd ill company (saith *Perkins*) as *Lev.* 15. 4. The *Lacedæmonians* would not suffer a stranger to be with them above three days: and shall we associate our selves with such as are strangers to God?

Works of darkness] Work done in the dark must be undone again, or else we are sure to be thrust into outer darkness, where we shall never see light again, till we see all the world on a light fire.

But rather reprove them] At least by your contrary courses, as *Noah* condemned the old world, by being righteous in his generation, *Rev.* 14. Those that stood with the Lamb, had his fathers name on their fore-heads, led convincing lives: so did *Luther*, *Bucer*, *Bradford*, &c.

Verse 12. *For it is a shame*] *Sit honos auribus. Joannes a Casa* so far forgot both honesty and nature, that he boasted openly of his beastly Sodomy; yea most impudently commended that odious sin in an *Italian* Poem, set forth in print. *Faber* of *Vienna*, another filthy Papist, published such a stinking book that *Erasmus* thus wrote to him, *Acts and Mon. fol.* 1417.

Mente cares, si res agitur tibi seria: rursus
Fronte cares, si sic ludis amice Faber.

Which are done of them in secret] Sin secretly committed shall be strangely discovered, either by the sinner himself, as *Judas*, or by his companions in evil. When the sodder is once melted, this glass will fall in pieces, and all will out.

Verse 13. *But all things that are*, &c] Or, But all these things, *viz.* These unfruitful works of darkness, whilest they are reproved or discovered by the light (*viz.* of the word, as 1 *Cor.* 14. 24. *Heb.* 4. 12.) are made manifest; so that thereby they grow abashed and abased before God and men.

Verse 14. *Wherefore he saith*] Or, *The Scripture saith*. See the like, *Jam.* 4. 6. But he giveth (or the Scripture giveth) more grace. It convinceth not only, but converteth, it discovereth not only, but cureth corrupt hearts. These waters of the Sanctuary are healing. Some there are that interpret this *he* of our Saviour Christ, and take this saying for a sentence of his: such as was that, *Acts* 20. 35. Others read, *Therefore the light saith*, &c. Isa. 9. 2. & 26. 19. & 60 1.

Awake

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Awake thou that ſleepeſt] *Lex jubet, gratia juvat: Præcipit Deus quod ipſe præſtat.* God giveth us to do what he biddeth us to do.

Verſe 15. *See then that ye walk circumſpectly*] *Preciſely, exactly, accurately*, by line and by rule, and as it were in a frame, ſtriving to get up to the top of godlineſs, as the word importeth; to keep Gods Commandments to the utmoſt, to go to the extremity of it. Hereunto if we ſtand ſtraitly, one may ſay ſafely, Lord, if I be deceived, thou and thy word have deceived me.

Ακριβῶς. εἰς ἄκρον βαίνειν.

Not as fools] Chriſtians muſt excel others, ſtanding as ſtandard-bearers.

But as wiſe] Great need we have to fly to Chriſt, who dwels with prudence, *Prov.* 8. to ſtand upon our watch. And when we walk, to tread gingerly, ſtep warily: ſith as thoſe *funambulones*, rope-walkers (tis *Tertullians* compariſon) if we tread but one ſtep awry, we are utterly gone.

Σοφὸς ab Heb. *Tſopheh Speculator.*

Verſe 16. *Redeeming the time*] As wiſe Merchants, trading for the moſt precious commodity, and taking their beſt opportunity. The common complaint is, We want time: but the truth is, we do not ſo much *want* it, as *waſte* it. The men of *Iſſachar* were in great account with *David*, becauſe they had underſtanding of the times, to know what *Iſrael* ought to do, 1 *Chron.* 12. 32. So are they in great account with God, that regard and uſe the ſeaſon of wel-doing. It is reported of holy *Ignatius*, that when he heard a clock ſtrike, he would ſay, here's one hour more now paſt, that I have to anſwer for. And of M. *Hooper* the Martyr, that he was *ſpare of diet, ſparer of words, and ſpareſt of time*: for he well knew, that whereas of all other poſſeſſions a man might have two at once, he cannot have two Moments of time at once, for any mony.

Non parum habemus temporis, ſed multum perdimus. Sen.

Act. & Mon.

Becauſe the days are evil] Corrupted by the devil, who hath ingroſſed our time, and out of whoſe hands we muſt redeem time for holy uſes, and pious purpoſes.

Verſe 17. *But underſtanding what*] Drawing your knowledge into practice, as *verſ.* 10. For the fear of the Lord, that is wiſdom, and to depart from evil, is underſtanding, *Job* 28. 28. Where, wiſdom (proper to the underſtanding) is aſcribed to the will, becauſe practice ſhould be joyned to knowledge. Hence alſo *Eccleſ.* 10. 2. A wiſe mans heart is at his right hand, becauſe his heart teacheth his hand to put things in practice.

Verſe 18. *And be not drunk with wine*] Nothing ſo oppoſite to an accurate life as drunkenneſs; which therefore is not ſpecially prohibited in any one of the ten Commandments (ſaith a Divine) becauſe it is not the ſingle breach of any one, but in effect the violation of all, and every one; It is no one, but all ſins, the inlet and ſluce to all other ſins, and by them to the Devil. *Behemoth* lieth in the fens, *Job* 40. 21. he finds no reſt *in dry places*, ſober ſouls, *Luke* 11. Oh that our Carouſers were perſwaded (as *Mahomet* told his followers) that in every grape there dwelt a devil.

Wherein is exceſs] Exceſſive drinking then is drunkenneſs; when as ſwine do their bellies, ſo men break their heads with filthy quaffing; And are beſotted in their very parts, as a ſnuff of a candle in the ſocket, drowned in the tallow; a ſtench, but little or no light remains. Such a deep drunkard was *Diotimus*, ſirnamed *Tundiſh*, and yong *Cicero*, ſirnamed *Tricongius*: and ſuch are not a few at this day amongſt us, to the great ſhame of our Nation.

But be filled with the ſpirit] Call for flagons of this holy wine, *Cant.* 2. 5. that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak, *Cant.* 7. 9. This is called by *Luther*, *Crapula ſacra*, a ſpiritual ſurquedry or ſurfet.

Verſe 19. *Speaking to your ſelves*, &c.] As drunkards ſing and hollow over their cups in their good fellow-meetings; ſo in a ſober ſenſe, do you expreſs your ſpiritual jollity in Pſalms, *&c.*

Melody in your hearts unto the Lord] This is the beſt tune to any Pſalm. *Spiritual ſongs* they are called, both becauſe they are indited by the ſpirit, and becauſe they ſpiritualize us in the uſe of them.

Verſe 20. *Giving thanks always*] In our deepeſt miſeries, let us ſing Chearfully, as *Paul* and *Silas* in the dungeon, as *Philpot* and his fellows in the cole-houſe, as many Martyrs in the flames, as *Luther* did in a great conflict with the devil; *Venite*, ſaid he to his company, *in contemptum diaboli Pſalmum de profundis quatuor vocibus cantemus.* Let us ſing the 130. Pſalm in deſpite of the Devil. Happy was that tongue in the Primitive times, that could ſound out *aliquid Davidicum*, any thing of *Davids* doing.

Ioh. Manl. *loc. com. pag.* 43.

Verſe

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Verse 21. *Submitting your selves*] This is a general admonition to all inferiours, whose duties are afterwards described. Thus in the second Table of the Law, the fifth Commandment for order and obedience is fitly premised to the following precepts.

In the fear of God] This frameth the heart to a ready and regular submission. Hence that saying of *Luther*: *Primo præcepto reliquorum omnium observantia præcipitur.* The first Commandment includes the other nine.

Verse 22. *Wives, submit* &c.] This includes reverence, obedience, &c. God hath scattered the duties of husbands and wives up and down the Scriptures, that they may search, and by learning to be good husbands and wives, they may learn also to be good men and women.

As unto the Lord] Who taketh himself dishonoured by wives disobedience. And though husbands may remit the offence done to them, yet they cannot remit Gods offence, but there must be special repentance.

Verse 23. *For the husband is the head*] And would it not be ill favour'd to see the shoulders above the head?

Verse 24. *Therefore as the Church*] Denying her self to please Christ, making his will her law.

In every thing] In all her husbands lawfull commands and restraints. A wife should have no will of her own, but submit to her husbands; albeit there are that merrily say, that when man lost Free-will, woman took it up.

Verse 25. *Husbands, love your wives*] He saith not, *Rule over them* (in answer to submit, *ver.* 22.) for this they can readily do without bidding: but love your wives, and so make their yoke as easie as may be. *Columbæ trahunt currum Veneris.*

Verse 26. *That he might sanctifie*] The maids were first purified and perfumed, before *Ahashueresh* chose one. But here it is otherwise. Sanctification is a fruit of Justification. The Lord will not have a sluttish Church, and therefore he came not by blood only, but by water also, that clean water of his spirit, whereby he washeth away the Swinish nature of his Saints, so that they desire no more to wallow in the mire.

Verse 27. *That he might present*] As *Isaac* did his *Rebecca*, adorned with his jewels. See *Ezek* 16.14. *Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito*, saith an ancient Councel. *Concil. Arausican. secund. Canon.* 12.

Verse 28. *As their own bodies*] No man may hide himself from his own flesh at large, *Isa.* 58.7. that is, from his neighbor of the same stock: much less from a wife; which is such another as himself, *Gen.* 2.18. nay his very self, as here.

Verse 29. *For no man ever hated*] No man but a Monk, who whips himself, or a Mad-man, *Mar.* 5.5. who cuts himself. It was the saying of the Emperor *Aurelius*, A wife is to be oft admonished, sometimes reproved, but never beaten. And yet of the *Russian* women it is reported, that they love that husband best that beats them most, and that they think themselves else not regarded, unless two or three times a day well-favouredly swadled. *Chrysostom* saith, It is the greatest reproach in the world for a man to beat his wife. M. Iun. *in ord. Heyl. Geog.*

But nourisheth it, and cherisheth it] As the Hen doth her Chickens, or as the Cock-pigeon doth the eggs. Contrariwise the Pie hunts away his mate about *Autumn*, lest he should be forced to keep her all the Winter: and so becometh the Hieroglyphick of an unkinde husband. Θάλαμεύει *Columbarum masculus ipse ovis incubat.* Chytræ. *in Levit.* 12. *Melanchon.*

Even as the Lord, the Church] Lo this is the patern of all true love, whether to our selves or others.

Verse 30. *Of his flesh, and of his bones*] Whilest he that is joyned to the Lord is one spirit, 1 *Cor.* 6.17. This union is neither natural, nor corporal, nor political, nor personal, but mystical and spiritual: And yet it is no less true and real, then that of God the Father, and God the Son, *Joh.* 17.21,22. For as the holy Ghost did unite in the Virgins womb, the divine and humane natures of Christ, and made them one person; by reason whereof Christ is of our flesh and of our bones: So the Spirit unites that person of Christ, his whole person, God-man, with our persons, by reason whereof we are of his flesh, and of his bones.

Verse 31. *For this cause*, &c.] See the Note on *Matthew* 19.5. and on *Gen.* 2.24.

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Shall be one fleſh] By vertue of that Covenant of God betwixt married couples, *Prov.*2.17. for he keepeth the bonds of wedlock.

Verſe 32. *This is a great myſterie*] To wit, this myſtical marriage with Chriſt. It paſſeth the capacity of man to underſtand it in the perfection of it. Preachers can make it known but in part; and hearers can but in part conceive it. Let us therefore wait for perfect underſtanding of it, till all things be perfected in Chriſt.

Verſe 33. *Nevertheleſs*] *q.d.* But that I may return to my former diſcourſe, from the which I have ſomewhat digreſſed for your ſatisfaction.

See that ſhe reverence] 1. In heart, as *Sarah* did *Abraham*, and ſhe is crowned and chronicled for it, 1 *Pet.*3.6. 2. In her ſpeeches both to him, and of him, as the Spouſe in the *Canticles*. 3. In all her geſtures and deportments: for ſhe may ſcold with her looks, &c. *Vultu ſæpè læditur pietas*. God hath a barren womb for mocking *Michal*.

CHAP. VI.

Verſe 1. *Children, obey your Parents*]

AS *Iſaac* did *Abraham* in ſubmitting to be ſacrificed: As Chriſt became obedient even to the death of the Croſs.

For this is right] Good and acceptable before God and men, 1 *Tim.*5.4. See the Note on *Mat.*15.4.

Verſe 2. *Firſt Commandment with promiſe*] To wit, with ſpecial promiſe of long life. See more in the Note on *Mat.*15.4.

Verſe 3. *And thou maiſt live long*] Good children help to lengthen their Parents days, as *Joſeph* did *Jacobs*. God therefore lengthens theirs *in redhoſtimentum*, as it were. Or if he take from them this long Leaſe, he gives them a Free-hold of better value.

Verſe 4. *Provoke not*, &c.] God forbids bitterneſs and auſterity in husbands, *Col.*3.19. Maſters, *Col.*4.1. Parents here, and *Col.*3.21. Superiours muſt ſo carry themſelves as to be at once loved and feared.

But bring them up in the nurture, &c.] Or, *nouriſh* them and *nurture* them. The latter is as needfull as the former. They that nouriſh their children only, what do they more then the unreaſonable creatures? The bleſſing upon poſteritie is entailed to piety in the ſecond Commandment. If I may ſee grace in my wife and children, ſaid reverend *Claviger*, *Satis habeo, ſatiſque mihi, meæ uxori, filiis & filiabus proſpexi*, I ſhall account them ſufficiently cared for. Let Parents labour to mend that by education that they have marred by propagation: for elſe they are *Peremptores potius quam parentes*, Parricides rather then Parents: and ſhall dearly anſwer for their poor children, which like *Moſes* in the Flag-bed, are ready to periſh, if they have not help. Nurture is a great help to Nature: and ſome ſons honour not their fathers, becauſe as *Ely*, they *honoured their ſons*, that is, they corrected not, but cockered them, 1 *Samuel* 2.29. 1 *Kin.* 1.5,6. *Melancter.*

Verſe 5. *Servants, be obedient*] The Centurion was happy in his ſervants; and no marvel, for he was a loving Maſter. See the Note on *Mat.*8.6. And obſerve here that Inferiors duties are firſt deſcribed; becauſe 1. They are leſs willing to ſubject themſelves. 2. They ſhould be readier to perform duty, then to expect it. 3. Hereby they ſhall win upon their Superiours, who will lie the heavier upon them, if there be ſtrife who ſhall begin. *Bern.*

Verſe 6. *Not with eye-ſervice*] And yet it were well if we would do God, our great Maſter, but eye-ſervice. For his eye is ever upon us, and pierceth into the inward parts. So that they much deceive themſelves, who think all is well becauſe no man can ſay to them, *Black is thine eye.*

Verſe 7. *As to the Lord*] In obedience to his will, and with reference to his glory.

Verſe 8. *Whether he be bond or free*] The Centurion did but complain of the ſickneſs of his ſervant, and Chriſt unasked, ſayes, *I will come and heal him*. He that came in the ſhape of a ſervant, would go down to the ſick ſervants pallet, would not go to the bed of the rich Rulers ſon.

Verſe

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Verſe 9. *Do the ſame things*] That is, Do your parts and duties by them; and uſe them as men, not as beaſts. *Eadem dicit, non opere & officio, ſed modo & proportione*, ſaith *Eſtius*.

Forbearing threatning] Thoſe bluſters and terrible thundercracks of fierce and furious language found in the mouths of many Maſters, if never ſo little croſſed. *Severitas nec ſit tetra, nec tetrica*: Servants ſhould be chidden with good words, with Gods words, and not reviled. Sidon. *epiſt.*

Verſe 10. *Be ſtrong in the Lord*] For by his own ſtrength ſhall no man prevail, 1 *Sam.* 2. 9. Get Gods Arm, wherewith to wield his Armour, and then you may do any thing.

Verſe 11. *Put on the Whole armour*] Or elſe never think to do the fore-mentioned duties: we have a buſie adverſary to deal with. The Turks bear no weapons but in travel: then ſome of them ſeem like a walking armory: ſo muſt a Chriſtian be. *Coriolanus* had ſo uſed his weapons of a childe-little, that they ſeemed as if they had been born with him, or grown into his hands. *Seneca* reports of *Ceſar*, that he quickly ſheathed his ſword, but never laid it off. No more muſt we. ἐγγενῆ καὶ σύμφυτα. *Plutarch.*

The wiles of the devil] Gr. The methods or way-layings of that old ſubtile Serpent, who like *Dans* adder in the path, biteth the heels of paſſengers, and thereby transfuſeth his venome to the head and heart. *Julian* by his craft drew more from the faith, then all his perſecuting predeceſſours could do by their cruelty. So doth Satan more hurt in his ſheepskin then by roaring like a Lion. Gen. 49. 17.

Verſe 12. *Not againſt fleſh and blood*] Hereby the Apoſtle meaneth not ſo much the corruption, as the weakneſs of our natures, *q. d.* We have not only to conflict with weak, frail men, but with puiſſant devils. Look to it therefore, and lie open at no place: but get on every piece of this ſpiritual armour, whether thoſe of defence (as the girdle of truth, breſt-plate of righteouſneſs, the ſhoes of peace and patience, the helmet of hope) or thoſe of offence, as the ſword of the Spirit, and the darts of praier. Fetch all theſe out of the holy Scriptures, which are like *Solomons* tower, where hang a thouſand ſhields, and all the weapons of ſtrong men. The Apoſtle here ſoundeth the alarm, crying, *Arm, arm*, &c.

But againſt principalities] So wicked men make the devils, by being at their beck and obedience. Obſerve here, (ſaith an Interpreter) in the holy Ghoſt a wonderful patern of candour: he praiſeth what is praiſe-worthy in very enemies. How then ſhall not the Saints be accepted and acknowledged, ſich they ſin not of malicious wickedneſs, as devils do?

Againſt ſpiritual Wickedneſs] Gr. *The ſpirituals of wickedneſs*, thoſe helliſh plots and ſatanical ſuggeſtions, black and blaſphemous temptations, horrid and hideous injections, *&c.* Whereby he ſeeks to diſpirit and defeat us, by ſetting before us the difficulties of Chriſtian warfare; like as ſome inhoſpital Salvages make fearful deluſions by ſorcery upon their ſhore, to fright ſtrangers from landing. πνευματικὰ τῆς πονηρίας.

In high places] Or, about our intereſt in thoſe heavenly priviledges, which the devil would wring from us, and rob us of. He ſtrove with the Angel about the body of *Moſes*; but with us about our precious ſouls. And herein he hath the advantage, that he is above us, and doth out of the air aſſault us, being upon the upper ground, as it were. ἐν τοῖς ἐπουρανίοις.

Verſe 13. *That ye may be able to Withſtand*] Not ſeeking to reſiſt Satans craft with craft, fraud with fraud, *Sed per apertum Martem*, but by open defiance. He ſhoots (ſaith *Greenham*) with Satan in his own bow, who thinks by diſputing and reaſoning to put him off. To argue the caſe with him, is but as the proverb hath it, to light a candle to the devil. Button up his mouth therefore, as our Saviour did, *Mar.* 1. 25. and buckle cloſe to him *and he will fly*, Jam. 4. 7. for he is but a coward.

Eſt Leo ſi fugias; ſi ſtas, quaſi muſca recedit.

And having done all to ſtand] *Charles* 5. Whiles he was putting on his armour looked pale, and ſeemed fearful; but when once armed, he was bold as a Lion, and feared no colours.

Verſe 14. *Stand therefore*] A military expreſſion. A man may well ſay to the Chriſtian ſouldier, as *Simeon* in the Eccleſiaſtical hiſtory did to the pillars, which he whipped before the earthquake; Stand faſt, for ye ſhall be ſhaken. στῆτε. D. *Hals Qui vadis.*

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Your loins girt about] Here if ever, *Ungirt, unbleſt.* He is a looſe man that wants this girdle of ſincerity.

The breaſt-plate of righteouſneſs] Inherent righteouſneſs, 1 *John* 3.7. that enſureth election, 2 *Pet.* 1.10. The uſe of a breaſt-plate is to keep the vital parts from being mortally wounded, that a man be not ſtricken down without recovery; ſo doth righteouſneſs the ſoul. *Treaſures of wickedneſs profit nothing; but righteouſneſs delivereth from death*, Prov. 10.2. this is that *as triplex circa pectus*, that privy armour of proof, that the Saints have about their hearts, ſo that that *wicked one toucheth them not*, with any deadly touch, 1 *John* 5.18. It is well obſerved by ſome, that in all this Panoply there is no mention of a back-plate (as there is of a breaſt-plate) becauſe the Chriſtian ſouldier ſhould never fly, but be like *Androclid*, whom when one derided, becauſe being lame he went to the wars; he anſwered merrily, He came to fight, and not to run away.

Verſe 15. *And your feet ſhod*] As one that is well booted os buskind can walk unhurt amidſt bryers and brambles: ſo may he amidſt Satans ſnares, whereof all places are full, that is fortified with Goſpel-comforts, whereby God creates peace.

ἐπὶ πᾶσιν. Verſe 16. *Above all*] Or, *Over and upon all.* For the word here rendred *a ſhield*, θυρεὸς. cometh from another word that ſignifieth *a door*; to note, that as a door or gate doth θύρα. the body, ſo the ſhield of faith covereth the whole ſoul. Let us be therefore (as *Epaminondas*) *Non de vita, ſed de ſcuto ſolliciti. Sceva* at the ſiege of *Dyrrachium* ſo long alone reſiſted *Pompeys* army, that he had 220 darts ſticking in his ſhield, and loſt one of his eyes, and yet gave not over till *Cæſar* came to his reſcue.

To quench all the fiery darts] Pointed and poyſoned with the venome of ſerpents, which ſet the heart on fire from one luſt to another, or *fiery* for the dolour and diſtemper that they work: in alluſion to the *Scythian* darts, dipt in the gall of aſps and vipers; the venemous heat of which, like a fire in their fleſh, killed the wounded with torments the likeſt hell of any other. The Apoſtle here might allude to the cuſtom of ſouldiers in *Polyb.* thoſe times, who to prevent the miſchief of thoſe empoyſoned darts, had ſhields made *Vegetius.* of raw Neats-leather: and when the fiery darts lighted upon them, they were preſently quenched thereby.

Verſe 17. *The helmet of ſalvation*] Hope which holds head above water, and maketh the ſoul with ſtretcht-out neck expect deliverance, *Rom.* 8. 19. crying out not onely, *Dum ſpiro, ſpero*; but *Dum expiro, ſpero.*

And the ſword of the ſpirit] Wherewith our Savious beat the Devil on his own dung-hill, the wilderneſs, fetching all out of that one book of *Deuteronomy*, Mat. 4. See the Notes there.

Verſe 18. *Praying always*] Prayer is not onely a part of the armour, but enables to uſe all the reſt. It is not onely a charm for that crooked ſerpent *Leviathan*, Iſa. 26.16. *Flagellum Diaboli.* to inchant him, but a whip to torment him, and put him into another hell, ſaith *Chryſoſtome.* It fetcheth Chriſt into the battel, and ſo is ſure of victory. It obtaineth freſh ſupplies of the Spirit, *Phil.* 1. 19. and ſo maketh us more then conquerors, even triumphers. It driveth the Devil out of the field, and maketh him flie from us, *Tanquàm ſi leones ignem expuentes eſſemus*, ſaith *Chryſoſtome.* Eſpecially if we go not to the battel δορπὸν ἑλόντες, with our break-faſt, as *Neſtor* in *Homer*, but *faſting and praying.* For ſome kind of Devils are not caſt out but by faſting and prayer.

And watching thereunto] That we be not ſurprized at unawares. The bird *Onocrotalus* is ſo well practiſed to expect the Hawk to grapple with her, that even when ſhe ſhutteth her eyes, ſhe ſleepeth with her beak exalted, as if ſhe would contend with her adverſary: Let us likewiſe ſtand continually upon our guard. The Devil watcheth and walketh the round, 1 *Pet.* 5. 8. Watch therefore.

Verſe 19. *And for me*] Miniſters muſt be eſpecially pray'd for, that they may have a door not onely of utterance, but of entrance to mens hearts, and ſo be able to ſave themſelves, and thoſe that hear them. In praying for ſuch, we pray for our ſelves.

πρεσβεύω. Verſe 20. *I am an Ambaſſador*] Venerable for mine age and authority, as the word ſignifieth. The ancient and the honorable are uſually imployed as Ambaſſadors. *Cognata ſunt* γέρων & γῆρας, Old age and Honour are akin in the Greek tongue.

In bonds] Gr. *In a chain*; inſtead of a chain of gold (worn commonly by Ambaſſadors) and far more glorious, I bear about my bonds (ſaith *Ignatius* in his Epiſtle likewiſe

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wiſe to the *Epheſians*) as ſo many ſpiritual Jewels or Enſigns of honour. Oh, ſaid *Alice Driver*, here is a goodly neckerchief, bleſſed be God for it, when the chain was put about her neck. τὸ δεσμὰ τὸ εἰσέρω τοῦ πνευματικὰς μαργαείτας.

That therein I may ſpeak boldly] He ſaith not, That I may be freed from my chain, but that I may do my office well in my chain. Let God ſerve himſelf upon us, and then no matter what becomes of us. *Martinus decumbens, Domine, dixit, ſi adhuc populo tuo ſum neceſſarius, non recuſo laborem.* Sever. epiſt 3.

Verſe 21. *But that ye may know*] It is of good uſe to the Church to know the lives and affairs of men eminent in goodneſs and of exemplary holineſs, that others may expreſs them; as *Polycarp* did *John* the Evangeliſt, as *Ireneus* did *Polycarp*, as *Cyprian* did *Tertullian*, *Pareus* did *Urſin*; &c.

Verſe 22. *Comfort your hearts*] It is God that comforts by the creatures, as by conduit-pipes. The ayr yields light as an inſtrument; the water may heat, but not of it ſelf. When a potion is given in beer, the beer of it ſelf doth not work, but the potion by the beer. So in this caſe.

Verſe 23. *Peace be to the brethren*] Theſe onely be the children of peace, *Luke* 10.10. The wicked are like the troubled ſea, *Iſa.* 57.20. which may ſeem ſometimes ſtill, but is never ſo: no more are they. The peace of proſperity they may have, but not of tranquillity. *Sinceritas ſerenitatis mater.* Hence it followeth.

Verſe 24. *In ſincerity*] Or, *Immortality*, oppoſite to that *Anathema Maranatha*, 1 Cor. 16.23. ἐν ἀφθαρσίᾳ.

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A COMMENTARY OR EXPOSITION Upon the Epistle of S. *Paul* to the Philippians.

Chap. I.

Verse 1. *With the Bishops and Deacons*] THE word Priest is never used at all for a Minister of the Gospel by the Apostles, no nor by the most ancient Fathers, as *Bellarmine* himself confesseth. And yet how eager were our late Factors for *Rome* to have priested us all, but that God better provided for us? *De cultu sanct. lib. 3. cap. 4.*

Verse 2. *Grace be to you*] See the Note on 1 *Cor.* 1. 2. and on *Ephes.* 1. 2.

Verse 3. *Upon every remembrance*] And no wonder: for these were those famous *Macedonians*, that first gave themselves to the Lord, and then to their faithful Ministers by the will of God. 2 *Cor.* 8. 5. See the Note there, & compare *Is.* 50. 10.

Verse 4. *Making request with joy*] Those that grieve their faithfull Ministers, and quench the Spirit in them, doit to their own singular disadvantage.

Verse 5. *For your fellowship*] A good man cannot tell how to go to heaven alone. No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day. The communion of Saints was with them a point of practice, as well as an article of belief. The Apostles Creed was anciently briefer then now. The mention of the Fathers being *maker of heaven and earth*, The Sons death and descending into hell, and the communion of Saints being wholly omitted: haply as implied sufficiently in other Articles. But surely if the Creed were called *Symbolum*, as a sign or badge to difference Christians from Infidels and wicked people, there was little reason to leave out the Communion of Saints, this being a main distinctive character; there being no such fellowship as among the Saints, *Cant.* 6. 9.

Verse 6. *That he which hath begun a good work*] Gr. *That he which hath inbegun a good work in you*; for the work is wholly inward and spiritual, faith an Interpreter. So God is said to *indwell* in his people, 2 *Cor.* 6. 16. as if he could never have enough communion with them. ἐναρξάμ.

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Will perform it] Or perfect it. God doth not uſe to do his work by the halves, but goes thorow ſtitch with it, 1 *Theſ.* 5.24. *Pſal.* 138.8. Only we muſt pray as *Luther* was wont to do, *Confirm, O Lord, in us what thou haſt wrought, and perfect the work that thou haſt begun in us to thy glory. So be it.* And as Queen *Elizabeth* prayed, *Look upon the wounds of thy hands, and deſpiſe not the work of thy hands. Thou haſt written me down in thy book of preſervation with thine own hand: O read thine own hand-writing, and ſave me, &c.*

Act. and Mon. fol. 777.

Verſe 7. *Partakers of my grace*] That is, ye communicate with me in my ſufferings, which he here calleth *his grace*; and tels them ver. 29. *To you it is given*, as an honourary, *to ſuffer for Chriſts ſake. Crudelitas veſtra gloria noſtra*, ſaid thoſe Primitive Martyrs. I had rather be a Martyr then a Monarch, ſaid *Ignatius*. It is to my loſs, if you bate me any thing in my ſufferings, ſaid *Gordius* to his tormentors. *Gaudebat Criſpina cum tenebatur, cum audiebatur, cum damnabatur, cum ducebatur*, ſaith *Auguſtine*. *Criſpina* rejoyced when ſhe was apprehended, convented, condemned, executed.

Tertull.

In Pſal. 137.

Verſe 8. *I long after you all*] Here the Apoſtle practiſed his own precept of fatherly affection, *Rom.* 12.10. Pray for me, mine own heart-root in the Lord, *Quem in intimis viſceribus habeo ad convivendum & commoriendum*, ſaith *Bradford* in a letter to his fellow Martyr *Laurence Saunders*.

φιλόστοργοι.

Act. and Mon. fol. 1482.

Verſe 9. *And in all judgement*] Or, *Senſe*. The ſoul alſo hath her ſenſes as well as the body. And theſe muſt be exerciſed to diſcern good and evil, *Heb* 5. 14. thoſe two learned ſenſes eſpecially (as *Ariſtotle* calleth them) the eye and the ear, *Job* 34. 3. *Jer.* 2. 31. Further, obſerve here, that *knowledge* and *ſenſe* or *judgement*, are two things. Young trees are more ſappy, but old trees more ſolid.

Verſe 10. *Approve the things*] Or, try the things that differ, that ye be not cheated, and ſo undone, as many a man is by purchaſing a counterfeit commodity at an unreaſonable rate. A *Briſtol* ſtone looks like a diamond, and many things gliſter beſides gold.

Verſe 11. *Being filled with the fruits*] The excellency of a Chriſtian is to follow God fully, as *Caleb*, Numb. 14.24. To have a heart full of goodneſs, as thoſe *Rom.* 15.14. A life full of good works, as *Tabitha*, Acts 9.33. See the Note on *Gal.* 5.22.

Verſe 12. *Rather unto the furtherance*] So were *Luthers* troubles. *Quò magis illiſurunt*, ſaith he, *eò amplius procedo*. The more they rage, the more the Goſpel ſpreadeth. It was a pleaſant ſight (ſaith one) to have beheld Chriſt and Antichriſt ſtriving for maſteries. For whatſoever the Pope and the Emperor attempted againſt the Goſpel, Chriſt turned it all to the furtherance of the Goſpel. The Popes bull, the Emperors thunderbolt amazed not men, but animated them to imbrace the truth; weakned them not, but wakened them rather.

Scultet. Annal.

Verſe 13. *In all the Pallace*] So in the Diet held at *Auſborough* in *Germany* anno 1530. *Caſar* reading the Proteſtants Confeſſion, and ſending it abroad to other Chriſtian Princes, as deſiring their advice about it, diſperſed and ſpread it more in all parts then all the *Lutheran* Preachers could have done. For which cauſe *Luther* laughs agood at the fooliſh wiſdom of the Papiſts, in a certain Epiſtle of his to the Elector of *Saxony*. When *Bonner* allowed *William Hunter* Martyr, no more then an half-penny a day in priſon, he confeſſed that he lacked nothing, but had meat and cloathing enough, yea even out of the Court, both money, meat, cloathes, wood and coals, and all things neceſſary. What friends *John Wicliff* found, both in the Court of *England*, and in the Court of *Bohemia*, is famouſly known: and yet the Proverb is,

Scultet. Annal. 274.

Act. and Mon. fol. 1398.

Exeat aulâ qui velit eſſe pius ——

Verſe 14. *Are much more bold*] This is the fruit of the Saints ſufferings. *Eccleſia totum mundum ſanguine & oratione convertit*, ſaith *Luther*. As the Lilly is increaſed by its own juice that flows from it: ſo is the Church by its ſufferings. This cauſed *Julian* to ſpare ſome Chriſtians whom he could have wiſhed out of the world. I thank our Lord God (ſaid B. *Ridley*, in a letter of his to *Bradford*) that ſince I heard of our dear brother *Rogers* departing, and ſtout confeſſing of Chriſt and his truth even unto death, my heart, bleſſed be God, rejoyced of it; neither ever ſince that time I have felt any lumpiſh heavineſs, as I grant I have felt ſometimes before. So *Bradford* in a letter to *Cranmer*, *Latimer* and *Ridley*, priſoners at *Oxford*, Our dear brother *Rogers* hath broken

Act. and Mon. fol. 565.

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broken the ice valiantly. As this day I think hearty *Hooper*, trusty *Taylour*, and sincere *Saunders* end their course and receive their crown. The next am I, which hourly look for the Porter to open me the gates after them to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy, *&c.* *Ibid.* 1484.

Verse 15. *Some indeed preach Christ*] Such self-seekers there are nowadaies not a few. Two things make a good Christian, good actions and good aims. Though a good aim doth not make a bad action good, as we see in *Uzzah*, yet a bad aim makes a good action bad, as in these preachers. They preached Christ; so did the devil, who yet was silenced by Christ, *Mark* 1.24.25.

Verse 16. *Preach Christ of contention*] Striving to bear away the bell from me, as the better preachers. And with such Ambitionists the Church of Christ hath ever been pestered. This made *Luther* pray, *A doctore glorioso, & à pastore contentioso, liberet Ecclesiam suam Dominus.* From vain-glorious and contentious preachers, The good Lord deliver his Church. This made *Strigelius* when he was on his death-bed bless God that now he should be freed *ab immanibus & implacabilibus odiis Theologorum*, from the cruel and implacable hatreds of dissenting Divines. This drew that councel from *Luther* to preachers, that they should see that those three dogs did not follow them into the Pulpit. *Pride, Covetousness and Envy.* Melch. Ad. in vit. Strig.

Supposing to add affliction to my bonds] An immane cruelty, such as *Job* and *David* oft complain of, *Iob* 6. 14. *Psal.* 69. 26. Quen *Elizabeth* hated no less then did *Mithridates*, such as maliciously persecuted vertue forsaken of fortune, saith *Camden.* *Camdens Eliz.* 531

Verse 17. *Knowing that I am set*] Or, *Laid by the heels*, they of love help out at a dead lift, and do my office abroad: as *Marulla* a maid of *Lemnos*, seeing her Father slain in the gate, took up his weapons, and not only revenged his death, but helped to keep out the Turks, who hoped to have surprized the City on the sudden. Κεῖμαι. *Turk Hist.* 4. 12.

Verse 18. *Christ is preached.* &c.] *Prorsus Satan est Lutherus, sed Christus vivit, & regnat, Amen*, saith *Luther* in an Epistle of his to *Spalatinus*. *Luther* is called a devil: but be it so, so long as Christ is magnified, I am well apaid. All private respects should be drowned in the glory of God. But he is a base-spirited man that is *totus in se*, like the snail, still within doors, and at home. I would to God (said Mr. *Dod*) I were the worst Minister in England; Not wishing himself worse then he was, but other men better: Yea, *Pedaretus*, a Heathen, a *Lacedemonian*, when he was not chosen into the number of the three-hundred Councellours of State, I thank thee ô God (said he) that thou hast given to this city so many men that are better then I am, and fitter to bear office. *Gratias habeo tibi O Deus, &c. Brus. lib.* 1.

Verse 19. *This shall turn to my salvation*] God maketh all to co-operate, and turneth all about to the best: as the skilful Apothecary maketh of a poisonful viper a wholsome triacle. See the Note on *Rom.* 8. 28. and on *Gen.* 50. 20. ἐπιχορηγία.

And the supply of the Spirit] *Fresh supply* of subsequent grace, as of the latter rain to the corn, and as the influence of the heavens to fruit-trees; without which they cannot bear, though they be fitted to bear fruit.

Verse 20. *According to my earnest*] St. *Paul* stood as it were on tip-toes to see which wayes he might best glorifie God by life or by death. ἀποκαραδοκία.

Verse 21. *And to die is gain*] Because death to a good man is the day-break of eternal brightness, *janua vitæ, porta cœli*, as *Bernard* hath it, a valley of *Achor*, a door of hope to give entrance into Paradise, to bring them *malorum omnium ademptionem, bonorum omnium adeptionem.*

Verse 22. *What I shall chuse, I wot not*] As a loving wife sent for by her husband far from home, and yet loth to leave her children, is in a muse and doubt what to do, so was the Apostle. He had *mortem in desiderio, & vitam in patientia* (as *Fulgentius* hath it) he rather endured life then desired it; he accepted it rather then affected it.

Verse 23. *For I am in a straight*] *Plato* in the eighth of his laws hath a like speech, *The communion of the soul with the body* is not better then the dissolution, as I would say if I were to speak in earnest. But whether *Plato* believed himself so saying, I have reason to make question, when I consider that his master *Socrates*, when he came to die, doubted whether it were better with the dead or with the living, as both *Plato* and *Ci-* κοινωνία ψυχῆς σώματι διαλύσεως ἐκ δὴ κρείττων, *&c.*

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ἀναλύσαι. *Having a deſire to depart*] To looſe from the ſhore of life, and launch out into the main of immortality. Or it may be rendered to *return home*, or to *change Rooms*. A believer when he dieth, doth but *repatriaſſe* (as *Bernard* phraſeth it,) return home: he doth but change his place, and not his company, as dying D. *Preſton* ſaid. He is ready to chide out his ſoul with *Quid hic facio*; as *Monica Auſtins* mother did, what make I here ſo far from mine own country? or with an *Egredere ô anima mea*, as *Hilarion* did, Go forth O my ſoul, to Jeſus thy Bridegroom; haſte, haſte, haſte to thine happy home. *Enge, Deo ſit laus & gloria, quod jam mea inſtet liberatio, & horrula gratiſſima*, ſaid *Graſerus*, when death was upon him. O bleſſed be God for this bleſſed hour, &c. Melch. Ad. *in vit.* "O what an happy change ſhall I now make from night to day, from darkneſs to "light, from death to life, from ſorrow to ſolace, from a factious world to an hap-"py being! as Mr. *John Holland* a *Lancaſhire* Miniſter ſaid, when he was even ready to depart. Oh wiſh heartily to die the death of theſe righteous: and let that be the unfeigned ſenſe of thy ſoul, which *Camerarius* left in his will, ſhould be written on his tombſtone, Melch. Ad.

Vita mihi mors eſt, mors mihi vita nova eſt.
Life is to me a death, death's a new life.

Or that emortual of *George Fabritius*,

Buchole. *Index Chronol.*

Σοὶ χάριν ἴδια Θεῷ εὐσπλάγχνῳ, ὃς μὲ δίδαξας
Ἐν βιοτῇ τε θανεῖν, ἐν θανάτῳ δὲ βίην.

Thanks to my gracious God, who doth me give,
In life to dye; and in deaths hand to live.

And to be with Chriſt] This was all his ſong ever ſince he had been in the third heaven. So Mr. *Bolton* lying on his death-bed, ſaid, *I am by the wonderful mercies of God as full of comfort as my heart can hold; and feel nothing in my ſoul but Chriſt, with whom I heartily deſire to be.* In his life by M. *Bagſhaw.*

Which is far beteer] Far far the better. A tranſcendent expreſſion, ſuch as is that 2 *Cor.* 4. 17. See the Note there. πολλῷ μᾶλλον κρεῖσσον.

Verſe 24. *Is more needful for you*] Mr. *Bolton* dying, and deſiring to be diſſolved, being told that it was indeed better for him to be with Chriſt, but the Church of God could not miſs him, nor the benefit of his Miniſtery, he thus replied with *David*, 2 *Sam.* 15. 25, 26. *If I ſhall finde favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation. But if otherwiſe, lo here I am; let him do what ſeemeth good in his eyes.* No man is born, much leſs born again for himſelf, but for the benefit of many, as *Bucers* Phyſitians ſaid to him, *Non ſibi ſe, ſed multorum utilitati eſſe natum*, that he was not born for himſelf, but for the good of Gods Church; the welfare whereof he had zealouſly promoted. D. *John Reinolds* being perſwaded by his friends to give over his unceſſant pains in the Lords work for his healths ſake, finely anſwerd out of *Juvenal.* M. *Bagſhaw. in Bolt. life.*

Et propter vitam vivendi perdere cauſas:
Nor yet, for love of life, looſe that dare I
That is the main, Care of Community.

Verſe 25. *And joy of faith*] That is, for your full aſſurance; which is that higheſt degree of faith, whereby a believer having gotten victory over his doubtings, triumpheth with a large meaſure of joy.

Verſe 26. *That your rejoycing*] Gr. *Your glorying*, or exulting in this, that God hath given me in, as an anſwer to your prayers. It is ſurely a ſweet thing to hear from heaven. *David* often boaſts of it, *Pſal.* 6. & 66.

Verſe 27. *Only let your Converſation*] *q. d.* If you would that God ſhould hear you, and deliver me, be ready prepared for the receipt of ſuch a mercy. The fountain of divine grace will not be laden at with foul hands, *Pſal.* 66. 17. The lepers lips ſhould be covered according to the law.

Let

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Let your converſation] *Your civil converſation*, your common commerce, and interdealings with men alſo. *Hippocrates* took an oath of his followers to keep their profeſſion unſtained, and their lives unblameable. When our life is contrary to our profeſſion, it is a ſlander to the Goſpel: and it may be ſaid of us, as a Lowcountryman ſaid to a Gentleman that commended the *Spaniards* for their devotion and their often bleſſing, and croſſing themſelves: No doubt quoth he, they are holy men; *Croſſes without, and the devil within.* πολιτ-υ-εσθε. Αγιως και οσιως πραττω και των θειων και της τεχνης μου.

Striving together for the faith] As the Barons of *Polonia* profeſſed to do, by their ſtarting up at the reading of the Goſpel, and drawing out their ſwords half way, in teſtimony that they would ſtick and ſtand to the defence of that truth to the very death. Help the truth in neceſſity, ſtrive with it, and for it. Say of it, as ſhe did of the Shield ſhe gave her ſon going to the battel, *Either bring this back, or be brought back upon it.* Or, as the black Princes reſolution in fight was, either *to vanquiſh or periſh.* The Serpent, they ſay, if he be ſo environed, that he muſt of neceſſity paſs through one of them, will ſooner adventure upon the fire or flame, then upon the ſhaddow of the Poplar tree. The Mouſe of *Armenia* will rather dye then be defiled with any filth: inſomuch, as if her hole be beſmeared with dirt, ſhe will rather chooſe to be taken, then to be polluted. Let us reſolve either to live with the faith of the Goſpel, or to dye for it. The *Athenians* bound their Citizens by oath, to fight for defence of their Religion both alone, and with others. *Anno* 965. Io. *Funccius.* ἡ την ἡ επι των. *Plutarch.* Hiſt. of *France fol.* 196. Plin. Willet on *Dan.* ex *Pinto.* Αμυνω δε και ὑπερ ἱερων και ὁσιων και ὁπλων και μου: & και κατα πολλων.

Verſe 28. *And in nothing terrified*] A Metaphor from horſes, when they tremble and are ſore affrighted. He that feareth God, need fear none elſe, *Pſal.* 3. But with the horſe in *Job*, he mocketh at fear, and is not affrighted: neither turneth he back from the ſword. *Verba juramenti.* πτυρόμενοι. Iob 39. 22.

Verſe 29. *For unto you it is given*] As an high honour *not only to believe* (though that is a great matter: For he that believeth hath ſet to his ſeal that God is true, hath given God a teſtimonial, ſuch as is that *Deut.* 32. 4.) but *alſo* (as a further favour) *to ſuffer for his ſake*: This is the loweſt ſubjection that can be to God, but the higheſt honour both to him and us. This made *Latimer* after the ſentence pronounced on him, cry out, *I thank God moſt heartily of this honour. Saunders* ſaid, *I am the unworthieſt man for this high office, that ever was appointed to it. Such an honour it is*, ſaid *Careleſs*, Martyr, *as the greateſt Angel in heaven is not permitted to have. God forgive me mine unthankfulneſs*, &c. *Act. and Mon.* *Ibid.* 1361. *Ibid.* 1744.

Verſe 30. *Which ye ſaw in me*] *Acts* 16. 19, 23, 24, *&c.* See the Notes there.

CHAP. II.

Verſe 1. *If there be therefore*]

A Moſt Paſſionate obteſtation, importing his moſt vehement deſire of their good agreement; whereunto he conjures them, as it were by all the bonds of love betwixt him and them. Matters of importance muſt be preſſed with utmoſt vehemence, *Coloſ.* 3. 14. Love is charged upon us above all thoſe excellent things there reckoned up.

If any comfort of love] As there is very much; making the Saints to enjoy one anothers ſociety with ſpiritual delight, *Pſal.* 16. 3. and to communicate with gladneſs and ſingleneſs of heart, *Acts* 2. 46. The Lord doth uſually and graciouſly water the holy fellowſhip of his people with the dews of many ſweet and glorious refreſhings: ſo that they have a very heaven upon earth, for kinde, the ſame with that above, and differing only in degrees.

If any bowels and mercies] *Ipſa Suada, credo, ſi loqui poſſet, non potuiſſet, ἐμπαστικωτερως, ubi quot verba, quot tela*, &c. ſaith a learned man; that is, perſwaſion it ſelf could not ſpeak more perſwaſively: here are ſo many words, ſo many weapons able to pierce and work upon any heart not poſſeſt with an iron ſinew. D. *Morton.*

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Verse 2. *Being of one accord, of one mind*] Hereunto those many ones should move us mentioned by our Apostle, *Ephes.* 4. 4. 5. See the Notes there, and on *Acts* 4. 32. they were of one heart: *animo animaque inter se miscebantur*, saith *Tertullian* of those Primitive Christians, yea they were *una anima*, one soul (so *Tremellius* rendreth this text out of the Syriack) all informed with one and the same soul; all as one man, in the matters of Gods worship.

Verse 3. *Let nothing be done through strife*] These are those hell-hags that set the Church on fire, φιλονεικία and φιλαρχία, if these men could be cast out of mens hearts, great hopes there were, πάντας εἰς τὸ θεῖον κήρυγμα ὁμοφώνως καὶ ὀρθοδόξως συνδεθῆναι, as *Isidore* hath it, that all men would soon consent in one and the same truth, and be at peace among themselves.

Isid. Pelus. l. 4. epist. 55.

Let each esteem other better then themselves] *Non minus vere, quam humiliter*, as *Bernard* glosseth: because in some gift or other, at least in the measure or use, another may be better then us.

Verse 4. *Look not every man*, &c.] Self is a great stickler, but must be excluded where love shall be maintained. He that is wholly shut up within himself is an odious person: and the place he lives in, longs for a vomit to spue him out. It is his pleasure, his profit and his preferment (saith One) that is the Natural mans Trinity: and his carnal *self* that is these in unity. Indeed it is that flesh that is the principal Idol; the other are deified in the relation to our selves.

Verse 5. *Let this be minde in you*] We should strive to express Christ to the world, not as a picture doth a man in outward lineaments onely, but as a childe doth his father in affections and actions. Our lives should be as so many Sermons upon Christs life, 1 *Pet.* 2. 9.

Verse 6. *To be equal with God*] Gr, *Equals*, that is, every way equal; not a secondary inferiour God, as the *Arrians* would have him. See the Notes on *John* 1. 1. 2, 3, 4. Hold fast this truth; it is of the foundation, it is the *Rock* whereon the Church is built; and all the devils in hell, shall not wrest this place from me, for a clear proof of the divinity of Christ, saith learned *Calvin*.

Mat. 16.

ἁρπαγμὸν.

Verse 7. *But made himself*, &c.] Gr. *Emptied himself*, suspended and laid aside his glory and majesty, and became a sinner both by imputation (for God made the iniquity of us all to meet upon him, *Isa.* 53. 6.) and by reputation, for he was reckoned not only among men, but among malefactours, verse 9. Hence he is said to be sent in the likeness of sinful flesh, *Rom.* 8. 3.

And took upon him the form of a servant] Yea of an evil servant, that was to be beaten.

Tertul de Resur.

In the likeness of men] Yea he was *a worm and no man, nullificamen populi*, as *Tertullian* hath it. Christ vilified, nullified himself to the utmost, *ex omni seipsum ad nihil redegit*, as *Beza* expounds the former part of this verse, of every thing he became nothing.

Verse 8. *He humbled himself*] This Sun of righteousness went ten degrees back in the dial of his Father, that he might come to us with health in his wings, that is, in his beams.

Became obedient unto death] That is, to his dying day, saith *Beza*. He went through many a little death all his life long, and at length underwent that cursed and painful death of the Cross, his soul also being heavy to the death, *Mat.* 26. he suffered the unsufferable wrath of a God for a season. *Ne perderet obedientiam, perdidit vitam*, saith *Bernard*.

Verse 9. *Wherefore God also*, &c.] *Wherefore* denoteth not the cause, but the order of Christs exaltation, as a consequent of his sufferings, as some conceive.

Verse 10. *That at the name*] Gr. *In the name*. The Papists stifly defend the ceremony of bowing at the name of Jesus, to countenance the adoration of their deified Images, altars and their host; teaching in their Pulpits, That Christ himself on the Cross, bowed his head on the right side, to reverence his own name, which was written over it. But *Name* is here put for person, *bowing of the knee* for inward subjection. It is taken out of *Isa.* 45. 23.

Sir Edwin Sand in Spec. Europ.

Verse 11. *And that every tongue*] The Heathens were wont to say. *Mutus sit oportet qui non laudarit Herculem.* Let that tongue be tied up for ever, that cries not

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not out with *David*, *Vivat Dominus*, and with *Luther*, *Vivat & regnet Chriſtus*, *Amen*.

Verſe 12. *Work out your ſalvation*] The reaſon that men ſtill tremble, and are ſtill troubled with this doubt, and that fear, is, becauſe their ſalvation is not wrought out, ſomething is left undone and their conſcience tels them ſo. κατεργάζεσθε.

With fear and trembling] Oppoſed to carnal ſecurity. Thoſe venturous bold ſpirits that dare live in any evil, ſo it ſtare not in their faces, and have not a heart fearful of the leaſt evil, aſpire not to immortality.

Verſe 13. *For it is God which worketh*] Therefore work out, *&c.* As *acti agentes, moti moventes*, as the inferiour orbs move, as acted by the ſuperiour. When God hath tuned, and doth touch us, we muſt move: and whileſt the ſpirit imbreaths us, we muſt turn about like the mill.

To will and to do] *Sub laudibus naturæ latent inimici gratiæ*, ſaith *Auguſtine*; who ſtood ſo much for grace, that the Schoolmen ſay he yielded too little to free will. That we live, is the gift of the gods (ſaith *Seneca*) that we live well, is of our ſelves. A baſe ſpeech! So *Cicero*, *Judicium hoc omnium mortalium eſt, fortunam à Deo petendam, à ſe ipſo ſumendam ſapientiam*. For which impious ſentence *Auguſtine* ſaith of him, *Eum ut faceret homines liberos, feciſſe ſacrilegos*. De nat. d or. De civ. Dei l. 5.

Verſe 14. *Without murmurings*] Gr. *Wrath and rancour or diſcontent*, which makes mens lips like ruſty hinges ſeldom to move without murmuring and complaining. ἐγγύς.

And diſputings] Or wranglings about triſles, niceties or novelties, things whereof we can have neither proof nor profit. *Zanchy* thus diſtinguiſheth theſe two: *Murmurings* are ſecret complaints one of another, like to the grunting of Hogs: *diſputings* are open contentions and quarrels. Zanch. in loc.

Verſe 15. *Blameleſs and harmleſs*] Gr. *Hornleſs*, or ſincere without mixture of deceit or guile, *Iſraelites* indeed. ἀκέραιοι.

The ſons of God] Dignity enforceth duty. Remember that thou art a a Kings ſon, ſaid he to *Antigonus*, and thou canſt not do amiſs.

Without rebuke] Such as envy it ſelf cannot juſtly tax, or faſten her fangs on. *Si Luthero faverem ut viro bono, quod fatentur & hoſtes*, &c. ſaith *Eraſmus*, who yet loved him not. *Luther* is a good man, as his very enemies cannot but acknowledge. So *Bucer*, *Bradford*, *Melanchon*, &c. Chriſtians ſhould excel others, ſtanding as ſtandard-bearers, higher then others, as *Saul* was by the head and ſhoulders, being without blemiſh from head to foot, as *Abſolom*, fair to the eye, and good to the taſte, as the tree of knowledge. Ἀμώμητα. Tom. 8. Epiſt. Gen. 3. 6.

In the midſt of a crooked] As *Noah* was righteous in his generation: as *Joſhuah* would ſerve Jehovah, though alone: as *David* therefore loved Gods teſtimonies, becauſe other men kept not his law: as *Eliah* amidſt the *Baalites* cries, *Zelando zelavi*; the worſe they were, the better was he. *Baruc* kindled himſelf from other mens coldneſs, and quickned himſelf from other mens dulneſs, *Neh.* 3. 20. *Accendit ſeipſum.* Trem.

As lights in the world] Luminaries, great lights, ſuch as are the Sun and Moon, that give light to others. Some wicked have greater common gifts then the godly; as many metals are brighter and more orient then the heavens; yet as thoſe metals are not fit to convey the light of the Sun, nay indeed they would ſtop it; ſo neither are the wicked fit to ſhine the true light into us; but Chriſt and Chriſtians, thoſe lights of the world. Such as *Chryſoſtom* was, whom *Theodores* ſtileth *eximium orbis terrarum luminare*, a famous Light of the Church; and others ſaid, that the Sun-light might better be ſpared then *Chryſoſtoms* preaching. φωστῆρες. Mat. 5.

Verſe 16. *Holding forth the Word*] *As an enſign*, or rather as the hand doth the torch, or the watch-tower the light, and ſo the haven to weather-beaten Mariners. Ἐπέχοντες.

Verſe 17. *Yea and if I be offered*] Or, be poured out as a drink-offering upon the Sacrifice, *&c.* to ſeal up my Doctrine, whereby I have brought you to the obedience of faith. Biſhop *Ridley* in a letter to Biſhop *Brooks* of *Gloceſter*, writeth thus: *As for the doctrine which I have taught, my conſcience aſſureth me that it was ſound and according to Gods Word, to his glory be it ſpoken: the which doctrine the Lord being my help, I will maintain, ſo long as my tongue ſhall wag, and breath is within my body, and in confirmation thereof ſeal the ſame with my blood.* Act. and Mon. fol. 1604.

Verſe

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Verse 18. *For the same cause also,* &c.] The hearers affections and endeavours should exactly answer to the affections and endeavours of the preacher, as the Elders of *Ephesus* did, *Acts* 20. 31, 37. And as those religious *Romans* did, *chap.* 6. 17. and these *Philippians*, 2 Cor. 8. 5.

συμψυχῶ. Verse 19. *That I also may be of good comfort*] That I may be inspirited. For when *Silas* and *Timotheus* were come from these *Macedonians*, *Paul* was pressed in spirit, and set vigorously upon the Lords work.

Acts 18. 5.

ἰσόψυχον. Verse 20. *Like-minded*] An *alter ego* to me. True friendship transformeth us into the condition of those we love as *Eusebius* into his friend *Pamphilus* the Martyr, whence he was called *Eusebius Pamphili*, *Amicitia sit tantum inter bines qui sunt veri, & bonos qui sunt pauci.*

Hyeronym.

Verse 21. *For all seek their own*] If it were so then, what wonder if now, as was so long since foretold, 2 *Tim.* 3. 2. Self must be shouldred out, and Christs share studied more then our own; all private interests let fall, and all self-respects drowned in the glory of God, and the publike good; or else we want that pious ingennity that becometh Saints. It is said of *Cato*, that he did —— *soli genitum se credere mundo.* That the care of community lay upon him. *Timothy* was of a choice and excellent spirit that naturally cared for the Churches welfare: Few such now a-daies, See the Note on vers. 3.

Lucan.

Verse 22. *As the Son with the Father*] Happy son in such a father, 1 *Tim.* 1. 2. If *Iason* the *Thessalian* held himself so happy in his Tutour *Chiron*, *Alexander* in his *Aristotle*, *Paul* in his *Gamaliel*, how much more was *Timothy* in *Paul* the aged, *Philem. ver.* 9. whose not only doctrine but manner of life he knew fully and followed faithfully, 2 *Tim.* 3. 10. as a diligent Disciple?

Pindar. lib. 4. *Pyth.*

Verse 23. *So soon as I shall see*] For his life was now in suspense by reason of that roaring Lion *Nero*, whom *Tertullian* wittily calleth *Dedicatorem damnationis Christianorum, quippe qui orientem fidem primus Roma cruentavit.*

Verse 24. *Shall come shortly*] Whether ever he did come or no, we know not. *Fallitur augurio spes bona sæpe suo.* Good hopes are often frustrated. Howbeit the word here signifieth an *assured confidence*: and is seldom or never used, but when the thing followeth, which thus is trusted.

Ver. 25. *Necessary to send to you*] It is not meet that a Pastour be long absent from his people. *Moses* was away but fourty daies, and before he came again, *Israel* had made them a golden Calf. A godly Minister when he is abroad, is like a fish in the air; whereinto if it leap for recreation or necessity, yet it soon returns to his own element.

ἐπιποθῶν. Verse 26. *For he longed after you*] The word signifieth such a vehement desire, as is impatient of delays. His heart was where his calling was.

ἀδημονῶν. *And was full of heavinesse*] Gr. *He was out of the world*, as it were, and could not take comfort in any company.

Verse 27. *For indeed he was sick*] Which should not have been, if S. *Paul* could have cured him, as he did others. This shews that the Apostles cured the sick, and did miracles not by their own power, or at their own pleasure, *&c.*

But God had mercy on him] A great mercy it is to recover health, and highly to be prized. After sickness, offer to God the ransome of thy life, as they did, *Exod.* 31. Bless Jehovah thy Physitian; so he is called, *Exod.* 15. 26. Thus did *David*, Psal. 103. 3. Thus *Hezekiah*, Isa. 36. 9. Thus the very Heathens, whose custome was, after a fit of sickness to consecrate some thing to their gods.

But on me also] For it is a very sore affliction to lose a dear friend, which is as a mans own soul, *Deut.* 13. 6. and is there set after brother, son, daughter, wife of a mans bosom, as dearer then all of them.

Lest I should have sorrow] Gods care is that we suffer in measure, *Isa.* 27. 8. And according as we can, 1 *Cor.* 10. 13. See the note there.

Verse 28. *That when ye see him*] And receive him as risen from the dead. God knows how to commend his mercies to us, by threatning us with the loss of them: for *Bona à tergo formosissima.* We know best the worth of mercies by the want of them.

Verse 29. *Hold such in reputation*] Or set a just price, a due estimate upon them.

Horrible

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Horrible is the contempt that is now caſt upon the Miniſtery, by our Novellers, as if they had learned of *Campian* to ſay, *Miniſtris eorum nihil vilius.*

Verſe 30. *Not regarding his life*] Gr. Ill providing for his life, caſting away all inordinate care of it, as if he had put on that *Roman* reſolution, *Neceſſe eſt ut eam, non ut vivam.* Needſly I muſt go, not needſly live.

CHAP. III.

Verſe 1. *Rejoyce*]

OR farewel in the Lord. *Salutem in Soſpitatore.*

To write the ſame things to you] So 1 *Cor.* 5. 9. *Joh.* 15. 1, 5. Some gather out of *Mat.* 5. 1. with *Luke* 6. 20. that our Saviour preached the ſame Sermon twice over. Men are dull to conceive, hard to believe, apt to forget, and ſlow to practice heavenly truths, and had therefore great need to have them much preſſed, and often inculcated. Neither let any cry out, *Occidit miſeros crambe repetita magiſtros.* Surfet not of Gods Manna, ſay not it is a light meat, becauſe lightly come by, or the ſame again. *Auſtin* perſwades the Preacher ſo long to purſue and ſtand upon the beating and repeating of one and the ſame point, till by the geſture and countenance of the hearers he perceives that they underſtand and reliſh it. It was *Melanchthons* wiſh, that men did not onely teach the ſame things, but *in iisdem verbis, in iisdem ſyllabis*, in the ſame words, in the ſame ſyllables. He himſelf went over the Epiſtle to the *Romans* ten ſeveral times in his ordinary lectures. *Hippias* liked not to *have* ἀεὶ ταυτὰ, *ever the ſame things*: but *Socrates* deſired *to have* οὐ μόνον ἀεὶ ταυτὰ, ἀλλὰ καὶ περὶ τῶν αὐτῶν *not only always the ſame words, but about the very ſame matters*: ſich a good thing cannot be heard too often. Aug. *de doct. Chriſt. & in* Pſal. 10. *Sculter. Annal.*

Verſe 2. *Beware of dogs*] That is, Seducers and Sectaries, who though dead dogs, yet will be barking at Godly Miniſters. And though the dogs of *Ægypt* would not move their tongues againſt *Iſrael*, Exod. 11. 7. yet theſe greedy dogs, *Iſa.* 56. can both bark and bite better men then themſelves, being ſet on by the devil, *Homines perfricta fronte*, impudent as dogs. Ravenous alſo when they get among the flocks, *Ezech.* 22. 25. further, they are crouching, colloguing creatures, 2 *Tim.* 3. 4. but believe them not: receive them not: for, like dirty dogs, they will but bemire you with fawning: yea, like cur-dogs, they will ſuck your blood with licking, and in the end kill you, and cut your throats without biting. *Beware* of them therefore, *beware*, ſaith the Apoſtle here. κυνὸς ὄμματ' ἔχων. Hom. Il.

Beware of evil workers] Deceitful workers, 2 *Cor.* 11. 13. that ſeem to build ſtaircaſes for heaven, when indeed they dig deſcents down to hell taking great pains to very evil purpoſe.

Beware of the conciſion] For Circumciſion: as *Diogenes* called *Zeno's* διαστολὴν κατατολὴν and *Euclides* χολὴν χολήν. The holy Scriptures have many ſuch elegant and pleaſant paſſages, as *Pro.* 25. 27. *Hoſ.* 4. 15. *Galat.* 5. 12. *Iſa* 5. 7 &c. There is one that ſeaſeth it thus. Beware of the conciſion, that is, of thoſe that make diviſions, and cut the Church into little pieces, and ſucking Congregations, making ſeparation. So *Peſcator*, *Qui conantur vos ab Eccleſia Dei reſcindere*, who do ſeek to ſunder you from the Church. The *Donatiſts* affirmed, that there were no true Churches but theirs, and were alſo divided among themſelves, *In minutula fruſtula*, as *Auſtin* ſaith. Laert. D. Baſil.

Verſe 3. *For we are the circumciſion*] Such as have our luxuriancies lopped off, our unruly paſſions mortified, *Col.* 2. 11. caſting them away as a wretched foreſkin.

Verſe 4. *Confidence in the fleſh*] That is in external priviledges, which yet profit not thoſe that reſt in them. An empty title, yields but an empty comfort at laſt. God cares for no retainers, that only wear his livery, but ſerve themſelves. A man may go to hell with baptiſmal water on his face; yea the ſooner for his abuſed priviledges.

Verſe 5. *An Hebrew of the Hebrews*] That is, by both fathers and mothers ſide. Some

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Some think that hereby he argueth the ancientneſs of his ſtock and lineage, as being continued from *Abraham*, called the Hebrew; or from *Eber*, *&c. Sed gemmæ & proavos*, &c. Of ſome ancient families it may be ſaid as of ſome books, that they are *adorandæ rubiginis*, of more antiquity, then authority or reſpect.

D. *Airay.*

Verſe 6. *Concerning zeal*] A blinde miſguided zeal. See the Note on *Rom.* 10. 2. If zeal be not qualified with knowledge, all will be on fire, as the *Primum mobile*, they ſay would be with its ſwift turning about, but for the countermotion of the lower ſphears.

Verſe 7. *Loſs for Chriſt*] Chriſt is to be ſought and bought at any hand, at any rate. This is to play the wiſe merchant, *Mat.* 13. 44, 46. See the Notes there. Eſteem we Chriſt, as the people did *David*, 2 Sam. 18. 3. more worth then ten thouſand, as *Naomi* did *Ruth*, better then ſeven ſons, *Ruth.* 4. 15. As *Pharoah* did *Joſeph*. *There is none ſo wiſe and worthy as thou*, ſaid he, *Gen.* 41. 39. Let burning, hanging, all the torments of hell befall me, *Tantummodò ut Jeſum nanſciſcar*, So that I may get my Jeſus, ſaid *Ignatius*. None but Chriſt, none but Chriſt, ſaid *Lambert*, lifting up ſuch hands as he had, and his fingers ends flaming. We cannot buy this gold too dear. *Paul* is well content to part with a Sky full of Stars for one *Sun of righteouſneſs*. *Nazianzen* put this price upon his *Athenian* learning (wherein he was very famous) that he had ſomething of value to part with for Chriſt. So did *Galeacius Caraccivlus* abandon all to enjoy the pure ordinances of Chriſt at *Geneva*. See that famous Epiſtle written to him by Mr. *Calvin*, prefixed before his Commentary on the firſt Epiſtle to the *Corinthians*.

Act. and Mon.

σκύβαλα, *quaſi* κυσίβηλα.

Verſe 8. *And do count them but dung*] *Dogs-dung* (as ſome interpret the word) or *dogs meat*, courſe and contemptible. *Pauls* ſublime ſpirit counts all dung, yet is content for Chriſt to be counted the off-ſcouring of all things.

Verſe 9. *And be found in him*] Out of whom all are loſt in the wilderneſs of worldly luſts, and wofully wander; yet not ſo wide, as to miſs of hell. *Pauls* deſire is therefore *to be found in Chriſt*, at ſuch time as he is ſought for by the juſtice of God, to be brought to condign puniſhment.

Verſe 11. *And may know him*] Not notionally only (for ſo a man may do out of every Catechiſm) but practically; not apprehenſively only, but affectively; not with that knowledge that is *cognoſcitiva*, only ſtanding in ſpeculation, but that is *directiva vitæ*, as the Apoſtle here expounds himſelf. A natural man may have a diſciplinary knowledge of Chriſt, that is, by hear-ſay, as a blinde man hath of colours, not an intuitive, *i.e. per ſpeciem propriam* &c.

Verſe 11. *I might attain to the reſurrection*] That is (by a Metonymy of the Subject for the Adjunct) that perfection of holineſs that accompanieth the eſtate of the reſurrection. True grace never aims at a pitch, but aſpireth to perfection. It is a low and unworthy ſtrain in ſome, to labour after no more grace then will keep life and ſoul together, that is, ſoul and hell aſunder (as one ſpeaketh.) But that man for heaven, and heaven for him, that ſets up for his mark the reſurrection of the dead, that would be as perfect now as the glorified Saints ſhall be at the day of Judgement.

Verſe 12. *But I follow after*] Gr. *I perſecute, I follow hot-foot with utmoſt eagerneſs*, By this then he ſignifieth how greedily and unceſſantly he purſued after the perfect knowledge of Chriſt, having it as it were in chaſe, and reſolved not to reſt till he had attained unto it. Well might *Chryſoſtom* call S. *Paul* an inſatiable greedy devouring worſhipper of God.

Διώκω. D. *Airay.*

Verſe 13. *I count not my ſelf*] *Si dixiſti ſatis eſt, periiſti.* Satiety is a dangerous diſeaſe, and the next ſtep to a declenſion. The Eagles embleme is, *ſublimiùs*, the Suns *celeriùs*, Pſal. 19. 3. the wheats *perfectiùs*, Mar. 4. 28. *Ezekiels profundiùs*, Chap. 47. 4. Chriſts *ſuperiùs*, Luke 14. 10. and *Pauls ulteriùs*.

ἐπεκτεινόμενος. *Prono & quaſi præcipiti corpore ferri ad ſcopum.* Beza. a Lapide.

Reaching forth] Straining and ſtretching out head and hands, and whole body to lay hold on the mark or price propoſed. A manifeſt Metaphor, from runners in a race, *qui caput, totumque corpus, & vires exerunt, ac præcipites ad ſcopum ruunt*, who throw themſelves forward like a dart, and ſtretch out their arms, to take hold of the mark.

Verſe 14. *I preſs toward*, &c.] The Ark of the Covenant was but a cubit and an half high: ſo were likewiſe the wheels of the caldron. Now we know that a cubit and an half

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half is but an unperfect measure: which shews (saith one) that no man in this life is perfectly perfect. Let us strive to perfection, as *Paul* did; and then, *Summum culmen affectantes, satis honesti vel in secundo fastigio conspiciemur.* A man may fully fail in with the forwardest followers of *Jesus Christ*; and yet fall short of perfection. It is with Christians (saith one well) as with *Jonathans* signal arrows, two fell short, and but one beyond the mark: so where one shoots home to the mark of the high calling in Christ, many fail of it. *Columel.*

Verse 15. *As many as be perfect*] Comparatively, or conceitedly so.

God shall reveal] Several measures of knowledge and holiness are given to the Saints at several times. We are narrow-mouthed vessels, and cannot receive all at once. *Whether I go thou canst not follow me now: but thou shalt follow me afterwards*, Joh. 13. 36. See the Notes there.

Verse 16. *Let us walk by the same rule*] To wit of the Word: and then you may say, Lord, if I be deceived, thou hast deceived me. Or it may be rendred thus, *Let us proceed by one rule*: for the word is military, and signifies to go on in order, according to the General his Commands; who else may justly punish our prosperous disobediences, our disorderly successes. στοιχῶμεν. à Lapide.

Verse 17. *Be followers together of me*] *Longum iter per præcepta, brevius per exempla.* Every thing in a Minister should be exemplary. We must propound to our selves the highest pitch, and the best paterns of perfection; Even those of most raised parts and graces, of unwearied industry in services, and undaunted magnanimity in suffering: Follow the forwardest Christians with a desire to overtake them: dwell upon their exemplary lives, till ye be changed into the same image. τύπον.

Verse 18. *And now tell you weeping*] *Non tam attramento quàm lachrymis chartas inficiebat Paulus. Paul* was a man of many tears, and might well say here as Master *Fox* concludes the story of Lady *Jane Grey*, *Tu quibus ita legis incertum est, Lector ocellis: Ipse quidem siccis scribere non potui.* Lotin. in Act. 22. 19.

Verse 19. *Whose God is their belly*] A scavenger, whose living is to empty, is to be preferred before him that liveth but to fill privies; as they do that make their gut their God, that dung-hill Deity. Such an one was that *Pamphagus*, *Nabal*, *Dives*, and others that digested in hell, what they ate on earth. They say the locust is all belly, which is joyned to his mouth and endeth at his tail: The Spider also is little else then belly. The Dolphin hath his mouth almost in his very belly: the Ass-fish hath his heart in his belly. *In mea patria Deus venter est, & in diem vivitur.* In my Country (saith *Hierom*) their belly is their God, they live from hand to mouth, *&c. Epicurus* said, That eternal life was nothing else but an eternal eating and drinking: ὥστε πάντα χρόνον διάγειν μεθύοντας, &c. See my common-place of *Abstinence*. *Solinus.* *Aristot.* *Laert.*

Who minde earthly things] As they have their hands elbow-deep in the world, so their minds are shut in their chests, as dead bodies are buried in Coffins: they are interred in the *Golgotha* of this world, as moles in their hillocks.

Verse 20. *For our conversation*] *Our civil conversation*, or *our Burgess-ship*, whiles we live by heavens Laws, and go about our earthly businesses with heavenly minds: This a carnal man cannot skill of. A Flie cannot make that of a flower that a Bee can do. There is a generation whose names are written in the earth: these make earth their throne, heaven their footstool, and are loth to die, because they have treasures in the field. But the Saints, though their commoration be on earth, yet their conversation is in heaven: as the pearl grows in the sea, but shines as the skie; As stars, though seen sometimes in a puddle, yet have their situation in heaven; as a wise man may sport with children, but that is not his main business. *Corpore ambulamus in terra, corde habitamus in cœlo*, saith *Austin*. Our bodies are on earth, our hearts in heaven (as his was that did even *eat and drink and sleep eternal life.*) We live by the same Laws, as Saints and Angels in heaven do. If *Satan* offer us outward things in a temptation (as he did *Luther* a Cardinalship) we send them away from whence they came, as *Pelican* sent back the silver bowl (which the Bishop had sent him for a token) with this answer, *Astricti sunt quotquot Tiguri cives & inquilini, bis singulis annis, solenni juramento*, &c. We the Citizens and Inhabitants of *Zurich*, are twice a year solemnly sworn to receive no gift from any Forreign Prince: So, we the Citizens of Heaven are bound by solemn and sacred πολίτευμα. *Ut municipes cœlorum nos gerimus. Sic reddit Piscator.* Jer. 17. 13. Jer. 41. 8. Zach. conver. præface.

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ſacred Covenants, not to accept of *Satans* cut-throat kindneſſes. *Serpens ille capite blanditur, ventre oblectat, caudâ ligat.*

Rupert. *Virgil.* —*Timeo Danaos & dona ferentes.*
We like not the Devils Donatives.

Verſe 21. *Like unto his glorious body*] Which is the Standard. See the Notes on 1 *Cor.* 15. Now we may ſay to our ſouls as he did to his, *O anima quam deformem hoſpitium nacta es?* Poor ſoul, what an ill lodging room haſt thou got? But at the Reſurrection all ſhall be mended. Then theſe *vile bodies* ſhall ſhine as the Sun, and be ſo clear and tranſparent, that all the veins, humors, nerves and bowels ſhall be ſeen as in a glaſs, ſaith *Aquinas*: that the ſoul may ſally out at every part, and ſparkle thorow the body as the wine thorow the glaſs, ſaith another Author. Three glimpſes of glory were ſeen, 1. In *Moſes* face. 2. In Chriſts transfiguration. 3. In *Stevens* countenance.

Chap. IV.

Verſe 1. *Dearly Beloved, and longed for*]

WHat heart-melting language is here! Miniſters muſt wooe hard for Chriſt, and ſpeak fair, if they will ſpeak to purpoſe: Though I might be much bold in Chriſt to enjoyn thee, yet for loves ſake, I rather beſeech thee, *Philem.* 8,9. How oft are men fain to ſue for that which is their own; and how heart-glad if by fair entreaties they can gather up their debts?

Verſe 2. *I beſeech Euodias*] A couple of diſagreeing Siſters, whom the Apoſtle ſeeketh to reconcile, and it was a wonder if they could reſiſt his Rhetorick. *O that I could but once finde you together once* (ſaid *Auſtin* of the differences between *Hierome* and *Ruffinus*) *I would fall down at your feet with much love and many tears: I would beſeech you for your ſelves, and one another, and for weak Chriſtians ſake who are offended thereat, you would not ſuffer theſe diſſentions to ſpread*, &c.

Hei mihi qui vos alicubi reperire non poſſum, &c.

Verſe 3. *And I intreat thee alſo*] All men ſhould contribute their help to the compoſing of differences, and bring their buckets, as it were, to quench this unnatural fire, when once kindled.

True yoke-fellow] Not *Pauls* wife (for he had none, 1 *Cor.* 7. 7.) but either the huſband of one of the foremention'd women, or ſome ſpecial and principal Paſtor at *Philippi*.

Which laboured with me in the goſpel] Not by preaching, but by partaking of the combats and difficulties that I there underwent, with maſculine Spirits. *Significatur certamen, quale eſt athletarum*, ſaith *Eſtius*. In theſe good women, beſides their Sex, there was nothing woman-like, or weak.

Act. and Mon. fol. 1668. Verſe 4. *Rejoyce in the Lord*] That is the true and only joy (ſaid Mr. *Philpot* the *Martyr*) which is conceived not of the creature, but of the Creator: to this all other joys being compared are but mournings, all delights ſorrows, all beauty filth, &c. Other joy beſides this may wet the mouth, but not warm the heart; ſmooth the brow, but not fill the breſt.

And again I ſay rejoyce] No duty almoſt more preſſed in both Teſtaments then this of rejoycing in the Lord. It is no leſs a ſin not to rejoyce, then not to repent.

Verſe 5. *Let your moderation*] Or equality, ſuch as was that of *David*, Pſal. 26. 12. The ſcales of his minde hung equal, giving him liberty in all occurrences to enjoy himſelf. All immoderations are enemies to health: ſo they are alſo to the quietneſs of the minde. Againſt theſe (as againſt poiſons) there be two kinds of antidotes, prayer and patience, the one hot, the other cold, the one quenching, the other quickning. The word here uſed by the Apoſtle properly ſignifieth moderation in law-buſineſſes, or in laying claim to a mans own right, the preferring of equity before extremity, as holding utmoſt right

Hippocrates. Τὸ ἐπιεικὲς. *Ariſt. Ethic. l.* 5. *cap.* 10. *Summum jus ſumma injuria.*

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right to be utmoſt wrong. *Auſtin* tells us, That it was grown to a Proverb among his Countrey-men, *Ut habeas quietum tempus, perde aliquid.* For a quiet life, part with ſome part of thy right, as *Abraham* did, *Gen.*13.9.

The Lord is at hand] To right you, and recompenſe you, to pay you for all your pains and patience. *Judex pro foribus*, ſaith S. *James*, chap.5.9.

Ver.6. *In nothing be carefull*] Or care for nothing, *viz.* with a care of diffidence and diſtruſt. See the Note on *Mat.*6.25,26,&c.

But in every thing by prayer] This is the beſt cure of care. *Caſt thy burthen* (or thy requeſt) *upon the Lord*, ſaith *David*, Pſal.55.22. *and he ſhall ſuſtain thee.* Remove thy trouble from thy ſelf to God by vertue of that Writ or Warrant, and then all ſhall be well. They looked unto God, and were lightned, *Pſal.*34.5. *Luther* in a certain Epiſtle of his to *Melanchthon*, complaineth thus: *Ego certè oro pro te, & doleo te pertinaciſſimam curarum hirudinem meas preces ſic irritas facere.* I pray for thee, but to no purpoſe ſo long as thou giveſt ſo much way to carking cares.

Supplication with thanksgiving] We ſhould come to pray with our thanks in our hands, ſtanding ready with it, as *Joſephs* brethren ſtood with their preſent, *Gen.*43.25. In the old Law, what ſpecial requeſt ſoever they had to make, or what ſacrifice ſoever to offer, they were commanded ſtill to come with their peace-offerings. Prayer goes up without incenſe, when without thankfulneſs. The Church aſcends daily to her beloved Chriſt in theſe pillars of ſmoke, *Cant.*3.6. for ſhe knows that unthankfulneſs hindreth much the reſtfull ſucceſs of prayer. And the Apoſtle ſeemeth here to hint, that God taketh no notice of their prayers, that do not withall give thanks.

Verſe 7. *And the peace of God*] Prayer hath *virtutem pacativam*, *Job* 22.21. Acquaint thy ſelf with God, and be at peace. *Pray that your joy may be full.* *David* prays down his diſtempers, *Pſal.*6. & 116. and then cryes out, *Return to thy Reſt, O my ſoul*: he rocks himſelf aſleep in this ſort; and ſets all to rights oft-times, even then when his heart was more out of tune then his harp. Would you then have that *peace of God*, that moſt precious jewel that ever the heart of man was acquainted with? do as you are here adviſed; 1. Pray for that you want, and give thanks for that you have: (A ſacrifice of praiſe is called a *pay-offering* or a *peace offering*, becauſe peace enſues upon it.) 2. Be always doing ſomething that is good, as *verſ.*8,9. for as every flower hath its ſweetneſs, ſo every good union hath its comfort. This is ſo true, that very Heathens, (upon the diſcharge of a good conſcience) have found comfort and peace anſwerably. How boldly did *Abimelech* bear himſelf upon his integrity? and what a bleſſed compoſedneſs had holy *Noah*, who was righteous in his generation, and therefore *ſat mediis tranquillus in undis.* John 16.

Shall keep your hearts] *Keep as with a guard, or as in a garriſon.* *Solomons* bed was not ſo well guarded with his threeſcore valiant men, all holding ſwords, *Cant.*3.7,8. as each good Chriſtian is by the power of God without him, and the peace of God within him: This peace, like *Davids* Harp, drives away the evil ſpirit of cares and fears: It ſoon huſheth all. God can ſoon raiſe up in his, an army of powerfull thoughts and meditations, ſo as their very inward tranquillity ariſing from the teſtimony of a good conſcience (called here, *Their mindes*) and the ſweet Sabbath of ſpirit, the compoſedneſs of their affections (called here, *Their hearts*) can make and keep them ſecure and ſound, yea bring aid when they are cloſe beſieged by ſin and Satan. φρουρήσει.

Verſe 8. *Whatſoever things are true*] This is that *little Bible*, as the eleventh to the *Hebrews* is by one fitly called *A little Book of Martyrs.* In this one verſe is compriſed That *Totum hominis*, Eccleſ.12.13. That *Bonum hominis*, Micah 6.8. For if ye do theſe things here enjoyned, ye ſhall never fall, but go gallantly into heaven, as Saint *Peter* hath it, 2 *Pet.*1.10,11.

Verſe 9. *And heard, and ſeen in me*] *Eſt aliquid quod ex magno viro vel tacente proficias.* The very ſight, nay thought of a good man, oft doth good. Whereas the tongue or heart of a wicked man *is little worth.* If their thoughts and diſcourſes were diſtilled, they are ſo frothy they would hardly yield one drop of true comfort. Prov.10.20.

And the God of peace] *Not only the peace of God, as verſe* 7. *Auſtin* ſomewhere fiſheth a myſterie out of the word *P A X*, which conſiſteth of three letters, ſaith he, to note the Trinity, from whom is all true peace. Others have obſerved that all the letters in *Jehovah* are *Quieſcent*, letters to teach the ſame truth.

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ἀνεθάλετε. Verſe 10. *Hath reflouriſhed*] It had deflouriſhed then for a ſeaſon, and withered, as an Oak in winter, *Iſa.* 6.13. and as a Teyl-tree whoſe ſap is in the root. The beſt tree may have a fit of barrenneſs: So may the beſt men ſuffer ſome decays for a ſeaſon: the ſpiritual life may run all to the heart, as a people conquered in the field runs to the Caſtle. Howbeit, as *Eutychus* his life was in him ſtill, and he revived, though he ſeemed to be dead, and as Trees in the Spring grow green again: So do the relapſed Saints.

Verſe 11. *In reſpect of want*] The wicked in the fulneſs of his ſufficiency is in ſtraits, *Job* 20.22. Contrariwiſe, the godly man in the midſt of his ſtraits is in a ſufficiency. *He hath all things*, as having the Haver of all things.

For I have learned] In Chriſts School; for Nature teacheth no ſuch Leſſon.

Horat. *Optat ephippia bos piger, optat arare caballus.*

The Labourers were not content with their peny, *Mat.* 20.13. They that have enough to ſink them, yet have not enough to ſatisfie them: as a ſhip may be over-laden with gold and ſilver, even unto ſinking, and yet have compaſs and ſides enough to hold ten times more. It is God only that fils the heart, and maketh a man ſay truly with *Jacob*, and not lainedly, as *Eſau*, *I have enough my brother*. *Eſau* had a deal, but *Jacob* had *All*, becauſe he had the God of all.

Rabbi. Col. li. Gen. 33 9. Gen. 33 11.

Verſe 12. *I know both how*, &c.] Sound bodies can bear ſudden alterations of heat and cold: So cannot diſtempered bodies.

Both how to be abaſed] So *Chilo* (one of the ſeven Wiſemen of *Greece*) ſaid to his brother who took it ill that he was not choſen to be one of the Judges, I know how to be injuriouſly dealt with: but I hardly believe him. *Socrates* alſo could tell *Archelaus*, that offered him large revenues, My minde and mine eſtate are matches. But fleſh and blood could never carry him ſo far, for all his ſaying ſo. It is God alone that faſhioneth a mans heart to his eſtate, *Pſalme* 33.15. as a ſuit of Clothes is fitted to the body.

Ἐγὼ μὲν ἐπίσταμαι ἀδικεῖσθαι. *Laert.* Arrian. *apud Stobæum.*

μεμύημαι. *I am inſtructed*] I *am initiated*, I am a young ſcholler, newly entred in this high point of heavenly learning of Chriſtian practice. I have entred into Religion, as it were, I have conſecrated my ſelf (the word is wondrous ſignificant) and am religiouſly taught it; I ſee it is a myſterie, but I have got the maſterie of it.

To ſuffer want] Either patiently to wait for what I deſire, or contentedly to want what God denieth.

Verſe 13. *I can do all things*] A Chriſtian walks about the world like a Conqueror, having power given him over all, *Revel.* 2.26.27. It was a vain brag of that Heathen Prince, that cauſed it to be engraven upon his Tomb-ſtone, πάντα ποιῶν ἐδυνάμην, I could do all things. None can ſay ſo, but the man in Chriſt. Without whom alſo he himſelf can do nothing, *Joh.* 15.5. Suffer nothing, as the word here uſed properly ſignifieth.

Cyrus Major. Arrian.

ἰσχύω.

Verſe 14. *Ye have well done*] For hereby as you have ſealed up your love to me, and engaged me to pray for you (as for *Oneſiphorus*, 2 Tim. 1.18.) ſo you have gotten a good teſtimony to your ſelves that ye are members of Chriſts myſtical body. The tongue is far enough from the toe, the heel from the head; yet when the toe or heel is hurt, the reſt of the members ſympathize and ſeek help for it. So here.

Verſe 15. *But ye only*] One poor *Philippian* ſhamed a hundred cloſe-fiſted *Corinthians*. *Araunah* gave like a King, 2 *Sam.* 24. 23. and is therefore crowned and chronicled, *Zechary* 9.7. *Ekron ſhall be as the Jebuſite*, that is, as this famous Jebuſite *Araunah*, that parted with his Free-hold for pious uſes.

Tremel.

Verſe 16. *Ye ſent once and again*] Charities fountain runs freſh, *Mare perennis aqua*, and is never dried up. *The liberal man deviſeth liberal things*, & holdeth that only his own, that he hath given to others. *Hoc habeo quodcunque dedi*, ſaith *Seneca*. *De ben.* l. 6. c. 3.

Verſe 17. *Not becauſe I deſire a gift*] As thoſe Cormorants that with ſhame *do love, Give ye*, Hoſ. 4.18. as if they could ſpeak no other but the *Dorick* Dialect, the horſe-leeches language. S. *Paul* was none of theſe.

That may abound to your account] For God keeps an exact account of every peny laid out upon him and his, that he may requite it: and his retributions are more then bountiful.

Verſe

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Verſe 18. *I have all*] *viz*, That you ſent, and I give you an acquittance, which the Greeks, from the word here uſed, call Απέχω. Compare *Prov.* 3. 27. ἀπέχω.

I abound, I am full] As a bird with a little eye, and the advantage of a wing to ſoar with, may ſee far wider then an Ox with a greater; ſo the righteous with a little eſtate, joyned with faith and devotion, may feel more comfort, and ſee more of Gods bounty, then one of vaſt poſſeſſions, whoſe heart cannot lift it ſelf above the earth. They ſay, it is not the great cage that maketh the bird ſing. Sure we are, it is not the great eſtate that brings alway the inward joy, the cordial contentment. A ſtaff may help a Traveller, but a bundle of ſtaves may be a burthen to him. The greateſt thing in the leaſt compaſs, ſaith One, is a contented mind in a mans body: which if a man have, *delicioſius vivit etiam is qui terruntium non habet, quàm ſi in unum hominem conflet ſexcentos Sardanapalos*, he hath all things, though he want every thing.

Verſe 19. *But my God*] Whom I ſerve as *an Ambaſſador in bonds*, Epheſ. 6. 20. and therefore ſurely he will repay you the ſums you have ſent me.

Shall ſupply] Gr. *Shall fill up*, as he did the widows veſſels, ſhut the doors upon thee, ſaith the Prophet. It was time to ſhut the doors, when one little veſſel muſt overflow and fill up many greater. πληρώσει. 2 Kin. 4. 4.

According to his riches in glory] All Gods ſupplies to his, come tipt and gilt with a glory upon them, ſaith one: Providences below, Graces within, Heaven above: as they have a lovely ſcarlet bluſh of Chriſt blood upon them; ſo they are rayed upon with a beam of divine love to them that are in Chriſt.

Verſe 20. *Now unto God*] *Paul* cannot mention Gods bounty without a doxology.

Verſe 21. *Every Saint*] A great encouragement to the meaner, to be ſo reſpected.

Verſe 22. *All the Saints ſalute you*] Chriſtianity is no enemy to courteſie. Gods ſchollars are taught better manners then to neglect ſo much as ſalutations.

They that are of Cæſars houſhold] When *Cæſar* himſelf lived and dyed an unconverted caitiff, and a caſt-away. So did *Seneca*, for ought we can find by his writings, though ſome would have him to be here deſigned among the reſt. See the Note on *Rom.* 1. 18.

Verſe 23. *The grace of our Lord*] With this wiſh of *grace*, *grace* to them, he both begins and ends. Wiſdom is the principal thing. Prov. 4. 7.

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A COMMENTARY OR EXPOSITION Upon the Epiſtle of S. *Paul* to the Coloſsians.

Chap. I.

Verſe 1. *Paul an Apoſtle, &c.*]

THis golden Epiſtle is an Epitome, as it were, of that other to the *Epheſians*: like as that he writeth to the *Galatians* is an abſtract of that other to the *Romans*.

Verſe 2. *Which are at Coloſs*] A City in *Phrygia*, ſwallowed up by an earthquake not long after this Epiſtle was written. Gods judgements are ſometimes ſecret, but ever juſt. It may be that theſe *Coloſſians* being led away with the errour of thoſe falſe Teachers (who ſought to entangle them with many Phariſaical obſervations, and Philoſophical ſpeculations, Chap. 2.) had faln from their own ſtedfaſtneſs, had ſuffered an *heart-quake*, being *ſhaken in mind*, 2 Theſ. 2. 2. and were ſuck'd in by the Whirl-pool of divers and ſtrange doctrines, *Heb.* 13. 9. I affirm nothing, but God ſometimes ſpeaks from heaven againſt Hereticks; as he did againſt *Arius*, *Neſtorius*, *Steven Langton*, *Steven Gardner*, *Arminius* (who craftily revived the *Pelagian* hereſie) all which dyed miſerably: that I ſpeak not of thoſe two Monſters in *New-England* brought forth by Miſtris *Hutchinſon*, and Miſtris *Dyer*, and the fearful end that the former of theſe two women came to, being burnt with her family by the Salvages of that Countrey. *Aliorum perditio tua ſit cautio.* Chriſt will *have all the Churches know*, that he is jealous of his glory, and will revenge the quarrel of his Covenant. Thoſe Primitive Churches ſinned away their light, and are therefore now given up to darkneſs. *Infatuati ſeducebantur, & ſeducti judicabantur*, ſaith *Auſtin*: that is, being infatuated they were ſeduced; and being ſeduced, they were juſtly puniſhed: They were firſt overſpread with *Arianiſm*, and therefore now with *Mahometiſm*, which.

2 Pet. 2. 17. ἀναφεῖν.

Rev. 2. 23.

Melanct.

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which is nothing else but *Arii stercus*, the ordure of *Arius*, as one rightly calleth it.

Verse 3. *We give thanks ——praying, &c.*] Prayer and Thanks (saith one) are like the double motion of the lungs; the ayr that is sucked in by prayer, is breathed out again by thanks.

Verse 4. *And of the love, &c.*] Faith in Christ Jesus maketh love to all the Saints. Therefore they go commonly coupled in *Pauls* Epistles. And therefore when the Disciples heard how oft they must forgive an offending brother, *Lord increase our faith*, say they, *Luke* 17.5. See the Note there.

Verse 5. *For the hope*] It is hope (saith an Interpreter here) that plucks up the heart of a man to a constant desire of union by faith with God, and of communion by love with man But by *Hope*, is here meant the *object of hope*.

Ἀξρόως δια τὶς πλάς ἀ-λη. Euseb. *hist.* l. 2. c. 3. *Spec. Europ.* Verse 6 *As it is in all the world*] *Eusebius* saith, That the Gospel spread at first thorow the world like a Sun-beam. The Reformation begun by *Luther* in *Germany*, went on abroad Christendom, as if it had been carried upon Angels wings. That of the Church of *England* is such as former ages despaired of, the present admireth, and the future shall stand amazed at. It is that miracle (saith one) which we are in these times to look for.

Verse 7. *Who is for you a faithful Minister*] *Epaphras* was their City-preacher: whom therefore the Apostle here so highly commendeth. *Luther* is much blamed by his best friends for opposing and disparaging *Carolostadius* among his own charge at *Orlamund*, anno 1524. A faithful Minister should have all good respect, afore his own people especially. *Scultet.* annal. *page* 230.

Verse 8. *Who also declared unto us*] His heart was over-joyed with his peoples forwardness, and he could not but impart it to the Apostle. It was a pride in *Montanus* to over ween his *Pepuza* and *Tymium*, two pelting Parishes not far from *Colos*, and to call them *Jerusalem*, as if they had been the onely Churches in the world. But this was a commendable practice of *Epaphras* to relate to S. *Paul* the good he found in his people, that he by an Epistle might further encourage and quicken them. *Euseb. l. 5. c. 17.*

Verse 9. *In all wisdom and spiritual*] See the Note on *Ephes.* 1.8. where you have the same expression. And indeed this Epistle hath many passages common with that, and seemeth to have been written soon after that. *Cum adhuc quæ ad Ephesios scripserat, in animo hærerent*, whiles the things that he had written to the *Ephesians*, were yet fresh in his mind and memory. *Grotius.*

Verse 10. *That ye might walk worthy*] By walking *before God, with God, after God, according to God*, as it is phrased in several Scriptures, all to one purpose. See the Note on *Ephes.* 4.1. *Unto all pleasing*: as *Henoch walked with God*, and thereby got this testimony, that he *pleased God*, Heb. 11.5. So *David did all his wills*, and was therefore a *man after his heart*. The many *All's* here used in these 9, 10, & 11. verses shew, that he that will please God must be a *throughout Christian*. Now he, and onely he is such, whose whole nature is elevated by the spirit of grace; and all whose principles, practices and aims are divine and supernatural. Acts 13.

Verse 11. *And long-suffering with joyfulness*] The joy of the Lord is the strength of the soul, *Nehem.* 8.10. as true gold comforts and strengthens the heart, that Alchymy doth not. At the death of *Francis Gamba à Lombard*, that suffered Martyrdom, the Fryers brought in their hands a cross for him to behold, to keep him from desperation at the feeling of the fire. But his mind, he said, was so repleni shed with joy and comfort in Christ, that he needed neither their cross nor them. *Act and Mon. fol.* 856.

Verse 12. *Of the Saints in light*] So that though cast into a dark dungeon, the Saints may clap their hands upon their bosomes as *Oecolampadius* upon his death-bed did, and say, *Hic sat lucis*, here within is plenty of divine light.

μετῳκίσεν. *B. Davenant.* Verse 13. *And hath translated us*] A word taken from those that plant Colonies, and cause the people to translate their dwellings into another Countrey.

From the power of darkness] Every natural man is under the power of darkness, nay of the Devil, *Acts* 26.18. as the malefactor that goes bound and pinioned up the ladder, is under the power of the executioner. Imagine (saith one) a man driven out of the light by Devils; where he should see nothing but his tormentors, and that he were made to stand upon snares and grins with iron teeth ready to strike up, and grinde him to pieces, and

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and that he had gall poured down to his belly, and an instrument raking in his bowels, and the pains of a travelling woman upon him, and a hideous noise of horror in his ears, and a great Giant with a spear running upon his neck, and a flame burning upon him round about. Alas, alas, this is the estate of every one that is out of Christ, as these places shew, whence these comparisons are taken, *Job* 18. 7, 8. & 20. 24, 15. & 15. 20, 21, 26, 30.

Verse 14. *Even the forgiveness*, &c.] See the Note on *Mat.* 1. 21. Sin is the greatest evil; as that which sets us furthest from God the chiefest good; and as that which procureth and imbittereth all other evils that befall us. Christ therefore redeemeth his *Israel from their iniquities*: he crosseth out of Gods debt-book the black lines of their sins with the red lines of his own blood; and so *redeemeth his Israel out of all their troubles*, *Psal.* 25. 22. Psal. 130. 8.

Verse 15. *Who is the image*] The express image of his person, *Heb.* 1. 2. Milk is not so like milk, as this Son is like the Father. By whom also God (otherwise invisible) is manifested to us. And here, he that would see God must set the eyes of Faith upon the manhood of Christ: for he *that seeth the Son, seeth the Father*. When a man looketh into a Chrystal-glass, it casteth no reflex to him: but put steel upon the back of it, it will cast a reflex. So put the Humanity (as a back of Steel) to the glass of the God-head, and it casteth a comfortable reflex to us. As without this, if we look upon God, we see indeed some small sparks of his glory, to terrifie and amaze us: but in Christ (God and Man) we behold the lively and express face of God; not any more as a fearfull and terrible Judge, but a most gracious and loving Father to comfort and refresh us.

The first born of every creature] As being begotten of the substance of the Father after a wonderfull manner before all beginnings, and as being the Heir of all his Fathers goods. And so this Text is parallel to that *Heb.* 1. 2.

Verse 16. *For by him were all things*] This is an high praise to Christ, *Rev.* 4. 11. See the Note on *Joh.* 1. 3.

Whether they be thrones or dominions] *i.e.* Angels with their several degrees or dignities. But what difference there is between these four words, let them tell us that are able (saith *Austin*) so they prove what they tell us: for my part, I confess I know it not.

Verse 17. *By him all things consist*] They would soon fall asunder, had not Christ undertaken to uphold the shattered condition thereof, by the word of his power.

Verse 18. *And he is the head*] See the Note on *Ephesians* 1. 22. Angels are under Christ as an head of Government, of influence, of confirmation, not of redemption, as we. *Elton.*

The first-born from the dead] *sc.* of those that rise to eternal life. Others rose, but to die again, and by vertue of his Resurrection; as the first-born among the Jews communicated his good things to his brethren.

Verse 19. *In him should all fulness*] in a vessel or treasury an emptiness may follow a fulness: not so here. See the Note on *Joh.* 1. 14.

Verse 20. *To reconcile all things*] That is, all the Saints, who are worth all, better then all, more worth then a world of wicked men, *Heb.* 11. 38. The Jews have a saying, That those seventy souls that went with *Jacob* into *Egypt*, were as much as all the seventy Nations in the world. What account God maketh of them in comparison of others, See *Isa.* 43. 3, 4.

Verse 21. *Enemies in your minde*] Haters of God, *Rom.* 1. 30. and so, God-slayers, 1 *Joh.* 3. 15. *Omne peccatum est Deicidium.*

Verse 22. *To present you holy and unblameable*] By his righteousness imputed and imparted; though most Interpreters expound this Text of Sanctification, and not of Justification or future perfection.

Verse 23. *If ye continue in the faith*] All the Promises are made to perseverance in grace. *He that continueth to the end shall be saved.* Be faithfull to the death, and thou shalt have a crown of life. But *fugitivo nulla corona*; If any withdraw, he falleth into hell-mouth. *Heb.* 10. *ult.* Mat. 24. Rev. 2.

Grounded and setled] When faith bears fruit upward, it will take root downward, and make a man as a tree by the rivers side, and not as the chaff in the fan, *Ps.* 1. 3, 4. or as the boat without ballast.

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Preached to every creature] That is, to every reaſonable creature, *Mar.* 16. 15. Though to many we preach to no more purpoſe then *Bede* did, when he preached to an heap of ſtones: theſe are unreaſonable creatures, 2 *Theſ.* 3. 2.

ὑστερήματα, non περιτρήματα. Βρταναπλη ὦ. Vicisſim rurſum impleo.

Verſe 24. *And fill up that which is behinde*] Chriſt ſuffered much for *Paul*; it is but meet therefore that *Paul* ſhould ſuffer ſomewhat for Chriſt. All our troubles are but the ſlivers and chips, as it were, of his croſs. When the Jews offered our Saviour gall and vineger, he taſted it, but would not drink. He left the reſt for his Church, and they muſt pledge him, not to expiate ſin, but for their trial and exerciſe.

Of the afflictions of Chriſt] That is (ſay ſome) of the Church; the afflictions whereof are ſaid to be the *afflictions of Chriſt*, by reaſon of the ſympathy between the head and the Members, *Act.* 9. 4. 2 *Cor.* 1. 5. *Heb.* 11. 26.

For his bodies ſake] For the confirmation of mens minds in the truth of the Goſpel.

Verſe 25. *According to the diſpenſation*] What a horrid blaſphemy therefore is that of the Jeſuites, who ſtick not to tell the people in their Pulpits, That S. *Paul* was not ſecure of his preaching, but by conference with S. *Peter*, nor that he durſt publiſh his Epiſtles, till S. *Peter* had allowed them!

Spec. Europ.

Verſe 26. *But now is made manifeſt*] God hath now opened his whole heart to his Saints. See the Note on *Rom.* 6. 25. and on *Mat.* 4. 16.

Rev. 11. 3.

Verſe 27. *The hope of glory*] All the Saints are ſaid to worſhip in the altar, becauſe they place all their hope of life in Chriſts death alone.

Verſe 28. *Whom we preach*] Miniſters do not only preach of Chriſt, but preach Chriſt, that is, they give what they ſpeak of. As the Manna came down in the dew; ſo doth the ſpirit in the Miniſtery of the Goſpel.

Verſe 29. *I alſo labour, ſtriving*] Labour to laſſitude, ſtrive even to an agony. Good Miniſters are great pains-takers: and God that helped the Levites to bear the Ark, 1 *Chron.* 15. 26. will help his ſervants by his ſpirit, working in them with power.

Chap. II.

Verſe 1. *For I would that ye knew*]

Little do moſt men know what unceſſant care and pains their faithful Miniſters take for their ſouls health. But we would they ſhould know it, and know thoſe that labour among them, and are over them in the Lord, and to eſteem them very highly in love, for their works ſake, 1 *Theſ.* 5. 12, 13.

Verſe 2. *That their hearts may be comforted*] Miniſters are *ſons of conſolation*, whiles by them God maketh the heart to hear of joy and gladneſs, *Pſal.* 51. 8. and createth the fruit of their lips *peace, peace*, &c. *Iſa.* 57. 19.

Being knit together] No ſuch comfort upon the earth, as in the communion of Saints; it differeth from the happineſs of heaven, but in degrees only.

Of the full aſſurance of underſtanding] Such as was that of S. *Luke*, chap. 1. 3. See the Note there.

Verſe 3. *In whom are hid*] What ſo great a matter is it then if we be obſcured, and our good parts not ſo noticed? *Uſq; adeone Scire tuum nihil eſt?* &c. Chriſt was content his treaſures ſhould be hid. *In maxima ſui mole ſe minimum oſtendam ſtellæ.*

Perſ.

All the treaſures of wiſdom] Out of Chriſt then there is no true wiſdom or ſolid comfort to be found. *The depth ſaith, It is not in me, and the ſea ſaith, It is not with me*, Job 28. 14. The worlds wizards cannot help us to it, *Jer.* 8. 9. *Neſcio quomodo imbecillior eſt medicina quàm morbus*, ſaith *Cicero* concerning all Philoſophical comforts: The meditine is too weak for the diſeaſe. And as for wiſdom, that of the fleſh ſerves the worldling (as the Oſtrich wings) to make him out-run others upon earth, and in earthly things; but helps him never a whit toward Heaven. Since the Fall, every man hath *principium læſum*, his brain-pan crackt (as to heavenly things) neither can he recover but by getting into Chriſt.

Verſe

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Verse 4. *With entising words*] With probable and perswasible speeches. It is not safe for simple men to hear Hereticks: for though they may think themselves able enough to answer them, yet they have a notable faculty of perswading the credulous and less cautelous. The *Valentinian*-Hereticks had an art to perswade before they taught. The locusts have faces like women. In the year 497. Pope *Anastasius* the second, seeking to reduce the Heretick *Acacius*, was seduced by him. πιθανολογία. Tertull.

Verse 5. *Your order, and the stedfastness*] Faith and order, that is, *doctrine and discipline*, saith one. These two make the Church fair as the Moon, clear as the Sun, and terrible as an Army with banners, *Cant* 6 10.

The stedfastness of your faith] Gr. *The firmament of your faith.* As in the first Creation, so in the new Creature there is first the light of knowledge: Secondly, The firmament of Faith: Thirdly, Repentant tears and worthy fruits, as seas and trees, &c. στήριγμα.

Verse 6. *So walk ye in him*] Continue well-affected, as ye were at your first conversion: fall not from your own stedfastness, 2 *Pet.* 3.17. Happy is he that can say in a spiritual sense (as it was said of *Moses*) that after long profession of Religion his sight is not waxed dim, nor his natural strength abated.

Verse 7. *Abounding therein with thanksgiving*] Thankfulness for smaller measures of grace, gets more. *Efficacissimum genus est rogandi, gratias agere.* Plin. Panegyr.

Verse 8. *Lest any man spoil you*] A Metaphor either from sheep-stealers or plunderers. Seducers plunder men of their precious souls. They take them prisoners, 2 *Tim.* 3.6. They make merchandize of them, 2 *Pet.* 2.3. or bring them into bondage, smiting them on the face, 2 *Cor.* 11.20. *Constantius* the Emperor suspecting *Julians* proneness to Paganism, sent him to be carefully grounded in Christianity to *Nicomedia*; But he frequented by stealth the company of *Libanius* and *Jamblichus* the Philosophers, who warped him wholly to their bent; which brake out afterwards. Συλαγωγῶν.

Through Philosophy] In the year of Christ 220. the *Artemonites*, a certain kinde of Hereticks, corrupted Scripture out of *Aristotle* and *Theophrastus*, turning all into Questions, as afterwards the Schoolmen also did, that evil generation of dung-hill Divines, as one calleth them. *Tertullian* not unfitly saith, That the Philosophers were the Patriarchs of the Hereticks. Not but that there is an excellent and necessary use of Philosophy, truly so called: but the Apostle meaneth it of their idle speculations and vain deceits, those airy nothings, as the Apostle expounds himself. See the Note on *Rom.* 1.21,22.

And not after Christ] The Gentiles then could not be saved by their Philosophy without Christ. And yet not only the Divines of *Cullen*, set forth a book concerning the salvation of *Aristotle*, whom they called Christs fore-runner in naturals, as *John* Baptist was in supernaturals: but also some of the School-doctors, grave men (saith *Acosta*) do promise men salvation without the knowledge of Christ. *Agrippa. Bilaus.*

Verse 9. *All the fulness of the Godhead bodily*] That is, *Essentially*, not in Clouds and Ceremonies, as once between the Cherubims, which the Jews called *Shechinah*; whereunto the Apostle here alludeth.

Verse 10. *And ye are compleat*] *Ye have that true happiness* of a man, which Philosophers hunted after in the thicket of earthly vanities, and lost themselves in the chase. *Varro* makes report of 288. several opinions that they had about this subject, and were out in all, whilest they caught at the shadow of fruits in a hedge of thorns, but could not come at the tree of life, Christ Jesus, in whom we are compleat.

Verse 11. *Made without hands*] Oh how honorable (saith an Interpreter) is the work of mortification, even as to make those huge heavens, *&c.*

By the circumcision of Christ] Which circumciseth our hearts, pulling off that wretched fore-skin.

Verse 12. *Buried with him in baptism*] Which succeedeth in the place of circumcision, and is also to us a seal of the righteousness of Faith, *Rom.* 4.11. There were (saith One) many ceremonies in Baptism used in the Primitive Church, *viz.* putting off old clothes, drenching in water, so as to seem to be buried in it, putting on new clothes at their coming out; to which *Paul* alludeth in these two verses.

Of the operation of God] In the work of Faith God putteth forth the same Almighty power that he did in raising Christ from the dead, *Ephes.* 1.19,20. See the Note on that Text.

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Verſe 13. *And you being dead*] See the Note on *Epheſ.*2.1.

Hath he quickned] The firſt ſpringing in the womb of grace is precious before God.

Verſe 14. *Blotting out the hand-writing*] Croſſing out the black lines of our ſins, with the red lines of his Sons blood.

Verſe 15. *He made a ſhew of them*] A plain alluſion to the *Roman* triumphs. See the Note on *Epheſ.*4.8. Chriſt made the devils a publike ſpectacle of ſcorn and deriſion, as *Tamerlane* did *Bajazet* the great Turk, whom he ſhut up in an iron Cage made like a grate, in ſuch ſort, as that he might on every ſide be ſeen: and ſo carried him up and down, as he paſſed thorow *Aſia*, to be of his own people ſcorned and derided, *&c.*

Turk. Hiſt. 210.

Verſe 16. *Let no man therefore judge you*] That is, Set not up any ſuch for a Judge over your conſciences: Or, if any uſurp ſuch an authority, ſlight him, according to that *Gal.*5.1. *Periculoſum eſt in divinis rebus ut quis cedat jure ſuo*, ſaith *Cyprian*. In things of God we ſhould be tender of our liberty.

Cypr. *de bon. baptiz.*

Verſe 17. *Which are a ſhadow*] And ſo a ſign of Chriſt, obſcurely and imperfectly repreſenting him to the old Church, and now aboliſhed by his coming in the fleſh. In the twelfth year of our Saviours age (the ſame year wherein he taught in the Temple, *Luk.*2.) the Sanctuary was polluted by the caſting about the bones of dead men thorow every part and porch thereof, at the very Feaſt of the Paſsover in the night time. This *Joſephus* ſaith was done by the Samaritans, out of hatred to the Jewiſh ſervices. But God had ſurely a ſpecial hand in it, to ſhew that people, that thoſe ſhadows were to vaniſh, now that Chriſt the body was come and ſhewed himſelf.

Verſe 18. *Let no man beguil you*] Gr. *Brave it over you.* Confer *Exod.* 8.9. *Glory over me, Gloriam aſſume ſupra me*, as thou haſt done over thy Sorcerers; I give thee this liberty. See alſo *Judg.*7.2. *Iſa.*10.15.

Βραβευέτω. *Tremel.*

In a voluntary humility] A proud humility. They would not dare to worſhip God, but Angels, &c. yet were vainly puffed up by their fleſhly minds. And ſomething like this was that of the Baptiſt in refuſing to waſh Chriſt, and of *Peter* in refuſing to be waſhed by him, *Joh.*13.8.

And worſhipping of Angels] Setting them up as Papiſts do, for Mediators of interceſſion. Let not us acknowledge any other Maſter of Requeſts in heaven, but Chriſt alone, 1 *Joh.*2.1. But what a piece of knavery is that in *Surius* and *Caranza*, who rendring that paſſage of the *Laodicean* Council, chap.35. ὐ δεῖ Χριστιανὺς Ἀγγέλους ὀνομάζειν, Chriſtians may not pray to Angels; they make the words to be, *Non oportet Chriſtianos ad angulos Congregationes facere.* Chriſtians may not be corner-creepers: And the title they make, *De iis qui angulos colunt*, Of thoſe that worſhip (not Angels, but) corners; againſt all ſenſe. What? will they put out the eyes of Gods people? as he ſaid, *Numb.* 16.14. Or do they not rather, *Feſtucam quærere unde oculos ſibi ernant*, as *Bernard* hath it, Seek ſtraws to put out their own eyes withall.

ἐμβατεύων.

Intruding into thoſe things] Or invading thoſe things, *&c.* blinde and bold, buſie about ſuch matters, as whereof there is neither proof nor profit. Of this ſort of ſeducers was that daring *Dionyſius*, that writeth ſo confidently of the heavenly Hierarchy: The Schoolmen alſo with their curious ſpeculations and new niceties, as *Scotellus*, and others.

Vainly puffed up by his fleſhly minde] Corruption is the mother of pride, as the devil the father. *He is the King of all the children of pride*, Iob 41.34.

Verſe 19. *And not holding the head*] This is worſe then all the former, that they deſpoiled Chriſt of his dignity: as if he alone were not ſufficient to cheriſh and encreaſe his Church.

With the encreaſe of God] That proceeds from God, that is, from the Spirit of Chriſt the head: To which growth is oppoſed that vain puffing up, *verſ.*18. whereby men do not increaſe, but ſwell. Grow bigger indeed, but weaker, as a gouty hand.

Verſe 20. *Are ye ſubject to ordinances*] *Why do ye dogmatize*: or be burdened with Rites or Traditions, as they now are in the Papacy? *John Aunt* a Roman Catholike, in his humble appeal to King *James*, in the ſixth chapter of that Pamphlet, thus blaſphemeth God. The God of the Proteſtants (whom he knows to be the Father, Son, and holy Ghoſt) is the moſt uncivil and evil-manner'd God of all thoſe who have born the

D *Sheldons* Mark of the beaſt. *ep. dedic.*

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the names of God upon earth; yea, worse then *Pan*, God of the Clowns, which can endure no Ceremonies nor good manners at all.

Verse 21. *Touch not, taste not, &c.*] The words of those impostors, which are here mimetically, or by way of imitation related. See the like *Eccles.* 10.14. where the Wiseman graphically describeth the fools tautologies, *A man cannot tell what shall be, and What shall be, Who can tell?* As for the sense; an excellent Textman gives it thus: *Touch not*, viz. a woman, 1 *Cor.* 7.1. *Taste not*; viz. Meat. *Handle not*; viz. Money, meddle not with secular contracts. This was that *holy hypocrisie* practiced by these ancient seducers, and still commended by the Popish *Padres* to their Novices, and that with much eagerness, *Touch not, taste not, handle not*, without a copulative. The *Cappucin* Fryers at this day may not take or touch silver. This mettal is as very *Anathema* to these, as the wedge of gold to *Achan*, at the offer whereof they start back, as *Moses* from the Serpent; yet they have ever a boy with them, that takes and carries it, and never complains of either mettal or measure. In the year of Grace, 1453. *John Capistranus* a Minoritie, was sent by Pope *Nicholas* into *Germany*, and other Countreys, to preach and perswade obedience to the See of *Rome*: and that he might win authority to his doctrine, he strictly forbad feasting and sporting, and other civil exercises, lawful to be used: by which *holy hypocrisie* (as they call it) he gained the reputation of a very pious man, when he was nothing less. But these things have *a shew of wisdom in neglecting the body, &c.* and silly souls are much taken with such shews, as children are with gawdes and gugaws. D. Sclater. D. Hall. cp. 5. decad. 1 Funccius.

Verse 22. *Which all are to perish*] The very daily perishing of food and rayment, are types of thy perishing also, saith a Divine.

Verse 23. *And neglecting of the body*] Gr. *Not sparing of it*, as the old and new *Baalites*, those *Flagellantes*: and those also amongst us (good otherwise) that pinch their bodies too much with penury or excessive fasting, are blame-worthy. The body is the souls servant, and that it may be *Par negotio*, neither *supra* nor *infra negotium*, it must have due honor and nourishment. Aquinas.

Chap. III.

Verse 1. *If ye then be risen with Christ*]

As ye profess to be, Chap. 2.12.

Seek those things, &c.] As Christ risen spake, and did onely the things pertaining to the Kingdom of God, *Acts* 1.3. and waited alway for his exaltation into heaven. There should be continual ascensions in our hearts: the Church is compared to pillars of smoak, *Elationibus fumi*, Cant. 3.6. as having her affections, thoughts, desires upward, heaven-ward. Tremel.

Verse 2. *Set your affections on things*] Things above out-last the days of heaven, and run parallel with the life of God, and line of eternity. Things on earth are mutable and momentary, subject to vanity and violence: when we grasp them most greedily, we embrace nothing but smoak, which wrings tears from our eyes, and vanisheth into nothing. Here then the Wisemans question takes place, *Wilt thou set thine eyes upon that that is not?* Wilt thou *rejoyce in a thing of nought?* Most people are nailed to the earth, as *Sisera* was by *Jael*; they go *bowed downward*, as that woman in the Gospel that had a *spirit of infirmity*, and was *bound by Satan*; they strive (with the Toad) who shall dye with most earth in their mouthes. Surely the saying of that *Roman* General to the Souldier that kept the tents, when he should have been fighting in the field, *Non amo nimium diligentes*, I like not those that are thus over-busie, will be used of God, if when he calls us to seek after, and set our *affections upon the things above*, we are wholly taken up about things of an inferiour *alloy*. *Cor* (*camera omnipotentis regis*) the heart of man is an inverted *Pyramis*, narrow below, almost sharpened to a point, that it might touch the earth no more then needs must: and broad above, to receive the influence of heaven. But surely, as we use to say of a top, the keen point of it is toward Prov. 23.5. Amos 6.13.

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the earth, but it is flat and dull enough toward heaven: ſo are moſt mens affections. *My brethren, theſe things ought not ſo to be*, as S. *James* ſpeaketh in another caſe. Our ſouls ſhould be like a ſhip, which is made little and narrow downward, but more wide and broad upward.

And not on things on earth] Set not thine heart upon the Aſſes, ſaid *Samuel* to *Saul*, ſith the deſire of all *Iſrael* is to thee: ſo, ſet not your affections on outward things, ſith better things abide you. It is not for you to be fiſhing for Gudgeons, but for Towns, Forts and Caſtles, ſaid *Cleopatra* to *M. Antony*. So neither is it for ſuch as hope for heaven to be taken up about trifles: as *Domitian* ſpent his time in catching flies, and *Artaxerxes* in making hafts for knives. There is a generation of *Terrigenæ fratres*, whoſe names are written in the earth, *Jer.* 17. 13. called the inhabitants of the earth, *Rev.* 12. 12. in oppoſition to the Saints and heirs of heaven. Theſe may with the *Athenians* give for their badge the Graſhopper, which is bred, liveth and dyeth in the ſame ground, and though ſhe hath wings, yet flieth not: ſometimes ſhe hoppeth upwards a little, but falleth to the ground again. So here. Or at beſt, they are but like the *Eagle*, which ſoars aloft, not for any love of heaven; her eye is all the while upon the prey, which by this means ſhe ſpies ſooner, and ſeizeth upon better.

Verſe 3. *For ye are dead*] Crucified to the world, as *Paul*, Gal. 6. 14. weaned as a child from the breaſts, or rather botches of the world, as *David*, Pſal 131. 1. Dead alſo in regard of daily miſeries, *Iſa.* 26. 19. 1 *Cor* 15. 31.

And your life is hid] As the pearl is hid, till the ſhell be broken. Or as the life of flowers in winter is hid in the root; or as God hid Chriſt under the Carpenters ſon.

Verſe 4. *Then ſhall we appear*] What then do we loading our ſelves with thick clay, or moiling our ſelves here, as muck-worms?

Verſe 5. *Mortifie therefore*] Sin hath a ſtrong heart, and will not be done to death, but with much ado. *Peccata ſæpè raduntur, ſed non eradicantur.* Something is done about ſins, little againſt them: as artificial juglers ſeem to wound themſelves, but do not; or as Players ſeem to thruſt themſelves thorow their bodies, but the ſword paſſeth onely thorow their cloathes. Some part with ſin, as *Jacob* did with *Benjamin*, becauſe otherwiſe he ſhould ſtarve; or as *Phaltiel* did with *Michal*, leſt he ſhould loſe his head; but to caſt it away becauſe it is *offenſivum Dei, & averſivum à Deo*, an offence againſt God, and a breach of his Law, this is mortification: this is more then to have *Seraphical* knowledge and *Cherubinical* affections in any duty. This (ſaith a Father) is the hardeſt Text in all the Bible, and the hardeſt task in all Chriſtianity that we can go about: but hard or not hard, it muſt be done, or we are undone, and check muſt be given to our corruptions, though full mate we cannot give.

Covetouſneſs, which is idolatry] For it robs God of (his flower) his truſt, and draws a man away from all the Commandments, *Pſal.* 119. 36. See the Note on *Epheſ.* 5. 5.

Verſe 6. *On the children of diſobedience*] Unperſwadable, uncounſellable perſons, that regard not good courſes or diſcourſes.

Verſe 7. *When ye lived in them*] Mans life is a walk, and each action a ſtep either to heaven or hell.

Verſe 8. *Filthy communication*] The Devils drivel. See the Note on *Epheſ.* 5. 4.

Verſe 9. *Lye not one to another*] No not in jeſt, leſt ye go to hell in earneſt. See the Note on *Epheſ.* 4. 25.

Ariſt. hiſt. animal. l. 8. *Ye have put off the old man*] As the Serpent doth his ſlough, the Eagle his bill, the Lizard his skin in Spring and Autumn.

Verſe 10. *After the image*] If moral vertue could be beheld with mortal eyes, ſaith the Philoſopher, it would ſtir up wonderful loves of it ſelf. How much more would the image of God in the hearts of his people? See the Note on *Epheſ.* 4. 24.

Of him that created him] *Adam* and *Eve* were not then created ſimple and ſtupid, and without the uſe of reaſon; elſe they would not have been ſo deceived; as the *Rabbins*, and, after them, the *Socinians* have dreamed.

Verſe 11. *Chriſt is all, and in all*] Not onely in the hearts of men, but in all things elſe, ὁ πάντα, *in the neuter gender*. This ſecond *Adam* hath filled all things again: neither is there any thing elſe required to juſtification and ſalvation.

Verſe

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Verſe 12. *As the elect of God, holy and beloved*] Therefore holy, becauſe elect, and therefore beloved, becauſe holy; as Gods name is holy, and therefore reverend, *Pſal.* 111.9. God choſe his for his love, and now loves them for his choice.

Bowels of mercies] Draw out thy ſoul as well as thy ſheaf to the hungry, *Iſa.* 58.10. Steep thy thoughts in the mercies of God (ſaith one) and they will dye thine, as the dye-fat doth the cloth.

Humbleneſs of minde] Even to be content to *be trampled upon*, as the word ſignifyeth; or to be laid as low as earth, as *Paul*, *Phil.* 4.12. to have a low minde in an high converſation, as *Athanaſius*. Humility is the vail of a Chriſtian, that maketh the bride look moſt lovely. ταπεινὸς, quaſi πεδεινὸς, vel ἐδαφεινὸς. ὑψηλὸς εἶναι ταπεινὸν φρόνημα.

Verſe 13. *If a man have a quarrel*] Occaſions will be given, and offences will fall out. Now it is the glory of a man to paſs over a tranſgreſſion. See 1 *Sam.* 10.27. And to forgive where there is juſt cauſe of complaint: If no quarrel, no thank. Prov. 19 11.

Verſe 14. *Above all theſe*] *Put on love*, as the upper garment, the *party-coloured coat* whereby all Gods children are known (as *Joſeph*, and *Tamar*, *Davids* daughter, were) the cogniſance of every true Chriſtian, *Joh.* 13.35. See the Note there.

The bond of perfectneſs] Or the couple, the juncture, the tye: as the curtains of the Tabernacle were joyned by loops: ſo are all true Chriſtians by love. σύνδεσμος.

Verſe 15. *And let the peace of God rule*] *Sit certaminis Moderator*; let it rule after the manner of a Moderator, or an umpire: Let it overſee and over-rule in all your perſonal diſcords. Or (as others ſenſe it) let it carry away the prize, or diſtribute the garlands. βραβευέτω.

And be ye thankful] *ſc.* To thoſe that are courteous and beneficial to you. *Ingratum dixeris, omnia dixeris. Lycurgus* would make no Law againſt unthankfulneſs, becauſe he could not think there could be any ſuch evil committed. If there be any ſin in the world againſt the holy Ghoſt (ſaid Q. *Elizabeth* in a letter to *Hen.* 4. of *France*) it is ingratitude. This (ſaith one) is a monſter in nature, a ſoleciſm in good manners, a paradox in divinity, a parching wind to dam up the fountain of divine and humane favors. *Arbor bonoretur cuius nos umbra tuetur.* *Camden.* *Ventus urens & exiccans.*

Verſe 16. *Dwell in you richly*] *Indwell in you*, as an ingrafted word, incorporated into your ſouls; ſo concocted and digeſted by you, as that you turn it *in ſuccum & ſanguinem*, into a part of your ſelves. This is your riches: and thus *David* reckons of his wealth, *Pſal.* 119.32. ἐνοικείτω. πλουσίως.

Teaching and admoniſhing one another] It is rightly obſerved by a late Reverend Writer, That although we know that which we ask of others, as well as they do: yet good ſpeeches will draw us to know it better, by giving occaſion to ſpeak more of it; wherewith the Spirit works more effectually, and imprints it deeper, ſo that it ſhall be a more rooted knowledge then before. For that doth good, that is graciouſly known; and that is graciouſly known, that the Spirit ſeals upon our ſouls. D. *Sibbs* on Cant. 5.

In Pſalms and hymns] Papiſts forbid people to ſing Pſalms, and permit only Quiriſters to ſing, leſt the muſick ſhould be marred. But the Apoſtle biddeth every Saint to ſing. And *Nicephorus* writeth, that the Chriſtians of his time, even as they travelled and journeyed, were wont to ſing Pſalms. *Tatianus* alſo ſaith, That every age and order among the Chriſtians were Chriſtian Philoſophers; yea that the very virgins and maids, as they ſat at their work in wool, were wont to ſpeak of Gods Word. *Binnius.* *Hiſt. Eccl. l. 3. cap. 37.*

With grace in your hearts] This is the beſt tune to any Pſalm.

Verſe 17. *Do all in the Name*] By the warrant of his word, and with an aim to his glory. For his ſake and ſervice; and to Gods acceptance, through Chriſts aſſiſtance.

Verſe 18. *Wives, ſubmit your ſelves*] Inferiors are ordered before Superiors, to teach them to do duty before they expect it. Love deſcendeth, duty aſcendeth. *Submit* is a ſhort word, but of large extent. It comprehendeth, 1. Reverence; *Let the wife ſee that ſhe reverence her husband. Eph.* 5.33. as *Sarah* did, and is chronicled for it, 1 *Pet.* 3.6. But God hath a barren womb for mocking *Michal*. 2. Obedience to all his lawful commands and reſtraints, as the *Shunamite*, 2 *Kin.* 4.22, and the *Shulamite*, who lives by Chriſts Laws, and yields to his will, direction and diſcretion.

As it is fit] *Ut decet*, as it is comely; and women love comelineſs, delight to be neat. Hereby Wives ſhall appear comely, firſt to God, 1 *Pet.* 3.4. Next to men in the gate, *Prov.* 31.23,31. Thirdly to their husbands and children, *Prov.* 31.28. Fourthly, to all, even oppoſites, as being an ornament to ſincerity and holineſs, *Tit.* 2.3.

In

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In the Lord] Though the husbands will be crooked (ſo it be not wicked) the wives will is not ſtraight in Gods ſight, if not pliable to his. *Sed liberum arbitrium, pro quo tantoperè contenditur, viri amiſerunt, uxores arripuerunt,* ſaith an Author.

Verſe 19. *Husbands love your wives*] He ſaith not, Rule over them, Subdue them if they will not ſubmit, but love them, and ſo win them to your will: make their yoke as eaſie as may be, for they ſtand on even ground with you, as yoke-fellows, though they draw on the left ſide. *Yet is ſhe thy companion, and the wife of thy covenant,* Mal.2.14. He therefore that is free may frame his choice to his minde: but he that hath choſen, muſt frame his heart to his choice.

Uxorem vir amato, marito pareat uxor:
Conjugis illa ſui cor, caput ille ſuæ.

And be not bitter againſt them] Nothing akin to *Nabal*, to thoſe *Caldeans*, a bitter and furious Nation, or to that ſtar, *Rev.*8.11. called wormwood, that imbittered the third part of the waters. The Heathen when they ſacrificed at their marriage-feaſts, uſed to caſt the gall of the beaſt ſacrificed out [of doors; to ſignifie that married Couples ſhould be as Doves without gall. *Vipera virus ob venerationem nuptiarum evomit,* ſaith *Baſil.* The Viper, going to copulate, vomiteth up her venome; and will not thou, for the honour of Marriage, lay aſide thy bitterneſs, and boiſterous behaviour?

Plut. *prac. coning. Hexaem. hom.*7.

Verſe 20. *In all things*] *Vultu ſæpè læditur pietas.* See the Note on *Eph.*6.1.

Verſe 21. *Provoke not your children*] See the Note on *Epheſ.* 6.4.

Ἀθυμῶσιν. *Leſt they be diſcouraged*] *Diſpirited*, and thorow deſpondency grow deſperate in their reſolutions.

μὴ ἐν ὀφθαλμοδουλείαις. Verſe 22. *Not with eye ſervice*] See the Note on *Eph.*6.5,6. It is in the original, *Not with eye-ſervices* in the plural; to ſhew that do they never ſo much ſervice, yet if not in ſincerity, all's loſt.

Fearing God] That hath power to caſt body and ſoul to hell: Fear him more then you do your Maſters, that have power over the fleſh only.

Verſe 23. *Do it heartily, as to the Lord*] This is to make a vertue of neceſſity, whiles in ſerving men, we ſerve the Lord Chriſt, going about our earthly buſineſſes with heavenly minds, with not only an habitual, but an actual intention, as much as may be, of glorifying God in all.

Verſe 24. *The reward of inheritance*] And ſo be made of ſervants ſons, whoſe it is to inherit.

For ye ſerve the Lord Chriſt] Whiles godlineſs runneth thorow your whole lives, as the woof doth thorow the web, and you ſeek to approve your ſelves to Chriſt in all your actions and employments.

Verſe 25. *But he that doth wrong*] Be it but by not doing right to poor ſervants, which in thoſe days were bond-ſlaves. Note here (ſaith an Interpreter) the Apoſtles candour: he was not of the humor of Lawyers that ſeldom ſpeak much, but for great men, or when they may have great gifts, &c.

Chap. IV.

Verſe 1. *That which is juſt and equal*]

SEE they muſt, both to the well chuſing, and the well uſing of their ſervants.

Ye alſo have a maſter] Eccl.5.8. *There be higher then they*: and wherein they deal proudly, God is above them, *Exod.*18.11.

προσκαρτερεῖτε. Verſe 2. *Continue in prayer*] Conſtant and inſtant in it, wait upon it, lay all aſide for it (as the word ſignifieth, *Act.*6.2.) while prayer ſtands ſtill, the trade of godlineſs ſtands ſtill.

And watch in the ſame] Againſt dulneſs of ſpirit, drowſineſs of body, Satanical ſuggeſtions, ſecular diſtractions, *&c.*

With thankſgiving] Have your thanks ready, for you are ſure to ſpeed.

Verſe 3. *Withall, praying alſo for us*] See the Note on *Eph.*6.19. By the word a door is opened into heaven.

Verſe 4. *As I ought to ſpeak*] As every ſound is not muſick: ſo neither is every Pulpit-diſcourſe a Sermon.

Verſe

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Verse 5. *Walk in wisdom*] Neither giving offence carelesly, nor taking offence causlesly.

Redeeming the time] Opportunities are headlong, and must be timously laid hold on, or all's lost. See the Note on *Eph.* 5. 16. It is said of *Hooper* the Martyr, that he was spare of diet, sparer of words, and sparest of time. *Latimer* rose usually at two of the clock in a morning to his study. *Bradford* slept not commonly above four hours in the night; and in his bed, till sleep came, his book went not out of his hand. He counted that hour not well spent, wherein he did not some good, either with his pen, tongue, or study. These Worthies well weighed what a modern Writer hath well observed, That they that lose time are the greatest losers and wastfullest Prodigals. For of all other possessions two may be had together, but two moments of time (much less two opportunities of time) cannot be possest together. *Acts and Mon. fol. 1366. Ibid. 1579. Ibid. 1457.*

Verse 6. *Seasoned with salt*] Of mortification and discretion; even our common communication must be so seasoned; as we powder most those meats that be most apt to putrifie, and as upon our uncomely parts, we put the more comeliness.

Verse 7. *All my state shall Tychicus*] See the Note on *Eph.* 6. 21.

Verse 8. *And comfort your hearts*] See the Note on *Eph.* 6. 22.

Verse 9. *With Onesimus a faithful*] Once unprofitable, but now profitable, faithful and beloved. *Plato* went thrice to *Sicily* to convert *Dionysius*, and lost his labour. *Polemo* of a drunkard, by hearing *Xenocrates*, became a Philosopher. But *Ambrose* saith well of him, *Si resipuit à vino, fuit semper tamen temulentus sacrilegio*, If he repented of his drunkenness, yet he continued drunk with superstition. *Paul's* convert proved better, a faithful preacher, and a beloved brother. *Philosophia non abscindit vitia, sed abscondit. De Elia & jejun. cap.* 12.

Verse 10. *Marcus, sister son to Barnabas*] Hence *Barnabas* stood so stiff for him against *Paul* his faithful fellow-traveller, *Acts* 15. 37. See the Note there. Natural affection swaies over-much with some good men, as it did with *Eli*, and perhaps with *Samuel*, 1 *Sam.* 8. 1, 3.

If he come unto you receive him] S. *Paul* had now a better opinion of him then once, when he brake with *Barnabas* about him. He was not of the *Novatian* opinion, never to think well again of those that had fallen through infirmity, albeit they repented. They are not to be liked, that say, *I never liked him since*, &c.

Verse 11. *These only are my fellow-workers*] S. *Paul* complains of fickle and false friends, that forsook him in his distress, as *Demas*, 2 Tim. 4. 10. that like *Iobs* friends proved miserable comforters, and as the brooks of *Tema*, which in a moisture swell, in a drought fail: Or as the river *Novanus* in *Lombardy*, that at every Mid-summer *Solstice* swelleth and runneth over the banks, but in midwinter is clean dry. Howbeit *Marcus*, *Aristarchus*, *Onesimus*, *Onesiphorus*, and some few others stuck to him. A great mercy: *Optimum solatium, sodalitium.* 2 Tim. 4. 16.

Verse 12. *Epaphras, who is one of you*] See *Chap.* 1. 7. and the Note there. This *Epaphras* is thought to be the same with *Epaphroditus*: as *Sylvanus* is called *Silas*, and *Iehoshuah Ieshuah*, by an abbreviature.

Always labouring fervently] Constant and instant in prayer, according to that *v.* 2.

Compleat in all the will of God] Gr. *carried on end* by it, with full career: as a ship is by a full gale. πεπληρωμένοι.

That ye may stand perfect] In his absence especially: for then the devil is most busie, as he was with the people, when *Moses* was but a while in the Mount, *Exod.* 32.

Verse 13. *And them that are in Laodicea*] A Minister must be like the Sun, that shineth not only within its own orb, but illightneth all round about it, & within the reach of it.

Verse 14. *And Demas*] He will needs be one, and is, but without any title of honour, as the rest. He began to be suspected: and he afterwards proved an utter apostate, and (as *Dorotheus* saith) an Idol-Priest at *Thessalonica*.

Verse 15. *Salute the brethren*] Christianity is no enemy to courtesie. It removes not, but rectifies it.

The brethren which are in Laodicea] There God had his remnant, there Christ was *Amen*, the faithful and true witness, and there there were such as by a new creation of God, were begotten again, even among so careless a multitude, *Rev.* 3: 14. There remain in *Constantinople* at this day above 20. Churches of Christians: and in *Thessalonica* above 30. besides very many Churches abroad in the province, &c. The whole

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Breerw. Enqui. *Chytræ de statu Eccleſiar.*

country of *Asia* the less, wherein stood *Coloss*, *Laodicea* and *Hierapolis*, is now under the power and superstition of the Turk: yet no doubt God hath his remnant there.

Verse 16. *Read the Epistle from Laodicea*] Other good books then must be read as well as the Scriptures; yet not idle pamphlets and love-toies. These should be burnt, as those curious books were, *Acts* 19.

Verse 17. *And say to Archippus*] *Archippus* was a Pastour of the *Laodicean* Church: So that before S. *John*'s time in *Patmos* they began to cool.

Take heed to the Ministery] Gr. *see to it*, that is, *in thy self, and to all the flock*, as *Ezek.* 34. 39. to strengthen the weak, to heal the infected, to splint the sprained, to reduce the wandring, to seek the lost, to cherish the strong; work enough. *Age quod tui muneris est*, as *Valentinian* said to *Ambrose*. *Circulus in cippide, piscis in aridâ*, saith another. What say to these? *John* 21. 21. The Church is thy proper Element, the Pulpit thy right *Ubi*; the Sanctuary should be the centre of all thy circumference. It is a good hearing that the *Levite* makes haste home, *Judg.* 19. An honest mans heart is where his calling is. And this charge, by how much the more sacred it is, so much the more attendance it expects. Every day breaks square with the reasonable.

Acts 20. 28.

That thou fulfill it] By preaching the word in season, out of season, *&c.* and so doing the work of an Evangelist, fulfilling his Ministery, 2 *Tim.* 4. 2, 5. This to do the people were to excite their Pastour: yet with all due respect and reverence to his office, 1 *Tim.* 5. 1. An Elder must not be lashed or jerked with the scourge of the tongue as a puny, but intreated as a father.

ἐπισκόπην.

Verse 18. *Remember my bonds*] To pray for me, and minister to me, *&c.* This he here inserteth as his last charge, that they may the better remember and practise it. Something we should leave with those we love that may stick by them, and stand them in stead when we are gone, or have done with them.

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A COMMENTARY OR EXPOSITION Upon the first Epistle of S. *Paul* to the Thessalonians.

Chap. I.

Verse 1. *Paul and Sylvanus*]

Otherwise called *Silas*, Acts. 15. 40. as *Iehoshuah* the high-Priest is called *Ieshuah*, Ezra. 3. 2. and 5. 2. It is not therefore unlawful to abbreviate names.

Unto the Church of the Thessalonians] *Thessalonica* the chief City of *Macedonia*, is now known by the name of *Salonicks*, and is under the Turk. For the plantation of a Church here, see *Acts* 17. 1, 2, 3, *&c.* together with the Notes. There are 30 Churches of Christians in it at this day, and but three of *Mahometans*. *Greer.* Enquir. p. 68.

Verse 2. *We give thanks to God*] Thus he beginneth most of his Epistles with thanksgiving: This being held to be the first that ever he wrote to any of the Churches, *The beginning of his strength* as *Reuben*, (*Iacobs* first-born) and *the excellency of dignity*, Genesis 49. 3.

Verse 3. *Remembring without ceasing*] A good memory is required to assiduity in prayer. All the faculties are exercised, and the whole man hard wrought.

Your work of faith] We believe not without much conflict. When faith goes about to lay hold on Christ, the devil raps her on the fingers, and would beat her off. Hence the believer hath such ado to believe.

And labour of love] Every mans love is as his labour is, *Heb.* 6. 10. Therefore also love and labour are of one root in Latin, because love is diligent and laborious.

And patience of hope] To wait the accomplishment of Gods promises. Thus every Christian vertue hath its proper distinctive character, to difference it from that which is counterfeit.

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In the sight of God] True grace will stand to Gods trial, which false grace cannot abide; as Alchymy gold cannot pass the seventh fire; nor doth it comfort the heart, as true gold doth.

Verse 4. *Knowing, brethren beloved of God*] Knowing it by the judgement of charity, not of infallibility. He that believeth, hath the witness in himself, 1 *Ioh.* 5. 10. But the white stone, the new name, and the hid man of the heart are not certainly known to any, but to such as have them. Howbeit, holy men in some degree are known one to another, to make the communion of Saints the sweeter. Strong confidence one may have of anothers salvation; but no certainty either of sense or of science, much less of faith, or immediate revelation.

Verse 5. *For our Gospel came not*] Hence he collects their election, according to *Acts* 13. 48. The Ministery sent to a place is an argument of some elect there. A husbandman would not send his servant with his sickle to reap thistles and nettles only.

As ye know what manner] The Church is endued with the spirit of discerning; and
2 Cor. 12. 10. Ministers should approve themselves spiritual in word and conversation.

Verse 6. *Followers of us, and of the Lord*] The Apostles walked in Christ, *Col.* 2. 6. as Christ, 1 *Ioh.* 2. 6. their lives were a Commentary upon his life, 1 *Pet.* 2. 9.

Received the word in much affliction] Opposition is (as *Calvin* wrote to the French King) *Evangelii genius*, the black Angel that dogs the Gospel at the heels. To preach (saith *Luther*) is nothing else, but to get the ill-will of the world.

With joy of the holy Ghost] Which bore them up above all persecutions, as blown bladders bear a man up aloft all waters.

τύποι. Verse 7. *So that ye were ensamples*] Gr. *Types, moulds, paterns* of piety to those that were in Christ long before them. A brave commendation, and not every mans happiness. Affliction to some is like a growing ague, or as a warm rain to garden-herbs, that maketh them shoot up sensibly in one night.

Verse 8. *For from you sounded out*] *A vobis diffamatus est sermo. Remigius* commenting upon this place, telleth us that the Apostle here speaketh somewhat improperly, by saying *Diffamatus* for *Divulgatus*. This man knew not (belike) that S. *Paul* wrote in Greek, and not in Latine: So great was the ignorance of that ninth age. The Greek word importeth that from the *Thessalonians* the word of the Lord sounded out as a
ἐξήχηται. trumpet, and resounded as an Eccho. *A vobis ebuccinatus est sermo Domini*; So *Vatablus* rendereth it.

So that we need not to speak] A good people may ease their Pastour of a great deal of pains.

Verse 9. *What manner of entring in*, &c.] The Pastour hath his part and share in the peoples commendation. If they grow famous, he cannot lie obscured.

Ye turned to God from Idols] They gave not the half turn only from East to South,
Hos. 6. 4. but the whole turn, from the East to West, from idols to God. *Ephraim* shall say, *What have I to do any more with idols*, Hos. 14. 8? Those *Balaam* blocks, those mawmets and monuments of idolatry, those images of jealousie? *Ephraim is now no longer as a cake*
Ier. 12. 9. *half-baked, as a speckled bird*, &c. Better be a Papist then an Atheist, a gross idolater then a profligate professour, a carnal Gospeller.

Verse 10. *And to wait for his Son*] This is pinned as a badge to the sleeve of every true believer, that he looketh and longeth for Christ his coming to judgement. The old character of Gods people was, they waited for the consolation of *Israel*, Christs first coming; So is it now, the earnest expectation of his second coming.

Which delivered us from the wrath to come] This is the *Etymon*, the notation of his name Jesus, a Saviour. Salvation properly betokeneth the privative part of mans happiness, but includeth the positive too. King *Alphonsus*, when he saw a poor man pulling of his beast out of a ditch, he put to his hand to help him. Is it not more that Christ should stoop so low as to help us (who were in worse condition then the beasts that perish) out of the ditch of destruction? The devil is said to be λέων ὠρυόμενος, a roaring Lion; but our comfort is, That the Lion of the Tribe of *Iudah* is ὁ ῥυόμενος he that delivereth us from the wrath to come. The Sun of righteousness (as *Pelbartus* saith, allegorizing Gods Covenant signified by a Rainbow) falling into a cloud of passion, is our security against a deluge of Damnation.

The wrath to come] There is a present wrath that men suffer; and *who knoweth the*

power

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power of this wrath? Even according to a mans fear, ſo is God wrath, Pſal. 90. 11. Let a man fear never ſo much, he ſhall be ſure to feel more, when Gods wrath fals upon him. A timorous man can fancy vaſt and terrible fears; fire, ſword, racks, ſcalding lead, boiling pitch, running bell-mettle. Yet all this is but as a painted fire to the wrath to come, that eternity of extremity, which graceleſs perſons ſhall never be able to avoid, or to abide.

CHAP. II.

Verſe 1. *Our entrance in unto you*]

THe word preached in any place doth uſually work beſt at firſt. After a while men become like unto birds in a bell-free, that can well enough bear the noiſe of the bels, and not be frighted.

Verſe 2. *But even after that*, &c.] From this to the 13. *verſe*, Miniſters may as in a mirrour ſee how they ought to behave themſelves in the houſe of God.

We were bold in our God] The Church as the palm-tree, ſpreadeth and ſpringeth up the more it is oppreſſed; as the bottle or bladder that may be dipt, not drowned: as the Oke that ſprouts out the thicker from the maims and wounds it receiveth. This daunted *Dioclesian*, and made him lay down the Empire in diſcontent. This cauſed *Julian* the Apoſtate to leave off force, and uſe fraud to draw men from the truth. *Dirùs ut ilex tonſa bipenni-bus.*

Verſe 3. *VVas not of deceit, nor*, &c.] Neither for profit, pleaſure, nor preferment (the wordlings Trinity.) A Miniſter, as he ſhould have nothing to loſe, ſo he ſhould have nothing to get, but ſhould be above all price or ſale. He hath too impotent a ſpirit, whoſe ſervices, like the dial, muſt be ſet only by the Sun of ſelf-reſpects. True grace is of a moſt maſculine, diſingaged, noble nature, and remits nothing of its diligence either for fear of a frown, or hope of a reward.

Verſe 4. *But as we were allowed*] Enabled and counted faithful, 1 *Tim.* 1. 12.

Not as pleaſing men] See the Note on *Gal.* 1. 10. Men be they pleaſed, or diſpleaſed, God muſt not be diſpleaſed.

But God] Who looketh upon diſpleaſing ſervice as a double diſhonour.

Which trieth our hearts] And ſo knoweth our aims, *Quicquid igitur agas, propter Deum agas. Propter te Domine, propter te*, as he cried. It ſtands me upon, ſaith one, to ſee, that though my work be but mean, yet it may be clean; though not fine, yet not foul, ſoiled and ſlubbered with the ſlur of a rotten heart, ſith it is God I have to deal with. Druſ. *Apophth.*

Verſe 5. *For neither at any time*] Siniſterity of ends is here oppoſed to ſincerity in Gods work; And flattery, covetouſneſs, ambition, declared to be the fountains of inſincerity.

Nor a cloke of covetouſneſs] This ſin goes uſually cloked with the name and pretence of good husbandry. The ordinary language of the world is, *He is a man ſomewhat with the hardeſt, a little with the neareſt, a little too much for the world, but yet a marvellous honeſt, a wondrous good man.* Covetouſneſs is ſeldom without fained words, 2 *Pet.* 2. 3. to hide it from others without, or ſubtle thoughts and evaſions to blinde-fold the conſcience within. *Alcibiades* embroidered a curtain with Lions and Eagles, to cover his pictures of Owls and Apes: So all ſin hath its vizard: neither is there any wool ſo courſe, but will take ſome colour.

God is witneſs] That he flattered not; he reports himſelf to them, that he coveted not; he appeals to God, who is not mocked with masks or ſpecious pretences, but will pull off the vizard, waſh off the covetous mans varniſh with rivers of brimſtone. Religion, as it is the beſt armour, ſo it is the worſt cloke: and will ſerve ſelf-ſeekers, as the diſguize *Ahab* put on, and periſhed 1 *Kings* 22. The Covetouſneſs of the Court of *Rome* was anciently muttered forth in that ſaying, *Curia Romana non petit oves ſine lana*: and again, *In Parobola ovis, capras ſuas quærunt.* This the poor people were ever ſenſible of: but durſt ſay little. There is a ſtory of *Walter Mapes* (ſometimes Archdeacon of *Oxford*) who relating the groſs ſimony of the Pope for confirming the election

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election of *Reinold*, bastard son to *Jocelin* Bishop of *Sarum*, into the See of *Bath*, concludeth his narration thus, *Sit tamen Domina materque nostra Roma baculus in aqua fractus: & absit credere quæ vidimus.* i.e. Nevertheless let our Lady and Mother of *Rome* be as a staff in the water, that seems onely to be broken: and far be it from us to believe our own eyes. They durst not see, or at least say what they saw: But now all is laid open, and shall be much more at the last day, when (as at a great fair) all fardels shall be uncorded, and all packs opened.

Verse 6. *Nor of men sought we glory*] *Theologus gloriæ dicit malum bonum, & bonum malum* (saith *Luther*) *Theologus crucis dicit id quod res est*: A vain-glorious preacher calleth good evil, and evil good, *&c.*

Verse 7. *But we were gentle*] This is the way to win; for man is a curst, crabbed creature, and may be led, but not easily drag'd to duty. Soft words and hard arguments sooneſt prevail with him.

Verse 8. *So being affectionately desirous*] *Honing and hankering after you.* The Greek word signifieth the most *swaying heart-passion*, the most *effectual affection*. ἱμειρόμενοι. *Cupidine rapti.*

But also our own souls] *Greater love then this hath no man*: And such a love ought there to be in every Pastour toward his people. Love is liberal, charity no churl.

Verse 9. *Our labour*] Even to lassitude, yea to sollicitude.

And travel] So to spare them, he spared not himself.

Verse 10. *Ye are witnesses, and God also*] Happy is that man that can be acquitted by himself in private, in publike by others, in both by God: standers by may see more.

How holily, and justly, and unblameably] Here he practised his own precept, *Tit.* 2. 12. And herein lies the difference between Divinity and other sciences, that it is not enough to prescribe it, but you must practise it, as lessons of Musick, and as a copy must not be read only, but acted also.

Verse 11. *As a father*] Before, as a mother, *vers.* 7. a nurse not mercenary, but natural, with greatest tenderness and indulgence. Here he tempers his mother-like meekness with the gravity and authority of a father. Ministers must turn themselves, as it were, into all shapes and fashions, both of speech and spirit, to win people to God.

Verse 12. *Walk worthy of God*] Whose livery we wear, whose image we bear, whose Kingdom we are called unto, *&c.* Those that stood with the Lamb, *Revelations* 14. had his fathers name on their foreheads. Our out-straies reflect upon God, who will require and requite.

Verse 13. *Not as the word of men*] Whom yet he maketh use of to cast down Satans strong-holds, as he made use of little *David* against *Goliah*, and of the frogs and flies against *Pharoah*, and of the Rams horns against *Iericho*. This treasure, these pearls he giveth us in vile *oyster-shels*, 2 Cor. 4. 7.

As the word of God] With reverence and diligence, with all good affection and attention. When *Samuel* knew it was God that called him (and not *Eli*) he had no more mind to sleep. We are all here present before God, saith *Cornelius*, Acts 10. 33. And God is in you of a truth, saith the *Corinthian* Convert, 1 *Cor.* 4. 25.

Ver. 14. *Of your own country-men*] Malice against the truth breaks all bonds of nature or amity. *Moab was irked, because of Israel*, or *vexed at them*, Numb. 22. 3, 4. though they were allied to *Israel*, who passed by them peaceably, and, by the slaughter of the *Amorites*, freed them from evil neighbours, which had taken away part of their Countrey, *&c.* The English Papists in four years sacrificed eight hundred of their innocent Countreymen in Q. *Maries* daies. In the holy war (as they called it) against the *Waldenses* (those ancient Protestants) in *France*, the Popes great army took one great populous City, and put to the sword sixty thousand, among whom were many of their own Catholikes. For, *Arnoldus* the *Cistercian* Abbot (being the Popes Legate in this great war) commanded the Captains and Soldiers, saying, *Cædite eos, novit enim Dominus qui sunt ejus.* i. e. Down with them all, for God knoweth which of them are his. And the issue of this war was, *ut potius cæsi, fugati, bonis ac dignitatibus ubique spoliati sint, quam ut erroris convicti resipuerint*, i.e. that they were rather slain, scattered, spoiled of their goods and dignities, then brought by a sight of any errour, to sound repentance, saith *Thuanus*, an ingenuous Papist. Cæsarius *Heisterbach. hist l. 5. c. 21.* Thuan.

Verse

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Verse 15. *Who both killed the Lord*] And are therefore banished out of the world, as it were, by a common consent of Nations, for their unexpiable guilt. Even in *Jerusalem* there be hardly to be found a hundred houlholds of them. In *Cyprus* it is present death for any Jew to set his foot upon the Island. In *Thessalonica* and *Constantinople* there are divers thousands of them, but at every Easter they are in danger of death, if they but stir out of doors, because at that time they crucified our Saviour. The Turks themselves so hate the Jews for crucifying Christ, that they use to say in detestation of a thing, *I would I might die a Jew*. Neither will they permit a Jew to turn Turk, unless he be first baptized. *The Romans* permitted other Nations to call themselves *Romans* after they had conquered them; but so they would not suffer the Jews to do, though they complied never so much, and were their servants (as *Augustin in Psal* 58. witnesseth) lest there should some blot stick to the glory of the *Romans*, by that odious and sordid people, *O Marcomanni, O quedi* said one Emperour. *Brerewood Enquir. Dio. Cass. Biddulph.*

And their own Prophets] Whose slaughter (though long since done) is in recent remembrance with God, and is reckoned and registred together with the death of Christ himself.

And have persecuted us] They still curse the Christians in their daily prayers, which they close up with a *Maledic Domine Nazarenis*. *Lopez* at Tiburn affirmed, That he had loved Queen *Elizabeth* as he loved Jesus Christ. Which from a Jew was heard not without laughter. *Camdens Eliz.*

And they please not God] Yet they challenged the title of Gods Church, as the Papists will needs be the only Catholikes. They cryed, *ad templum Dei*, the *Temple of the Lord*, when they nothing regarded the *Lord of the Temple*.

And are contrary to all men] Being herein rather *Ismaelites* then *Israelites*, Gen. 16. 12. The Trout delights to swim against stream. The herb *Alexander* will agree with no other herb but it self. Such *Antipodes* are our Jesuites, so unsufferably ambitious and impudent, that neither their doctrine, nor their conversation pleaseth those of their own religion.

Verse 16. *Forbidding us to speak to the Gentiles*] *Bale* out of *Capgrave* reporteth, that St. *Asaph* (as they called him) had this saying oft in his mouth, *Quicunque verbo Dei adversantur, salutis hominum invident*, Those that are against the Preaching of the word, do envy the Salvation of men. Such were *Stephen Gardiner*, and before him Arch bishop *Arundel*, who dyed of a grievous swelling in their tongues, and that deservedly; *quod verbum Dei alligassent, ne suo tempore praedicaretur*, saith the Historian, because they had hindered the Preaching of the word.

To fill up their sin alway] Bounds are set to sin by the divine decree, *Zec.* 5. 7. Wickedness is compared to a woman pressed in an Ephah: when the measure is full, the business is finished. See the Note on *Mat.* 23. 32. The bottle of wickedness, when once filled with those bitter waters, sinketh to the bottom. *Tho. Gascon. in Bithon. Theol. & Foxo.*

Wrath is come upon them to the uttermost] Or, *until the end*: wrath is come upon them finally, so as it shall never be removed; so some interpret it: God's wrath is like *Eliah's* cloud, which at length covered the whole heaven; Or as thunder which you hear at first a little roaring noyse afar off: but stay awhile, it is a dreadful crack. *Who knoweth the power of thy wrath?* saith *Moses*, Psal. 92. The Jews are to this day a people of Gods wrath and curse. *εἰς τέλος. D. Sclater.*

Verse 17. *For a short time*] Or, *In a short time*, suddenly. See *Act.* 17. 9, 10.

Being taken away] Or separated, as orphans are from their dear parents, or parents from their deceased children. The separation of friends is so grievous, that death it self is stiled no other then a departure. *Ἀποροφανισθέντες.*

Verse 18. *But Satan hindered us*] He still doth his utmost to hinder the communion of Saints, and to keep them asunder. He knows *two are better then one:* and therefore he stirred up the Primitive persecutors to banish the Christians, and to confine them to isles and mines, where they could not have access one to another: Whether Satan hindered *Paul* by sickness or by imprisonments, or tempests at sea, who can resolve? saith One. He hindered him, by casting a necessity upon him of disputing often with the *Stoicks* and *Epicures*, which were at *Athens*, saith another Interpreter. Cyprian *Epist.*

Verse 19. *For what is our hope*, &c.] A very lively and lofty expression: such as the Apostle ordinarily useth in speaking of heavenly glory. *Nec Christus, nec coelum patitur Hyperbolen.* A man can hardly hyperbolize in speaking of heaven.

Verse

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Verse 20. *For ye are our glory and joy*] Let no man therefore envy us these temporary good things, a competent maintenance: there are better things abide us above.

Chap. III.

Verse 1. *No longer forbear*]

στέγοντες. OR, Stand under our burden of vehement desire after you. See a like expression, *Isa.* 42. 14. As a travelling woman bites in her pain as long as she is able, and at length cries out aloud; so God is patient till he can hold no longer, *&c.*

We thought it good] *Publica privatis ante ferenda bonis.* A publike spirit is a precious spirit. And that's a golden saying of divine *Plato*, οὐδὲ δικαιοσύνη ἀλλότριον μὲν ἀγαθὸν, οἰκεῖα δὲ ζημία. Goodness is all for the good of others, though to its own disadvantage: Like as nature will venture its own particular good for the general. As heavy things will ascend to keep out *vacuity*, and to preserve the *Universe*. De Rep. lib. 3.

Verse 2. *To establish you*] Who haply are somewhat unsetled by the troubles that befel me agmonst you. But as young trees shaken, root the better, so should you. *Capito* in an epistle to the brethren at *Basil*, writeth thus, *Pauciores vobiscum perimuntur, quod ita Domino visum est ut stabilianter seu lenibus pluviis, ac fomentis mollioribus; plantula in arbores maximas proditura.*

Verse 3. *That no man should be moved*] Gr. *Flattered*, as a dog flattereth, by moving his tail, *q.d.* The devil, by flattering you, with promise of more ease by a contrary course, will but do as a dirty dog, defile you with fawning. σαίνεσθαι, κέρνω σαίνειν. Prov.

That we are appointed thereunto] *viz.* By Gods decree, whereunto if damned ghosts must subscribe, *Rom.* 9. 19, 20. how much more should Gods elect, 1 *Pet.* 1. 6? It is but a delicacy to dream of heaven to be had, without much hardship. Many would fain pull a rose without pricks, feed on manchet, pass *à deliciis ad delicias*: they would sit in the seat of honour with *Zebedees* children, but not drink the cup of affliction. This will not be. *Eliah* must to heaven, but in a whirlwind. *Daniel* must be brought through *Lions* and *Leopards* to the meek Lamb of God, *Messiah* the Prince. *John* shall hear the harmony of harpers, but first the noyse of thunder. The *Israelites* had five dayes of sorrow before their feast of joy, *Lev.* 23. 27, 34. The first handsel God gave them in their voyage to the promised *Canaan*, was *bitterness and thirst*. It was by *Marah* that they came to *Elim*: neither could they taste of the sweet waters of *Siloam*, till they had crossed the swift streams of *Iordan*. We cannot sing the song of *Moses*, of Gods servants, and of the Lamb, but we must first swim through a sea of burning glass, *Rev.* 15. 2, 3. *Non nisi per angusta, ad angusta*, &c.

Verse 4. *We told you before*] Darts fore-seen are dintless: premonition is the best premunition. Troubles fore-told come never a whit the sooner, but far the easier; whereas coming unexpected, they finde weak mindes secure, make them miserable, leave them desperate.

Verse 5. *To know your faith*] That is, Your perseverance, and encrease in faith. That which the devil mainly endeavoureth, is, to hinder and unsettle our faith, as he dealt by *Eve*, and *Peter*, *Luke* 22. 31, 32. to batter this buckler, *Ephes.* 6. 16. for then he knows he may do what he will with us. *Omnia perdidit, qui fidem amisit.* Seneca.

Lest by some means the tempter] Who feels our pulses, and fits his assaults accordingly. See the Note on *Mat.* 4. 3.

And our labour be in vain] So it proves many times by Satans malice. Other labourers can finde their work as they left it, not so Ministers: the devil cometh and marreth all.

Verse 6. *And brought us good tidings*] Here the devil was disappointed. He had been nibling, but could not fasten: this matter was not malleable. God stints him, and staves him off, when he would worry his poor lambs, turning all to their eternal good.

Verse 7. *We were comforted*] Nothing so cheareth up the heart of a Godly Minister, as his peoples tractableness. If this be wanting, his very heart is broke, though they be otherwise never so kinde and courteous to him.

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Verse

Verſe 8. *For now we live*] A joyleſs life is a lifeleſs life. An unſucceſsful Paſtour hath little or no joy of his life. *Thus ſhall ye ſay to him that liveth*, 1 Sam. 25. 6. that is, that liveth at hearts-eaſe: *All the daies of the afflicted are evil*, Prov. 15. 15. As good be out of the world (ſay they) as have no joy of the world. Now, I have no greater joy, ſaith S. *Iohn*, then to hear that my children walk in the truth, 3 *Iohn*, 4. This revived his good old heart, and made it dance *Levalto's* in his boſom.

Verſe 9. *For what thanks, &c.*] *q. d.* No ſufficient thanks. Spiritual joy vents it ſelf by an infinite deſire of praiſing God, whereby it ſeeks to fill up the diſtance betwixt God and the good ſoul. In our thanſgivings let there be *modus ſine modo*, as *Bernard* hath it. Let us ſtill deliberate what more to do, as *David*, *Pſal.* 116. 12.

Verſe 10. *Night and day praying exceedingly*] Prayer muſt be conſtant and inſtant, with utmoſt aſſiduity and intention of affection, *Luke* 18. 1. See the Note there.

And might perfect that which is lacking in your faith] Faith is not as *Ionaſſes* gourd, that grew up in a night: or as a bullet in a mould, that is made in a moment, but is perfected by degrees: and ſo *made even* (as the word ſignifies here in the Original) *and compleat.* καταρτίσαι.

Verſe 11. *Now God himſelf*, &c.] At the very mentioning of prayer, he fals a praying. Good affections ſoon kindle in a gracious heart.

Direct our way unto you] *A mans heart deviſeth his way, but the Lord directeth his ſteps*, Prov. 16. 9. Let God be our Pilot, if we mean to make a good voyage of it. Let our hand be on the ſtern, our eye on the ſtar; let our courſe, as the mariners, be guided by the heavens.

Verſe 12. *To increaſe and abound*] By doubling his word, he ſignifieth a double portion of Gods grace, which he wiſheth unto them: We are ſure to receive as much good from God by prayer, as we can bring faith to bear away. Hitherto ye have aſked me nothing; Ask, ſaith Chriſt, ask enough, Open *your mouth wide*, &c.

Verſe 13. *To the end he may ſtabliſh*] Love is of a ferruminating, ſtabliſhing property. That grace will not hang together, nor hold out that is ſevered from charity.

CHAP. IV.

Verſe 1. *How ye ought to walk*]

EVery good man is a great Peripatetick, walks much. Chriſt alſo walks: ſo doth the devil, apoſtates, hereticks, worldlings; but with this difference. Chriſt walketh in the middle, *Revel.* 1. 13. the devil to and fro, up and down, *Iob* 1. 7. his motion is circular, and therefore fraudulent, 1 *Pet.* 5. 8. Apoſtates run retrograde, they ſtumble at the croſs, and fall backward. Hereticks run out on the right hand, worldlings on the left, *Iames* 1. 14. Hypocrites turn aſide unto their crooked waies. *Pſal.* 125. 5. They follow Chriſt, as *Sampſon* did his Parents, till he came by the carcaſe; or as a dog doth his maſter, till he meeteth with a carrion. The true Chriſtian only walks ſo as to pleaſe God; his eyes look right on, his eyelids look ſtrait before him, *Prov.* 4. 25. He goes not back, with *Hezekiah's* Sun, nor ſtands at a ſtay, as *Joſhuah's*, but rejoyceth as a ſtrong man to run his race, as *Davids* Sun, *Pſal.* 19. 5. Yea he ſhineth more and more unto the perfect day, as *Solomons* Prov. 4. 18. Revel. 2. 1.

Verſe 2. *For ye know what* &c.] It is expected therefore that ye do them; elſe the more hainous will be your ſin, and the more heavy your reckoning, *Iſa.* 59, 11, 12. What brought ſuch roarings and trouble on them, and that when ſalvation was looked for? Our iniquities teſtifie to our faces, and we know them.

Verſe 3. *For this is the will of God*] This is his preſcribing will, which we muſt obey: as we muſt ſubmit to his diſpoſing will, the will of his providence, and grow acquainted with his approving will, the will of his gracious acceptance, *Mat.* 18. 14. *John* 1. 23.

Verſe 4. *To poſſeſs his veſſel*] That is, *his body*, wherein the ſoul is, *Tota in toto, & tota in qualibet parte.* If any ask, why ſo glorious a ſoul ſhould be in this corruptible body? Beſides Gods will, and for the order of the univerſe, *Lombard* give this reaſon, That by the conjunction of the ſoul with the body (ſo far its inferiour) man might learn a poſſibility of the union of man with God in glory, notwithſtanding the vaſt diſtance of nature and excellence, the infiniteneſs of both in God, the finiteneſs of both in man. *Lib. 2. diſt. 1.*

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In sanctification and honour] Chastity is a mans honour: incontinency sets on an indeleble blot, *Prov.* 6 33.

Castus quasi καθαρὸς ornatus. Sic ἁγνὸς ab ἀγὼ veneratio.

Verse 5. *Not in the lust of concupiscence*] Or, *in the disease of lust*, that dishonourable disease, *Rom.* 1. 26. that wasteth not only the substance of the body, but the honesty and the honour of it.

Verse 6. *That no man go beyond or defraud*] Or, *oppress or cheat.* Theft by unjust getting is either ἐπβολὴ or ἐπβυλὴ, by violence or cunning contrivance. What else is this but *crimen stellionatus*, the very sin of cozenage?

The Lord is the avenger] Though haply they lie out of the walk of humane justice, as not coming under mans cognizance.

Verse 7. *For God hath not called us*] See the Note on *Eph.* 4. 1. It is a sure rule given by the Antients, *Confusiones libidinum sunt signa cujuslibet sectæ. Simon Magus* had his *Helena*, *Carpocrates* his *Marcellina*, *Apelles* his *Philumena*, *Montanus* his *Priscilla* and *Maximilla*, &c.

Verse 8. *He therefore that despiseth*] That thinks it a trick of youth to fornicate, and a trick of wit to over-reach or oppress: that holds it a matter of nothing to set light by the former lessons, he shall find that he hath to deal with God and not man in this business; and that it is by the Spirit of God that we have spoken unto him, who will punish their contempt of his counsels.

Verse 9. *Ye need not that I write*] Sith the divine nature, whereof ye are partakers, prompteth you to it, as common nature doth brethren, to love one another. The very name of a brother is potent enough to draw affections.

Are taught of God] Therefore have no such need to be taught by men, as those that are yet strangers to the life of God. *Quando Christus magister, quàm citò discitur, quod docetur?* saith *Augustine. Nescit tarda molimina gratia Spiritus sancti*, saith *Ambrose.* All Christs schollars are nimble and notable proficients.

To love one another] The affections are such things as the Lord only can meddle with: therefore the Apostle saith, *you are* taught of God to love one another.

Verse 10. *Towards all the brethren*] This universality of their love shew'd the sincerity of it, and that it was for the truths sake, 2 *Ioh.* 2. One or more good men may be favoured of those that love no good man, as *Ieremy* was of *Nebuzaradan*, because he fore-told the victory.

Verse 11. *Study to be quiet*] Gr. *Be ambitious of peace*: as earnest and eager after it, as the Ambitionist is after honour. Who commonly rides without reines, rides over other mens heads to compass his desire. The Original is, *Love the honour to be quiet, or to rest and live in silence*: and not to be noted or noticed, *ut qui vivens moriensque fefellit*, affecting rather *quietness* from the world, then any great acquaintance with it.

φιλοτιμεῖσθαι.

And to do your own business] Not oaring in other mens boats, not medling in other mens bishopricks, 1 *Pet.* 4. 15. *Tu fuge eam pestem*, τὴν πολυπραγμοσύνην. Choller in the gall is useful to the boy; but if it overflow, the body grows distempered. Let every man keep to his place, and affect to be no medler, not to *suffer as a busy body. Intra pelliculam tuam te contine*, keep within your circle; eccentrick motions cannot be right.

With your own hands] Or else with your own brains, as students, which is by far the harder labour.

Verse 12. *Lack of nothing*] He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich, *Prov.* 10. 4. *Iabal* that dwelt in tents and tended heards, had *Iubal* to his brother, the father of musick. *Iabal* and *Iubal*, industry and plenty, not without sweet content dwell together.

Verse 15. *But I would not have*, &c.] Ignorance is the mother of mistake, and of causless trouble, of errour and terrour: as the Roman Souldiers were once much affrighted at the sight of the Moons eclipse, till the General had undeceived them by a discourse of the natural cause thereof.

That ye sorrow not] *Non est lugendus qui moritur, sed desiderandus*, saith *Tertullian. Abraham* mourned moderately for his deceased wife, *Gen.* 23. 2. as is imported by a small *caph* in the word *libcothab*, to weep. So did *David* for the child born in adultery, though for *Absolom* he exceeded. It is one of the dues of the dead to be lamented at their funerals. But Christians must know a measure, and so water their plants, as that they drown them not.

Νομίζουσι. *Iusta defunctorum.*

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Even

Even as others, which have no hope] *Lugeatur mortuus, sed ille quem gehenna suscipit, quem Tartarus devorat*, &c. Let that dead man be lamented whom hell harboureth, whom the devil devoureth, *&c.* But let us (whose departed souls Angels accompany, Christ imbosometh, and all the court of heaven comes forth to welcome) account mortality a mercy; and be grieved that we are so long detained here from the company of our Christ, saith *Hierom.*

Verse 14. *Sleep in Jesus*] Dead in Christ. The union then is not dissolved by death. But as by sleep the body is refreshed: so by death it is refined. Let our care be to cleave close to Christ in the instant of death: so shall he be to us both in life and death, advantage.

Verse 15. *By the word of the Lord*] Or, *in the word* &c. in the self-same words that the Lord used to me, probably, when I was rapt up, 2 *Cor.* 12. 2, 4. and heard *Wordless words.*

Shall not prevent them] They shall rise ere we shall be rapt, and as they have been before us in death, so shall they be in glory; Now priority is a priviledge.

Verse 16. *With a shout*] *Ingenti Angelorum jubilo, & acclamatione*, saith *Aretius.* With a huge applause and acclamation of Angels, such as is that of Mariners, when near the haven (*Italiam Italiam laeto clamore salutant*) or that of soldiers, when to joyn battle with the enemy. ἐν κελεύσματι. Virg. Æncid.

And with the trump of God] To require the law, in manner as it was given. Mount *Sinai* only was then on a flame, but now the whole world, *&c.* Then God came with ten thousands of his Saints: but now thousand thousands shall minister to him, and ten thousand thousands shall stand before him.

Verse 17. *Then we which are alive*] He speaketh thus of himself as alive at Christs coming, because we should daily expect it, and even hasten to it.

Shall be caught up together] This is that mystery mentioned, 1 *Cor.* 15. 51. and not till now made known to the world. See the Note there.

In the clouds] As Christ also ascended, *Act.* 1. These be the waggons and chariots that Christ will send for us, as *Joseph* set his fathers family down to *Egypt.*

And so shall we ever be, &c.] Oh blessed hour! Oh thrice happy union! Nothing ever came so near it, as the meeting of *Jacob* and *Joseph*, or of those two cousins *Mary* and *Elizabeth*, Luke 1.

Verse 18. *Wherefore comfort*, &c.] Scripture-comforts come home to the heart, so do not philosophical. *Nescio quomodo* (saith *Cicero* of such *medicina*) *morbo est imbecillior.* And albeit it is marvellous sweet to meditate (as Mr. *Knox* found it on his death-bed, so that he would have risen and gone into the pulpit to tell others what he had felt in his soul) yet there is a special force of strong consolation in Christian communication, which the Lord usually watereth with the dews of divine blessing. Melch. Adam. *in vit.* 139.

CHAP. V.

Verse 1. *But of the times and the seasons*]

WHen Christ shall come to Judgement, this is to be reckoned *inter arcana imperii.* See the Note on *Mat.* 24. 36. The times and the seasons God hath put in his own power, *Act.* 1. 7. This is a key that he keepeth under his own girdle. Let it suffice us to know that *this is the last hour*, that *the ends of the world are come upon us, and that the Lord is at hand. The time is short* (saith our Apostle elsewhere) or *rolled up*, as a piece of cloth, onely a little left at the end. *Moses* brake the tables 1582. years before the birth of Christ. *Non existimo* &c. I do not think (saith holy *Melanchon*) that the time since the end of the Jewish Politie shall be much longer then that was before the end thereof. Watch therefore and be diligent that ye may be found *of him in peace, without spot, and blameless*, 2 Pet. 3. 14. 1 Cor. 7. 29.

Ver. 2. *The day of the Lord*] That day, by a speciality, *Lu.* 21. 34. that great day, *Rev.* 6. 17. that day of the declaration of Gods just judgement, *Rom.* 2. 5, 16. that day of Christ, 2 *Thess.* 2. 2. of God, 2 *Pet.* 3. 12. wherein he will shew himself to be God of Gods, and Lord of Lords.

As a thief in the night] Who giveth no warning, *Mat.* 24. 43. See the Note there.

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Verse 3. *For when they shall say*] Security is the certain usher of destruction, as in *Benhadads* army, and *Pompeys*, before the *Pharsalian* field. Some *of them* contended for the Priesthood, which was *Cæsars* office, others disposed of the Consulships and offices *in Rome*, as if all were already their own: *Pompey* himself being so wretchedly wretchless, that he never considered into what place he were best to retire, if he lost the day.

Then shall sudden destruction] As Philosophers say, that before a snow the weather will be warmish: when the winde lies, the great rain fals; and the air is most quiet when suddenly there will be an earthquake.

As travel upon a Woman] 1. Certainly: 2. Suddenly. 3. Irresistibly inevitably.

Verse 4. *Should overtake you as a thief*] Though it come upon you as a thief in a time uncertain. Free you are from the destruction of that day, though not altogether free from the distraction of it, till somewhat recollected you remember that now your redemption draweth nigh. Hence the Saints love Christs appearing, 2 *Tim.* 4. 8. Look for it with stretcht-out necks, and long after it, *Rev.* 22. 20.

Verse 5. *We are not of the night*, &c.] *Alexander* willed that the Grecians and *Barbarians* should no longer be distinguished by their garments, but by their manners: so should the children of light, and of darkness.

Qu. Curtius.

Verse 6. *As do others*] What wonder that the Grecians live loosly, saith *Chrysostome*, but that Christians do so, this is worse, yea intolerable.

But let us watch and be sober] We must not be like *Agrippa's* dormouse that would not awake till cast into boiling lead, or *Matthiolus* his asses fed with hemlock, that lie for dead, and are half hileded, ere they can be arrousèd. But rather we should resemble *Aristotle* and others, who were wont to sleep with brazen balls in their hands, which falling on vessels purposely set on their beds sides, the noise did dissuade immoderate sleep.

Comment. in Dioscor.

Verse 7. *Are drunk in the night*] But now, alas, drunkennes is become a *noon-day devil*. Once *Peters* argument (saith a reverend Divine) was more then probable, *These men are not drunk, for it is but the third hour of the day*. Now men are grown such husbands as that by that time, they will return their stocks, and have their brains crowing before day.

Drunk. cup by M. *Harris.*

Verse 8. *Be sober*] Drunkennes misbeseemeth any man, but especially a Saint; for it robs him of himself, and laies a beast in his room.

Putting on the brest-plate of faith and love] Faith is the fore-part of this brest-plate, whereby we imbrace Christ, and love the hinder part thereof, whereby we imbosome the Saints.

Verse 9. *God hath not appointed us*] As he hath all drunken beasts, 1 *Cor.* 6. 10. Yea all those dry drunkards, *Isa.* 28. 1. that will not awake (though never so much warned) out of the snare of the devil, *&c.* 2 *Tim.* 2. 25.

Verse 10. *Whether we wake or sleep*] That is, live or die, our souls cannot miscarry; because God wil have out the ful price of his sons death. See *Rom.* 14. 8. with the Note there.

Verse 11. *Comfort your selves together*] This he subjoyns as a singular help to the practise of the former points of dutie. Social charity whets on to love and good works, as iron whets iron, as one billet kindleth another, *&c.*

Verse 12. *And we beseech you, brethren*] Do not so exhort and edifie one another, as to think that now the publike Ministery is no further useful or needful. Let your Pastours have all due respect, be your gifts never so eminent.

Verse 13. *Very highly*] Gr. *More then exceedingly*; Turks and Papists shall else condemn us, who honour every hedge-priest of theirs, and have them in singular esteem, above their merits. The Grecians gave great respect to their Philosophers above their Oratours, because these taught them how to speak, but those how to live well.

Ὑπὲρ ὑπερβολὴν *Apud Græcos majori in honore habebantur Philosophi quam oratores Illi enim recte vivendi, &c.* Lactantius.

For their works sake] Which is high and honourable, divine and heavenly, a worthy work, 1 *Tim.* 3. 1. Such as both in the preparation to it, and execution of it draweth them to God, keepeth them with God, and to be ever mindeful of God, and no less active for God, *Ephes.* 4. 12. by gathering together the Saints, and building up the body of Christ.

And be at peace among your selves] So shall your Pastour have the better life, and follow his work with more content and comfort.

Verse 14. *Warn them that are unruly*] Cry *Cave miser*, stop them in their cursed carier,

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rier, tell them that hell gapes for them, and is but a little afore them; snatch them out of the fire, saving them with fear, *Jude v.* 23. Neglect of private admonition how it stings the consciences of the best at death, see M. *Hirons* life prefixed to the second part of his worthy works. See also M. *Baxters* Saints everlasting Rest, page 497.

Comfort the feeble-minded] The *dispirited*, faint-hearted, sick and sinking under the sense of sin and fear of wrath. A Christian should have feeding lips, and a healing tongue; The contrary whereunto is deeply detested, *Ezek.* 34. 4.

Support the Weak] Set to your shoulder and shore them up. Deal not as the herd of Deer do with the wounded Deer, forsake and push it away from them. Christ gathereth his lambs with his arm, and bears them in his bosom. *Isa.* 40. 11. He had a great care of his weaker Tribes when they marched through the wilderness: for in their several brigades, he put a strong Tribe to two weak Tribes, as *Judah* to *Issachar* and *Zabulon*, &c. The Greek word here rendred *support*, signifieth *sublevare alioqui ruituros*; saith *Beza*, to keep up those that would else go to the ground. Ἀντέχεσθε.

Verse 15. *See that none render*] Nothing is so natural to us; and *Aristotle* commends revenge as a piece of *manhood*, when indeed it is *doghood* rather. Excellently *Lactantius*, *Non est minus mali referre injuriam, quam inferre.* It is as bad to recompence wrong, as to do wrong. See the Notes on *Mat.* 5. 44. and *Rom.* 12. 17.

But ever follow that which is good] Not to do good, is to do evil, not to save a man, when we can, is to destroy him, *Mar.* 3. 4. See the Note there.

Verse 16. *Rejoyce evermore*] A duty much pressed in both Testaments, but little practised by many of Gods *whinnels*, who are ever puling and putting finger in the eye, through one discontent or another. The wicked may not rejoyce, *Hos.* 9. 1. the Saints must, *Psal.* 32. 11. and 33. 1. and that continually, striving to an habitual chearfulness, which is when faith heals the conscience, and grace husheth the affections, and composeth all within; what should ail such a man, not to be perpetually merry?

Ver. 17. *Pray without ceasing*] While prayer standeth still, the trade of godliness stands still. All good comes into the soul by this door, all true treasure by this merchants ship. *Paul* beginneth, continueth and concludeth his Epistles with prayer. *Nehemiah* sends up ejaculations ever and anon. Of *Carolus Magnus* it was spoken, *Carolus plus cum Deo quàm cum hominibus loquitur*, that he spake more with God then with men. Our hearts should be evermore in a praying temper: and our set times of prayer should not be neglected, though we be not always alike prepared and disposed thereunto. Disuse breeds lothness to do it another time. *Mahometans*, what occasion soever they have, either by profit, or pleasure to divert them, will pray five times every day. *Oratio est quantitas discreta*, saith the Philosopher. *Oratio debet esse quantitas continua*, saith our Apostle. A Christian must ever be praying *habitually*, and *vitally* too: for, *semper orat qui benè semper agit.* He hath manifold occasions of calling actually upon God; as 1. his daily morning and evening sacrifice: the neglect or non-performance whereof the Jews counted and called an *abomination of desolation.* 2. The sanctification of creatures, calling, and relations. 3. New mercies. 4. New infirmities. 5. Variety of crosses. 6. Faintness of faith, spiritual desertions, temptations of Satan. 7. Sweetness of meditation. 8. Forethought of his last account, &c. Neither let any say we cannot awhile; For 1. *A whets no let*; a bait by the way is no hinderance to the journey; time spent in prayer hindereth not our business; for though it take so much from the heap, yet it increaseth the heap, as it is said of tythes and offerings, *Mal.* 3. Blind Popery could say, *Mass and meat hindereth no mans thrift.* 2. The greater the business, the more need there is of prayer to speed it; to be as oyl to the wheel, as wings to the bird. *Jacob*, after he had seen *God at Bethel, lift up his feet*, and went lustily on his journey. 3. How much idle time spend we, either in doing nothing, or worse, that might better be bestowed in this holy duty? Onely take heed that frequency breed not formality, that we pray not in a lazy, customary, bedulling strain, like the pace the *Spaniard* rides: but rousing up our selves, and wrestling with God, set we sides and shoulders to the work, lift up hearts and hands to heaven, lean upon Christs bosom as the beloved disciple did, lie hard upon him, as she did upon *Sampson* to learn out his riddle; press him as they did the Prophet, till he was even ashamed to say them nay, till you put him to the blush, and leave *a blot in his face*, as the importunate widdow dealt by the unjust judge, *Luke* 18. 5. lo this is Prayer; and thus we are to *continue instantly*

Lawless liberty in a Sermon by M. *Terry.*

Gen. 28.

2 Kings 2. 17.

ἐπιμένετε τῇ προσευχῇ.

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in prayer, to wait upon it (as the word signifieth) and to persevere in it, as *David* did, *Psal.* 27.4. & 119.81, 82.

Verse 18. *In everything give thanks*] If God give prosperity, praise him, and it shall be increased, saith *Augustine*. If adversity, praise him, and it shall be removed, or at least sanctified. *Job* blessed God as well for taking as giving, *Job.* 1. He knew that God afflicted him, *Non ad exitium, sed ad exercitium*, to refine him, not to ruine him. But this is *Christianorum propria virtus*, saith *Hierom*, a practice proper to Christians; to be heartily thankful for crosses. *Basil* spends all his Sermon upon this Text, in this theme. Every bird can sing in a Summers day, and it is easie to swim in a warm bath: but in deep affliction to cover God altar not with our tears, as *Mal.* 2. 13. but with the calves of our lips, *Hos.* 14. 2. this none can do but the truly religious.

Verse 19. *Quench not the spirit*] In his motions or graces. See the Canon for the fire on the altar, and observe it, *Lev.* 6. 12, 13. Confess here as *Hezekiah*, did, 2 *Chron.* 29.6, 7. And take the Apostles counsel, 2 *Tim.* 1. 6. Stir up this fire on the hearth of our hearts; let the Priests lips blow it up into a flame, despise not prophecying, *&c.* It may be quenched either by the with-drawing of fuel (neglect of ordinances) or by casting on water (falling into foul courses.)

Verse 20. *Despise not*] *i. e.* Highly honour, and preciously esteem, as an honourary given by Christ to his Church at his wonderful ascension, *Psal.* 51. 17. *Eph.* 4. 8, 11.

Prophecying] That is, preaching, 1 *Cor.* 14. 3. so called, because they took their texts out of some of the Prophets.

Verse 21. *Prove all things*] Take nothing that you hear upon trust, but bring all to the Test, *Isa.* 8. 20. *To the law*, *i. e.* the old Testament, and *to the Testimony*, *i. e.* the new, which is by S. *John* often called the *Testimony*. *Mercer* observes that of the Hebrew word *Ozen* for an ear, cometh *Moznaiim* for a pair of ballances; to note that we must weigh what we hear; our two ears must be as ballances for that purpose.

Νῆφε καὶ μέμνησο ἀκροᾶσθαι. *Epicharm.*

Hold fast that which is good] Orthodox, currant, agreeable to, and approvable by the Scriptures; especially that which God hath made good and sweet to your own souls. Hold fast that thou hast, *&c.* Hast thou found honey? eat it, *Prov.* 25. 16. Go on to heaven eating of it, as *Sampson* did of his honey-comb.

Verse 22. *Abstain from all*, &c.] Whatsoever is heterodox, unsound and unsavoury, shun it, as you would do a serpent in your way, or poison in your meats. *Theodosius* tare the *Arrians* arguments, presented to him in writing, because he found them repugnant to the Scriptures. And *Austin* retracteth even Ironies only, because they had the appearance of lying. God commanded the Jews to abstain from swines flesh; they would not so much as name it, but in their common talk would call a sow *dubbar Achar*, another thing. *Elias Thisbit.*

Verse 23. *That your whole spirit, soul, body*] The Temple consisted of three parts, so doth man; the body is as the outer court, the soul as the holy place, the Spirit as the most holy. So the world is three stories high, the earth, the visible heaven, and the third heaven.

Verse 24. *Faithful is he*, &c.] Prayer must be founded upon the faithfulness of God in fulfilling his promises. Hereby faith will be strengthened, and affection excited. Prayer is a putting the promises in suit.

Verse 25. *Brethren, pray for us*] The best may need the prayers of the meanest. God will have us beholden herein one to another, 1 *Cor.* 12. 21. 22. How earnest is that great Apostle in begging prayers! *Rom.* 15. 30. Pray for me, I say, Pray for me, I say (quoth father *Latimer*) for I am sometimes so fearful that I could creep into a mouse-hole; sometimes God doth visit me again with his comfort, *&c.* *Act. and Mon. fol.* 1565.

Verse 26. *With an holy kiss*] Our very civilities should savour of sanctity, and our common conversation relish of religion, *Zach.* 14. 20, 21.

Verse 27. *That this Epistle be read*] It is a matter of greatest necessity, and importance that the holy Scriptures be daily and duly read by all. A sad complaint it is, which reverend *Moulin* makes of his countrey-men the French Protestants; *Whiles they burned us*, saith he, *for reading the Scriptures, we burnt with zeal to be reading of them. Now with our liberty is bred also negligence and disesteem of Gods word.* And is it not so with us at this day? Our Ancestors in *Hen.* 8. time would sit up all night in reading and hearing, and were at great charges. Some gave five marks for a bible, that we may have for five s. *&c.* Moulins *Theophilus*, *p.* 278. *Act and Mon. fol* 750.

Verse 28. *Amen*] Amen is, 1. Assenting. 2. Assevering. 3. Assuring.

A

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A COMMENTARY OR EXPOSITION Upon the ſecond Epiſtle of S. *Paul* to the Theſſalonians.

Chap. I.

Verſe 1. *In God our Father, and the Lord,* &c.]

AS God is in his people of a truth, 1 *Cor.* 14. 25. So are they in God: and as Chriſt is at Gods right hand, ſo is the Church at Chriſts right-hand, *Pſal.* 45. 9. Yea they are in him, and part of him, *&c.*

Verſe 2. *Grace be to you,* &c.] See the Note on 1 *Cor.* 1. 2.

And the Lord Jeſus Chriſt] Who is both the fountain, *Ioh.* 1. 16. and the conduit, *Ioh.* 1. 17. For of his fulneſs we have all received grace for grace. *Grace*, that is, Gods favour and reconciliation: *For grace*, that is, for the favour and love, that God the Father bare unto his ſon. *Eph.* 1. 6.

Verſe 3. *We are bound to thank God*] Duty is a debt, and a good heart is not well till it have diſcharged it. As he that hath ſomewhat lying on his ſtomack cannot be at eaſe till he hath got it up: ſo neither muſt we, till disburdened in ſounding forth Gods praiſes for the good he hath beſtowed on us, or on others for our uſe. This, ſaith *Luther*, is *ſancta crapula*: And it can be no hurt to have our hearts thus overcharged.

Becauſe that faith groweth exceedingly] As corn or plants do after a binding drouth. They were under perſecution, *verſ.* 4. and gat by it. Storms of perſecution beat Gods people into their harbour; make them look to their tackling *patience*, to their Anchor *hope*, to their helm *faith*, to their card *the Word of God*, to their Captain *Chriſt*: whereas ſecurity like a calm, maketh us forget both our danger and deliverer. Adverſity hath whipt many a ſoul to heaven (ſaith one) which otherwiſe proſperity had coached to hell. We are like to childrens tops (ſaith Another) that will go but little longer then they are whipt. How oft are we ſitting down on earth, as if we were loth to go any further, till affliction call to us, as the Angel to *Eliah*, *Up, thou haſt a great way to go*, and then we trigg.

Verſe

Verse 4. *For your patience and faith*] Faith patienteth the heart, by putting the head into heaven afore-hand, and giving a man a glimpse of future glory. Faith drinks to a suffering Saint in a cup of *Nepenthes*, and saith, *Be of good courage, and of good carriage under the Cross. Flebile principium melior fortuna sequetur.* The right hand of the Lord can mend all. Faith wraps it self in the promises, layes the soul upon Christ, and maketh it of weak to become strong. *Heb.* 11. 34. Whatsoever cross cometh upon it, Faith is either as a *Wreath* betwixt the shoulder and the burden, that it wring not, or else a *remover* of it from the soul to God, by vertue of that *Writ* or *Warrant*, *Psal.* 55. *Cast thy burthen, &c.*

ἔνδειγμα. *Indigitatio.* Verse 5. *Which is a manifest token*] The Saints sufferings here are an ocular demonstration of a future judgement, wherein all their wrongs shall be righted, all their labour of love recompensed. This held *Jobs* head above water, when else he had been overwhelmed with the floods of affliction, *Job* 19. 25. So *Dan.* 12. 1, 2. Though things be otherwise darkly delivered, yet when the Jews were to lose land and life, then plainly the general judgement is mentioned, So *Heb.* 11. 35.

Verse 6. *To recompense tribulation*] To trouble these troublers of *Israel*, and that throughout all eternity, because they would be alwayes troubling Gods people if they might: as it is said of the Scorpion, that there is not one minute, wherein it doth not put forth the sting. *Plin.*

Verse 7. *Rest with us*] As *Noahs* Ark, after much tossing, rested upon the mountains of *Ararat*; as the Ark of the Covenant formerly transportative, was at length setled in *Solomons* Temple. The word here used properly signifieth remission and relaxation from hard labour, *Apoc.* 14. 13. they rest from their labours. And as the sleep of a labouring man is sweet; so here. *Aresis.*

With his mighty Angels] O what a glorious day must that needs be, when so many glorious Suns shall shine at once; The Lord Christ out-shining them all, *Velut inter stellas Luna minores*! he will not leave one Angel in heaven behind him. *Mark* 8 38.

Verse 8. *In flaming fire*] Natural fire, 2 *Pet.* 3. 6, 7. whereby the elements shall melt like scalding lead upon the wicked, whiles they give account with all the world on a flaming fire about their ears. Of this last dreadful fire the very Heathen had some blind notions. *Esse quoque in fatis meminit*, &c. *Lucretius* and *Tully* say somewhat to it, but little to the purpose. Ovid *Metam. lib.* 1. *De nat. deor.*

And that obey not the Gospel] This is the grand sin of this age, *Joh.* 3. 19. No sin will gripe so in hell as this. This will be a bodkin at the heart one day, I might have been delivered; but I have willfully cut the throat of my poor soul by refusing those rich offers of mercy made me in the Gospel.

Verse 9. *Who shall be punished*] Here's the pain of sense, of eternity of extremity.

From the presence] Heres the pain of loss, which is, of the two, the greater.

And from the glory of his power] God will set himself to inflict upon the damned such a measure of misery as his power can extend unto.

Verse 10. *To be glorified*] This is the chief end of his coming: like as he reprobateth some that his mercy in electing others may the more appear.

To be admired] When they shall be seen to shine as the firmament, nay as the stars, *Dan.* 12. 3. nay as the Sun, *Mat.* 13. 43. nay as Christ himself, that Sun of righteousness, to the great admiration of all men. Admiration is the overplus of expectation: Christ admired at his own work in the Centurions faith, in *Nathaniels* integrity (*Behold an Israelite indeed*) in his Spouses beauty, *Cant.* 4. How much more shall others admire it at that day, when grace shall become glory, when there shall be no spot, wrinkle, or other deformity? when the Saints shall set the crown upon Christs head, *Cant* 3. 11. and cast down their crowns at his feet, *Rev.* 4. 10, 11. saying, *Thou art worthy*, &c.

Verse 11. *The work of faith with power*] Without which power neither the goodness of God, nor the good pleasure of his goodness, that is, his decree of glorifying us, nor the work of faith could be effected.

Verse 12. *That the name of our Lord*] It is much for the honour of the Saints that Christ shall account himself glorified in their glory. Neither is it for their honour only, but for their advantage; for this glory of Christ shall redound unto them: therefore it is added by the Apostle, *And ye in him.*

CHAP.

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CHAP. II.

Verse 1. *Now we beseech you, brethren*]

CHrists spokesmen must be fair spoken, so wooing for him, that they may win upon mens hearts, leading by the hand those that are willing, and drawing after a sort those that are less willing, that they may present them as a chaste virgin to Christ, 2 *Cor.* 11.2. This earnest obtestation imports, that it is both easie and dangerous to be carried away by seducers: for the Scripture doth not use to *cleave straws with beetles*, to be so serious in a slight matter. *We beseech you*, of all loves. *Brethren*, *womb-brethren*, as near in nature as is possible. *By the coming of our Lord Jesus*, whom you love, look and long for. *And by our gathering together*, as ever you desire and hope to hover under his wings, as the chickens under the hens, that the infernal kites catch you not at that day.

ἐρωτῶμεν ab ἔνστασις. Alii ἀπὸ τοῦ ἐνίστασθαι ἐπιστασίας: fruitless. ἐπισυναγωγὴ i.

By the coming of our Lord] He draweth an argument from the matter under hand, wherewith their hearts were now heated aforehand. It must be an elaborate speech that shall work upon the heart.

And by our gathering together unto him] In that last and great day, when all the Eagles shall be gathered to that once dead, but now all-quickning carcase: when the sign of the Son of man shall be lifted up as an Ensign, and all the Saints shall repair to it, as the souldiers do to their colours. Mat 24.28. Ephes. 1.10.

Verse 2. *That ye be not soon shaken*] As sea-men are tossed by a tempest, and even brought to their wits ends, *Psal.* 107.27. That ye be not shaken out of your wits, and put beside your selves; so the words may be rendred. And indeed errours and heresies *sanam tollunt de cardine mentem*, drive men out of their little wits; as we see by woful experience at this day. Σαλευθῆναι, à nomine σαλεύω, *salum.*

Or be troubled] Or, *terrified*, as with a sudden hubbub, alarm, tumult, uproar. It imports such perturbation as ariseth from rumour, *Mark* 13. or relation of something troublesom. θροεῖσθαι.

Neither by spirit] Pretended revelations, such as was that whereby the old impostor couzened that young Prophet into a Lyons mouth.

Nor by word] Traditions, unwritten verities, &c.

Nor by letter] Counterfeited, suppositious, spurious, such as were those Gospels that went under the names of S. *Thomas*, S. *Bartholomew*, &c. Or by wresting and writhing that passage of his former letter, 1 *Thess.* 4.17. to another meaning then ever the Apostle intended it. So S. *Austin* was served, and he foresaw it: I believe, saith he, that some of my Readers will imagine *me sensisse quod non sensi, aut non sensisse quod sensi*, that I was in many things of another mind, then ever I was indeed. And it fell out accordingly: For as *Baronius* witnesseth, after S. *Austins* death there arose up divers, *Qui ex ejus scriptis malè perceptis complures invexerunt errores*, who by mistaking of what he had written, brought in many pernicious errors, and vouched him for their Author. *Aug. lib. 1 de Trin. c. 3.* *Baron Annal. Tom. 6.*

As that the day of Christ] *Peters* scoffers asked, *Where is the promise of his coming?* As if Christ would never come. These were afraid he would come too soon, and take them with their task undone. The Devil usually tempteth by extreams, as he did our Saviour, *Mat.* 4. and as he did Mr. *Knox* upon his death-bed, first to despair, by setting his sins before him; and then to presumption, by reminding him of his reformations.

Is at hand] Just now, this present year, for so the Greek signifieth. This fear *racked*, and almost *wrecked* their minds, as a storm forceth a ship riding in the road, to cut cable. ἐνέστηκεν.

Verse 3. *Except there come a falling*] Gr. *An apostasie* viz. of people from the truth, when the whole world went a wondering, and a wandring after the beast, *Rev.* 13.3. To the fathers these prophecies of Antichrist were riddles. The prophecy is sealed to the end, *Dan.* 12. till unsealed by event. *Austin* saith ingenuously, he understood not this text. And herein he did better then those other of the Latine Fathers that interpreted it of the falling away of sundry Nations from the Roman Empire. *Daniel* set forth Ἀποστασία.

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Antichrist *typically* in that little Antichrist, *Antiochus*. *Paul topically*, in this Chapter. *John* writeth the mysterie of Antichrist in his Revelation: *Paul* sets a commentary upon him, and graphically describeth him, calling him *Apostasie* in the abstract here, as some will have it; and in the next verse, *that man of sin*, that is, *merum scelus*, as *Beza* hath it.

Lips. *Ant. lect.* *And that man of sin*] That breathing devil, so portentously, so peerlesly vicious, *Ut ejus nomen non hominis, sed vitii esse videatur* (as *Lipsius* saith of one *Tubulus* a Roman Prætor) that sin it self can hardly be more sinfull.

The son of perdition] Destined to destruction, even to be cast alive into the *lake of fire burning with brimstone*, Rev. 19.20. Well might Pope *Marcellus* the second strike his hand upon the Table, and say, *Non video quomodò qui locum hunc altissimum tenent, salvari possunt.* I see not how any Pope can be saved. When I was first in orders (said Pope *Pius Quintus*) I had some good hopes of salvation; When I was made a Cardinal, I doubted: but now that I am Pope, I do almost despair.

Onuph. *in vita.* Cornel. *a Lapide in* Num. 11. 11.

Ἀντικείμενος. Verse 4. *Who opposeth himself*] Who standeth in full opposition to Christ, as a counter-Christ. The enemy and adversary is this wicked *Haman*, *Esth.* 7.6. so this *man of sin*, that Antichrist of *Rome*. When the Pope sets forth any Buls, commonly he thus concludes, *Non obstantibus constitutionibus Apostolicis, cæterisq; contrariis quibuscunq;*. The constitutions and ordinances of the Apostles, and all things else to the contrary notwithstanding. The Popes interpretation of Scripture, though it never so much cross the Text, yet it is to be esteemed the very Word of God, saith *Hosius*.

Tamen est ipsissimum Dei verbum.

Quint. *l.* 9. *c.* 2. *And exalteth himself*] *Perfrica frontem* (said *Calvus* to *Vatinius*) *& dignior eris te dic qui Prætor fieres quam Catonem.* Pope *Boniface* 3. set a good face upon it, and arrogated the title of Universal Bishop. The ancient Romans painted pride with three crowns on her head. On the first was inscribed *Transcendo*, on the second, *Non obedio*, on the third, *Perturbo*. The modern Romans see all this daily acted by their Bishop.

Above all that is called god] In the year 1540. Pope *Paul* the third suffered himself to be thus blasphemously flattered, *Paulo tertio optimo maximo in terris Deo.* In the year 1610. Books were printed at *Bonony* and at *Naples*, with this inscription, *Paulo V. vicedeo, Christianæ reipublicæ Monarchæ invictissimo, Pontificiæ omnipotentiæ conservatori acerrimo.* To *Paul* the fift vice-god, most invincible Monarch of Christendom, most stout Defender of the Papal omnipotency. The Pope can do all that Christ can do, and is more then God, saith *Hostiensis* the Canonist, and after him *Zabarel*: Of wrong he can make right, of vice vertue, of nothing something, saith *Bellarmine*. He is lifted above the angels, so that he can excommunicate them: he can dispense against not only the law of nature, but against all the Evangelists, Prophets, and Apostles, saith Pope *John* 23. *in extrav.* one of his Parasites clawed him thus,

Cap. 4.

Lib. 1. *de Pontif. Rom.*

Oraclis vocis mundi moderaris habenas:
Et meritò in terris dicaris esse Deus.

σέβασμα. *Or that is worshipped*] Or, *That is August*, above Princes and Potentates. He is cried up for *Lord of Lords and King of Kings*, one that hath both the swords throughout the world, and an illimited Empire over all reasonable creatures, *Dulia adorandus*, &c. How he trod upon the Emperor of *Germany*, and how he lashed *Henry* 2. of *England*, and *Henry* 4. of *France* till the blood followed, is better known, then that I need here to relate. *Sed exorto Evangelii jubare sagaciores (ut spero) principes ad nutum Romani Orbilii non salvent subligacula*, saith one. Our *Richard* the first, going for the Holy-Land, had conference with one *Joachim* a Cistertian Abbot, being then in *Calabria*, near *Sicily*; whom, at his coming, he heard preaching and expounding the *Apocalyps* touching the afflictions of the Church, and concerning Antichrist, which (said he) was then born and in the city of *Rome*, and shall be advanced to the Sea Apostolick; of whom the Apostle said, *He shall extol himself above all that is called God*; and that the seven Crowns were the Kings and Princes of the earth, that obeyed him. Much about the same time, Pope *Celestine* crowned the Emperor *Henry* and his Empress *Constantia* at *Rome* with his feet, and kickt off the same crown again.

Hoveden. *p.* 388.

Speed 534.

Sitteth in the Temple of God] *Sitting* is a stile proper to the Pope; who is said not to reign, but to sit so many years or moneths; and his Place of Dominion is called his *See*, or *Seat*. *Robert Grosthead* Bishop of *Lincoln* called him in a Letter *Heretick*, *Antichrist sitting in the chair of Pestilence, and next to Lucifer himself,*

Gul. Paris. Speed 630.

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Benedictus

Benedictus the *Sorboniſt* affirmeth, that the *Aſs* in the Hiſtory of *Balaam* ſignifyeth the Church. *An quia Pontifex Balaam eſt qui ei inſidet?* ſaith D. *Raynolds*, *i.e.* Doth he not mean by it, that the Pope is *Balaam* that ſitteth upon that Aſs? *England* was once called the *Popes Aſs*, for bearing his burdens, and obeying his Mandates. But beſide the preſent Reformation (which is ſuch as Ages paſt deſpaired of, the preſent admire, and the future ſhall ſtand amazed at) in the year 1245. (lo, ſo long ſince) the Pope was denyed entrance into *England*: it being ſaid, that he was but like a *Mouſe in a ſatchel*, or a Snake in ones boſom, who did but ill repay their Hoſts for their lodging. *De idol. Rom.* *Sculket. An. Decad 2. ep. dedic.* *Speed 622. ex Pariſ.*

Verſe 5. *Remember ye not*] Satan uſually hides from us that which ſhould help us. But as the ſoul ſhould be as it were an holy Ark: ſo ſhould the memory be as the pot of Manna, preſerving holy truths for conſtant uſe.

Verſe 6. *What withholdeth*, &c.] *viz.* The Roman Empire, which had its riſe, raign and ruine, whereupon the Popedom was founded, and grew to that exceſſive greatneſs, that it laboured with nothing more then with the weightineſs of it ſelf.

Verſe 7. *For the myſterie of iniquity*] Policy palliated with the name of Piety; diſſembled ſanctity which is double iniquity. That Council of *Trent* (where Popery was *eſtabliſhed by a Law* in all the parts of it, and a Divorce ſued out from Chriſt) was carried by the Pope and his Complices with ſuch infinite guile and craft, as that themſelves will even ſmile in the triumphs of their own wits (when they hear it but mentioned) as at a maſter-ſtratagem, a very myſterie of iniquity. *Spec Europ.*

Doth already work] In thoſe ancient Apoſtates and Antichriſts, S. *John* complaineth of. *Tertullian* condemneth the Biſhops ſprouting ambition in theſe words, I hear that there is a peremptory edict ſet forth alate, *Pontifex ſcilicet maximus, Epiſcopus Epiſcoporum dicit*, &c. Thus ſaith the chief-Prieſt, the Biſhop of Biſhops, &c. *Odi faſtum illius Eccleſiæ*, ſaith *Baſil*, I hate the pride of that Weſtern Church. *Ammianus Marcellinus* (a Heathen Hiſtorian) ſharply taxeth the Roman Biſhops of his time for their pride and prodigality. How ſtifly did *Gregory* the great oppoſe *John* of *Conſtantinople* for affecting the title of Univerſal Biſhop? And yet how baſely did the ſame *Gregory* collogue with *Phocas* the Emperour, that himſelf might be ſo ſtiled? This *Phocas*, a wilde, drunken, bloody, adulterous tyrant, advanced the Biſhop of *Rome* (*Gregories* ſucceſſor) to the Primacy, and was therefore ſlaughtered by *Heraclius*, who cut off his wicked hands and feet, and then his genitals by piece-meal. This he called ἰσοθὺς Δυσμὰς. *Vehiculis inſidentes circumſpectè veſtiti, epulas curantes profuſas*, &c. *Zonaras.*

Until he be taken out of the way] That is, The Roman Emperor have removed his ſeat to *Conſtantinople*, that *Rome* may become the neſt of Antichriſt. *Joannes de Columna* writeth, That *Otho* Emperour of *Germany* thought to have ſeated himſelf at *Rome* (as former Emperors had done) and began to build him there a ſtately pallace. But at the earneſt importunity of the Romans he gave over that deſign. The like had been attempted 300. years before by *Conſtans* nephew to *Heraclius*, but could never be effected. This was by a ſingular Providence of God (ſaith *Genebrard*, a Popiſh Chronologer) that the Kingdom of the Church prophecied of by *Daniel* might have it's ſeat at *Rome*. If he had ſaid, that the kingdom of Antichriſt, prophecied of by S. *Paul* and S. *John*, might have its ſeat in that City ſeated upon ſeven hills, he had ſaid the very truth, he had hit the nail on the head. *In mari. hiſtor.* *Theophanes.* *Zonaras.* *Cedrenus.* *Geneb Chron.*

Verſe 8. *And then ſhall that wicked*] Gr. *That lawleſs, yokeleſs, maſterleſs monſter*, to whom in the Council of *Lateran* 1516. (one year only before *Luther* ſtood up to reform) there was granted plenary power over the whole Church; which was never ſetled upon him in any former Council. Pope *Nicholas* the firſt ſaid, That he was above Law, becauſe *Conſtantine* had ſtiled the Pope *God*. But the very gloſs derides him for this inference. Ἀνομος. *Diſt. 96.*

With the ſpirit of his mouth] *i.e.* With the evidence of his word in the mouths of his faithful Miniſters. *Vide catalogum Teſtium veritatis*. *Bellarmine* confeſſeth to his great grief, that ever ſince the *Lutherans* have declared the Pope to be Antichriſt, his kingdom hath not only not increaſed, but every day more and more decreaſed and decayed. What long hath been the opinion and fear of ſome not unconſiderable Divines, that Antichriſt, before his abolition, ſhall once again overflow the whole face of the Weſt, and ſuppreſs the true Proteſtant Churches, I pray God to avert. *Lib. 3. de Papa Rom. cap. 21.*

With the brightneſs of his coming] At the laſt day. The holy City ſhall they tread under foot fourty and two moneths, *Rev.* 11. 2. that is (as ſome compute it) till the year

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of grace, 1866. But that's but a conjecture. No more is that other, that *Solomons* Temple was finiſhed in the year of the world three thouſand; and was deſtroyed, together with the City, by the Romans in the year of the world exactly four thouſand: therefore the Spiritual Temple ſhall be conſummated in three thouſand, or perhaps in four thouſand more.

Lightfoots Harm.206.

Verſe 9. *After the working of Satan*] Who (as Gods Ape) works effectually in his, and by his agents upon others. By corrupt teachers Satan catcheth men, as a cunning fiſher by one fiſh catcheth another, that he may feed upon both.

And lying wonders] The devil is aſhamed (ſaith the Jeſuite *Gretſer*) to confirm *Luthers* doctrine by miracles. But he that now requireth miracles to make him to believe, is himſelf a great miracle, ſaith *Auſtin*.

Cent.10 c.11.

Verſe 10. *And with all deceivableneſs*] Popery is nothing elſe but a great lie, a grand impoſture, a *farrago* of falſities and hereſies. It is not without cauſe, that the Centuriſts ſay, That all the old Hereticks fled, and hid themſelves in the Popiſh Clergy.

Becauſe they received not the love] This is the great Goſpel-ſin, puniſhed by God with ſtrong deluſions, vile affections, juſt damnation. *Infatuati ſeducentur, ſeducti judicabuntur.* Given up by God, they ſhall be ſeduced, and being ſeduced they ſhall be condemned. Its *Auſtins* note upon this Text.

Wolph. *mem. lect.*

Verſe 11. *Strong deluſion.*] Gr. *The efficacy of errour.* As in thoſe at *Genoa* that ſhew the Aſſes tail whereupon our Saviour rode, for an holy relique, and perform divine worſhip to it. And in thoſe that wear out the marble croſſes graven in the pavements of their Churches, with their often kiſſing them. The crucifix which is in the City of *Burgus*, the Prieſts ſhew to great perſonages, as if it were Chriſt himſelf: telling them that his hair and nails do grow miraculouſly, which they cut and pare monethly, and give to Noble-men, as holy Reliques. The Jeſuites confeſs, that the legend of miracles of their Saints is for moſt part falſe; but it was made for good intention: and herein, that it is lawfull and meritorious to lie, and write ſuch things, to the end the common people might with greater zeal ſerve God and his Saints: and eſpecially to draw the women to good order, being by nature facile and credulous, addicted to novelties and miracles.

Spec. Europ.

Spaniſh pilgr.

Lev.13.29.

Verſe 12. *That they all might be damned*] Hereſie is the leproſie in the head, which is utterly uncurable, and deſtroys the ſoul. See *Rev.*19.21.

Had pleaſure in unrighteouſneſs] Theſe are delivered up to that dead and dedolent diſpoſition, *Eph.*4.19. loſing at length all paſſive power alſo of awakening out of the ſnare of the devil, who taketh them alive at his pleaſure, 2 *Tim.*2.*ult.*

Verſe 13. *But we are bound*, &c.] Leſt they ſhould be diſcouraged with the former diſcourſe, the Apoſtle tels them, that being elect they cannot be finally deceived. So the Author to the Hebrews, *chap.*6.9. *Zuinglius*, after that he had terrified the wicked, was wont to come in with *Bone vir, hoc nihil ad te.* This is nothing to thee, thou faithfull Chriſtian. We cannot beat the dogs, but the children will cry, and muſt therefore be ſtilled and cheared up.

And belief of the truth] That is, of Chriſt the object, in the glaſs of the Goſpel.

Verſe 14. *To the obtaining of the glory*] This is the end of Faith, as Faith is of effectual Calling.

Verſe 15. *Stand faſt*] Though never ſo many fall from the Faith. Falling Stars were never but Meteors. God alſo will have the Tree of his Church to be ſhaken ſometimes, that rotten fruit may fall off; and that there may be a ſhedding of the good from temporaries.

Hold the traditions] Hold faſt by theſe, that ye may ſtand the faſter.

Verſe 16. *And good hope*] The fruit of everlaſting conſolation, *Rom.*15.4. And well called *good*, becauſe it hath for it's object the greateſt good, and that which is of greateſt certainty, *Heb.*11.1.

Verſe 17. *Stabliſh you*] Taking you by the hand, and laying hold on you, like as ye lay hold upon his Word, *ver.*15.

CHAP.

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CHAP. III.

Verse 1. *Finally, Brethren, &c.*]

Quod superest: That which yet remains, brethren. Ministers have never done, but have somewhat more to say (*Redit labor actus in orbem*) when they have said their utmost. τὸ λοιπὸν.

Pray for us] As he had done for them, *chap.* 2. 16, 17. See the like, 1 *Thes.* 5. 23. 25. with the Notes. O pray (said a dying Dutch Divine) that God would preserve the Gospel: *Pontifex enim Rom. & Concilium Tridentinum mira moliuntur*: For the Pope and his *Trent* Conventicle are plotting strange businesses.

May have free course.] Gr. *May run its race*, as the Sun doth, *Psal.* 19. *Eusebius* saith that the Gospel spred at first through the world, like a Sun-beam. τρέχῃ. *Hist.* l. 2. c. 3.

And be glorified] As it was *Act.* 13. 48. The word never worketh, till it be received with admiration.

Verse 2. *From unreasonable*] Men compact of meer incongruities, solæcising in opinion, speeches, actions, all. Ἀτόπων.

For all men have not faith] And are therefore unreasonable; nothing is more irrational then irreligion. An unbeliever is no better (but in some respects worse) then a beast: *A brutish person skilfull to destroy*, Ezek. 21. 31.

Verse 3. *But God is faithfull*] Though men be faithless: and though they be evil, as *verse* 2. yet he shall keep you from evil, from whatsoever adverse power either of men or devils. Thus the Saints may finde and fetch comfort from God under whatsoever disasters. They go always under a double guard, the peace of God within them, *Phil.* 4. 7. and the power of God without them, 1 *Pet.* 1. 5. How then can they possibly miscarry? φρουρήσει. φρουρουμένους.

Verse 4. *That ye both do, and will do*] *Qui monet ut facias quod jam facis, ille monendo laudat*, &c. Here the Apostle, Orator-like, entereth their bosoms: and by praising their present obedience, artificially wresteth from them a redoubled diligence; *Virtus laudata crescit*. Thus being crafty, he catcheth them with guile, as he did those *Corinthians*, 2. *ep.* 12. 16. It must be an elaborate discourse that shall work upon the heart.

Verse 5. *And the Lord direct*] Or rectifie your crooked hearts, and distorted affections, that stand a cross to all good, till God set them to rights. Mens perswasions are but as a key to a lock that's out of order, unless God co-operate. κατευθύναι.

Verse 6. *Now we command you*] To shew how hardly we are divided from evil company, as loth to depart, as *Lots* wife out of *Sodom*, *Vel ut canis famelicus ab uncto corio.*

That ye withdraw your selves] That ye shun them as studiously as the Sea-man doth a rock or shelf. στέλλεσθαι. *Nautarum proprium.*

From every brother that walketh disorderly] From every profligate professor, and carnal Gospeller, that walketh *contra gnomonem & Canonem Decalogi, cuique vita est incomposita, & pessimè morata* (as an Interpreter speaketh) contrary to God, and to every good work reprobate.

And not after the tradition] *sc.* That men should sweat out their living and earn it before they eat it. Sin brought in sweat, *Gen.* 3. 19. And now, not to sweat, increaseth sin.

Verse 7. *For your selves know*] You idle addle-heads, *verse* 11. For to these he here directs his speech, that by doing nothing, had learned at length to do naughtily. *Nihil agendo male agere discimus.*

We behaved not our selves disorderly] Gr. *We brake not our ranks, as unruly souldiers.* ἠτακτήσαμεν.

Verse 8. *Any mans bread for nought*] But earn'd it before we eat it. Bread should not be eaten, till it sweat in a mans hand, or head.

Verse 9. *Not because we have not power*] *Posse & nolle nobile est.* See the Notes on 1 *Cor.* 9. 4 6, 7, 11, &c. *Chrysost.*

But to make our selves an example] Those therefore that have enough to live on, must yet be doing something whereby the world may be the better: and not think to come hither meerly as Rats and Mice, only to devour victuals, and to run squeaking up and down. These are Cyphers, or rather excrements in humane society. By the Law of *Mahomet*, the great Turk himself is bound to exercise some manual Trade or occupation (for

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Peacham. (for none muſt be idle) as *Solyman* the Magnificent, that ſo threatned *Vienna*, his trade was making of Arrow-heads, *Achmat* the laſt, horn-rings for Archers.

Verſe 10. *That if any would not work*] *In the ſweat of thy noſe ſhalt thou eat thy bread*, was the old ſanction: Yea Paradiſe, that was mans ſtore-houſe, was alſo his work-
Gen. 3. houſe. They bury themſelves alive, that, as body-lice, live on other mens labours; and it is a ſin to ſuccour them. *Seneca* profeſſed, That he had rather be ſick in his bed then out of imployment.

Verſe 11. *Working not at all*] But making Religion a maſk for idleneſs: whoſe whole life is to eat, and drink, and ſleep, and ſport, and ſit, and talk, and laugh themſelves fat. Theſe are an odious ſort of Chriſtians; a kinde of vagrant people, that having little to do, are ſet a work by the devil: for idleneſs is the hour of temptation. Standing pools are full of vermine. *Behemoth* lieth in the fens, *Job* 40.21.

But are buſie-bodies] *Nihil agentes, ſed curiosè ſatagentes*: Not working at home, but over-working abroad, though to no purpoſe or profit.

Verſe 12. *That with quietneſs*] Being no medler in other mens matters, but minding his own. *Res tuas age.* The pragmatical perſon is an odious perſon, and the place where he lives longs for a vomit to ſpue him out. See the Note on 1 *Theſ.* 4.11.

Verſe 13. *Be not weary in Wel-doing*] No, not to thoſe diſorderly (and therefore leſs worthy) walkers, if in extream neceſſity, or if thereby ye may win them from the error of their way. As if any prove refractory and irreformable.

σημειοῦσθε. *Note that man*] Or; *Notice him*, as infamous; brand him, beware of him; let him ſee a ſtrangeneſs in you toward him.

ἵνα ἐντραπῇ, *Vt quærat ubi ſe poſſit præ pudore occultare.* Cameron. *Curtius.* *That he may be aſhamed*] Gr. *That he may turn into himſelf*, or turn ſhort again upon himſelf; recognize his diſorders, and return to a better courſe. The repenting Prodigal is ſaid to come to himſelf, *Luk.* 15.17. and thoſe relenting *Iſraelites* to *bethink themſelves*, or to *bring back to their hearts*, 1 Kin. 8.47. The Greek here ſignifies, that he may hide his head for ſhame; *Sed illum ego periiſſe dico, cui periit pudor.* He's paſt grace that is paſt ſhame.

Verſe 15. *Yet count him not*, &c.] If there be but *aliquid Chriſti*, any thing of Chriſt to be diſcerned in him.

But admoniſh him as a brother] Conſcience is a nice and ſullen dame; man a croſs, crabbed creature, and will hardly be wrought upon by a Stoical ſowrneſs, or an imperious boiſterouſneſs: but muſt be gently handled, and fairly admoniſhed. Gentle ſhowrs comfort the earth, when daſhing ſtorms drown the ſeed.

Verſe 16. *Now the Lord*, &c.] He begins, continues and concludes with fervent prayer. All our Sacrifices ſhould be ſalted with this ſalt, perfumed with this incenſe of prayer, *Col.* 3.17.

The Lord be with you all] Thus he poureth out his affection, by prayer upon prayer for them. A ſweet cloſing up!

Verſes 17, 18. *So I write, The grace*, &c.] This is that Saint *Paul* would have every of his Epiſtles ſtamped with his own hand, *viz.* prayer for all his people.

A

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A COMMENTARY OR EXPOSITION Upon the first Epistle of S. *Paul* to Timothy.

Chap. I.

Verse 1. *By the Commandment of God*]

FOR how should he have preached except he had been sent? This he mentioneth, *Rom.* 10. 15. as a thing impossible.

Of God our Saviour] So the Father also is here called. *Hoc autem quantum est?* (saith *Tully*) *Is nimirum Soter est, qui salutem dedit.* The Greek word here used is so emphatical, that other tongues can hardly express it. Act. 4. *in Ver.*

Our hope] So Christ is called, because the perfection of our life is hid with Christ in God. Something we have in possession, but more in reversion.

Verse 2. *Mine own son*] This the Apostle speaketh ἀπὸ πολλῆς φιλοσοφίας, *Out of deep affection*, as *Chrysostom* observeth.

Grace, mercy and peace] Not only *Grace and peace*, as to others. When we pray for Ministers, we must be more then ordinary earnest for them with God. These three are joyned together only in the Epistles to *Timothy* and *Titus*; as *Theophylact* out of *Chrysostom* hath observed.

Verse 3. *That they teach no other doctrine*] Either for matter or manner, for substance or circumstance. What hideous Heresies are now-adays broached and preached amongst us in City and Countrey. See Mr. *Edwards* his *Gangrena*, the first and second part.

Verse 4. *Endless Genealogies*] It is but laborious loss of time to search into those things, whereof we can neither have proof nor profit: the gains will not pay for the pains, the task is not worthy the toil. *Toilsom toys they are*, hard to come by, but of no use or worth: like an olive or date-stone, hard to crack the one, or cleave the other; but nothing, or nothing worth ought, when crackt or cloven within either. The shel-fish among the Jews was counted unclean, because it had but a little meat, and a great deal of labour to get it.

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Verse

Verse 5. *Now the end of the commandment*] Or, of the charge, to wit of that charge, to teach no other doctrine, *&c.* v. 3. 4. As if the Apostle had said, This is that that a teacher should aim at, to beget such a love in his hearers hearts, as may speak them true believers, and good livers. *Boni Catholici sunt* (saith *Augustine*) *qui & fidem integram sequuntur, & bonos mores.* Those are good Catholikes that believe well, and live well.

ἀστοχήσαντες. Verse 6. *Some having swerved*] *Having missed the mark*, as unskilful shooters, being *heavenly-wide*, as Sir *Philip Sidney* English-eth that Proverb, *Toto errant cœlo.*

Mr *Burroughs.* *Have turned aside unto vain jangling*] Ignoble quarrels, *Ubi vincere inglorium est, atteri sordidum*, wherein a man cannot quit himself so as to come off with credit or comfort; Mr. *Dod* never loved to meddle with controversies of the times; he gave that

Melch. Adam. reason, he found his heart the worse when he did. *Grinæus* provoked by *Pistorius* to dispute, sent back the Letters (not so much as opening the Seal) with this answer out of *Chrysostom, Inhonestum est, honestam matronam cum meretrice litigare.* It is no honor for an honest Matron to scold with an harlot. See the Note on *ver.* 4.

Aug. *contra* Faust. Verse 7. *Understanding neither what*] *Non curo illos*, saith *Augustine*, *qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt.* I pass not for the censures of such as dare to reprehend what they do not comprehend.

Mr. *Sarson.* *Nor whereof they affirm*] And are therefore to be slighted. *Galatinus* (saith One) as he affirmeth without reason, so he may be dismissed without refutation.

Verse 8. *If a man use it lawfully*] For discovery of sin, for manuduction to Christ,

Cyropæd. *l.* 1. and for a Rule of Life. *Lex, lux*, Prov. 6. 23. *Xenophon* telleth us, That this was the drift of the Persian Laws, to keep men from acting, yea from covering any thing evil or idle.

κεῖται. Verse 9. *Is not made for a righteous*] For he is freed by Christ from the coaction, malediction and irritation of the Law. The *Law lyeth not upon the righteous* (so the Greek soundeth) it urgeth not upon them, as it doth upon the wicked. To these it is as chains and shackles, to the righteous as girdles and garters, which gird up his loyns and expe-

Dr. *Preston.* dite his course the better. It confineth him (saith a Reverend man) to live in that element where he would live; as if one should be confined to Paradise, where he would be, though there were no such Law. The wicked (on the contrary) it confineth to the place where he would not be, and to the actions that he would not do; as *Shimei* confined, leapeth over the pale after profit and pleasure, and dyeth for it.

But for the lawless, &c.] Those masterless monsters, that send messages after Christ, saying, *We will not have this man to raign over us. But shall they thus escape by iniquity? In thine anger thou wilt cast down these people, O God*, Psal. 56. 7. *Aut faciendum, aut patiendum.* They that will not bend shall break; They that will not be Christs subjects, shall be his foot-stool: his arrows are sharp in the hearts of the Kings enemies, whereby the people (that fall not down before him,) fall under him, *Psal.* 45. 5.

Verse 10. *For men-stealers*] That steal away other mens children; so those that steal other mens books and writings, and set them out in their own name: as one dealt

Diod. *Sic.* by *Diagoras*, who thereupon, out of discontent (because he that had done it was not presently stricken with a thunder-bolt) became an Atheist. So *Fabricius* stole *Tremellius* his Syriack translation, *Villa Vincentius* stole *Hyperius* his Treatise *De ratione studii Theologici*, and *Possevinus* lately translated Dr. *James* his *Cyprianus redivivus* into his *Apparatus Theologicus*, and made it his own doing. *Sic vos non vobis.*

And if there be any other thing] For the Apostle took no delight to mention more of this cursed crew; but leaves them to the Law to handle and hamper them: as unruly Beasts, Dogs, Lions, Leopards are chained and caged up that they may not do mischief.

Verse 11. *Of the blessed God*] Blessed in himself, and to be everlastingly blessed of all creatures. Hence he is called, *The blessed*, Mark 14. 61. And frequently in the Commentaries of the Hebrew-Doctors he is set forth by this title *Baruch hu*, *He that is blessed.*

Verse 12. *Who hath enabled me*] Christs sends none but whom he gifts. *Asinos elegit Christus & idiotas, sed oculavit in prudentes, simulque dona dedit & ministeria.*

Verse 13. *Who was before a blasphemer*] *Chrysostom* observes it of *Paul*, as his greatest honour, that although he had obtained pardon of God for his sins, yet he is not ashamed to reckon them up to the world. So *David* does penance in a white sheet, as it were, *Psa.* 51. title. So *Augustine* writeth books of Confessions. And I was as obstinate a Papist, saith

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saith *Latimer*, as any was in *England*, and so servile an observer of the Popish decrees, that I thought I had never sufficiently mingled my massing-wine with water, and that I should never be damned if I were once a professed Frier. Also when I should be made Bachelour of Divinity, my whole Oration went against *Philip Melanchthon* and his opinions. And standing in the schools when Mr. *Stafford* (a godly Orthodox Divine) read, *Latimer* bad the schollars not to hear him, exhorted the people not to believe him. And yet the said *Latimer* confessed himself, that he gave thanks to God that he asked him forgiveness before he departed. *Act. and Mon.* 1571. *Ibid.* 924.

Verse 14. *Was exceeding abundant*] *Hath abounded to flowing over*: as the sea doth above mole-hils. *I will scatter your sins as a mist, saith God, and they shall be cast into the midst of the sea.* Note these two Metaphors, and despair, if thou canst. *Paul* was *a blasphemer* (and so sinned against the first Table) he was also *a persecuter*; (and sinned against the second Table) he was *injurious*, (and so came neer unto the unpardonable sin, and) yet he *obtained mercy*: albeit his ignorance was not *invincible*, but of a *prave disposition*. Chear up therefore and despond not. There is a *Pleonasm* of free grace for thee in other Scriptures, as *Ephes.* 2.7. *Rom.* 5. 20. but here's a *Superpleonasm*. ὑπερπλεονασμός.

Verse 15. *This is a faithful saying*] Worthy to be credited and embraced, as it was by *Bilney* the Martyr, who by this promise was much comforted in a great conflict. So was *Ursine* by *Iob.* 10. 29. Another by *Isaiah* 57. 15. And another by *Isaiah* 26. 3. saying, That God hath graciously made it fully good to his soul.

Of whom I am chief] *Primus, quo nullus prior*, as *Gerson* expounds it, *Imò quo nullus pejor*, as *Augustine*, worser then the worst. The true Poenitentiary doth not elevate but aggravate his sins against himself, is ever full in the mouth this way, as *Dan.* 9. 5. *Paul* vailes all his top-sails, we see, and sits down in the dust: villifying and nullifying himself to the utmost.

Verse 16. *Might shew forth*] By full demonstration and sufficient evidence, so that all might see and say, There is mercy with Christ that he may be feared, yea mercy rejoycing against judgement; that he may be everlastingly admired and adored. ἐπιδείξηται.

For a patern to them, &c.] Therefore the Apostle was assured of remission in an ordinary way, and not by any special revelation.

Verse 17. *Invisible*] God is too subtile, for sinew or sight to gear upon. We can but see his back-parts, and live; we need see no more, that we may live.

Now unto the King immortal] *Paul* cannot mention the great work of our redemption without a thankful acclamation. The *Grecians* being restored to liberty by the *Roman* General *Q. Flaminius*, he was entertained by them with such applauses and acclamations, while they roared out *Saviour, Saviour*, that the very birds that flew over them, astonished with the noise, fell to the ground. When *Hunniades* had overthrown *Mosites*, the Turks General, at his return from the Camp, some called him the *Father*, some the *Defender* of his countrey; the souldiers their *Invincible General*; the Captives *Their Deliverer*; the women *Their Protectour*, &c. Plut. *in Flam.* *Turk Hist.* 269.

The only wise God] The temple of *Sophia* in *Constantinople* is now the Turks chief *Moschee*, and by them still called *Sophia*, because they hold, even as we do, that the wisdom of God is incomprehensible. *Ibid.* 342.

Verse 18. *Son Timothy*] This is *Timothies task*, whom the Apostle fitly calleth *Son*, according to the custom both of those and these times. *Patres eos dicimus qui nos catechesi instituerunt*, saith *Clement*. We call them fathers that instruct and catechize us. Hence *Numb.* 3. 1. those there mentioned were *Aarons* sons by nature, and they are called *Moses his sons*, because he taught and instructed them.

Verse 19. *Holding faith and a good conscience*] A good conscience, saith one, is as it were a chest, wherein the doctrine of faith is to be kept safe, which will quickly be lost, if this chest be once broken: For God will give over to errours and heresies such as cast away conscience of walking after Gods Word. What a blinde buzzard then was that Popish Inquisitor, who said of the *Waldenses*, You may know the hereticks by their words and manners. *Sunt enim in moribus compositi & modesti: superbiam in vestibus non habent*, &c. They are neither immodest in their carriage, nor proud in their apparel, *&c*? Like unto this was the speech of the Bishop of *Aliff* in a Sermon preached at the Council of *Trent*; that as the faith of the Catholikes was better, so the hereticks exceeded them in good life. But can they live well if hereticks? how can the treasure D. *Usher de christ. Eccles. succession. &c. Hist. of Counc. of Trent.* 738.

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be safe, if the Ship wherein it is laid, be split and broken? Surely a corrupt opinion will soon corrupt a mans life, as rheume falling from the head, doth putrifie the lungs and other vital parts.

παιδευθῶσι. Verse 20. *That ye may learn*] *Ut castigati discant*; that being buffeted and bodily tormented by Satan, as *Acts* 13. 2. (for as yet there were no Christian Magistrates) they may learn.

Not to blaspheme] That is, not to hold erroneously, and to live scandalously, to the reproach of the Gospel. Confer *Prov.* 30. 9.

Chap. II.

Verse 1. *Supplications*]

OR, Deprecations endited by that Spirit of supplication, or of deprecation, as some render it, *Zach.* 12. 10.

Prayers] Strictly taken for petitions or requests of Good at Gods hands, which go commonly accompanied with vows of better obedience, as *Gen.* 28. 21, 22. *Psal.* 51. 14. Hence they have their name.

προσευχαὶ.

Intercessions] *Interparlings with God*, either for our selves (whilest we stand upon Interrogatories with him, 1 *Pet.* 3. 21. as *Paul* doth, *Rom.* 8. 33, 34, 35. and expostulate as *David* often, but especially when Satan, sin, and conscience accuse us) or for others, whilest we complain to God against such as wrong them, and with all set our selves seriously to implore his aid for their relief and rescue.

ἐντεύξεις. ἐντεύγματα.

For all men] *i. e.* For all sorts of men, as the word (*all*) is used, *Luke* 11. 42.

Verse 2. *For Kings*, &c.] Though persecutors, if they have not yet sinned against the holy Ghost, as *Julian* had. *Voluit scilicet Christus etiam aliquando Reginam in cœlum vehere*, saith *Luther* of *Elizabeth* Queen of *Denmark*, who lived and died in the truth of the Gospel. God hath his, even among great ones too.

Luth. *in ep. ad Iob. Agric.*

A quiet and peaceable life] *Quiet*, from inbred tumults and commotions; and *peaceable*, from forraign invasions and incursions of the enemy. *See Jer.* 29. 7

In all godliness and honesty] And not come to eat the bread of our souls with the peril of our lives, as they do in divers places of this land at this day, *Det meliora Deus*. He will do it.

Verse 3. *For this is good*, &c.] *viz.* This praying for all men. And should we not frame to that, that God accepts, without questioning or quarrelling? Let us not dispute, but dispatch our masters will.

Verse 4. *Who will have all men*, &c.] God willeth, to wit, with a will whereby he inviteth, and putteth no bar, not with a will whereby he effecteth it, taking away all impediments.

That all men] Not distributively taken, but collectively, as thrice in one verse, *Col.* 1. 28.

Should be saved] *viz.* If they do what he commandeth; God doth not tie himself to cause them to do what he commandeth, that they may be saved.

And to come to the knowledge] The only way to salvation. Pray therefore that their eyes may be opened, *Act.* 26. 18.

Verse 5. *For there is one God*] *sc.* Both of Kings and Subjects, both of Heathens and Christians. Go boldly to him therefore, for your selves and others. *Have we not all one Father?* Mal. 2. 10. *Art not thou our Father?* Isa. 63. 16. *O Lord* (saith the Church in *Habbacuck*) *art not thou from everlasting my God, mine holy One?* It was a bold question, but God approves it, and assents to it in a gracious answer ere they went further; *we shall not die*, say they abruptly; by a cast of Gods countenance they could tell so much. So true is that of *Iamblichus* an Heathen (but herein he speaks more like a Christian) *Supplicatio familiares & Deorum domesticos facit eos, qui ea utuntur*. Prayer gives an humble boldness and an holy familiarity with God unto those that use it. And again, Prayer, saith he, *is like a key* whereby we may open Gods treasury, and take out of it plentiful mercy for our selves and others.

Lib. 5. *cap.* 27.

Between God and men] Gr. *of God and men*; he is *God* for the business with God; and *man*, for the business with man.

One

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One Mediatour] Not of redemption only (as the Papists grant) but of intercession too. We need no other master of requests in heaven, but the man Christ Jesus, who being so near us in the matter of his incarnation, will never be strange to us in the business of intercession. But what horrible blasphemy is that of the Papists, who in their devotions say thus, *By the blood of Thomas Becket, which he did spend, Make us, Christ, to climb where Thomas did ascend!*

Alt. and Mon. fol. 1433.

Verse 6. *A ransome*] Gr. *A counterprice*: such as we could never have paid, but must have remained, and even rotted in prison, but for our All-sufficient surety and Saviour. Ἀντίλυτρον.

Verse 7. *A teacher of the Gentiles*] His Epistles therefore should be highly prized by us Gentiles, and diligently studied. S. *Peter* admires them, 2 *Pet.* 3. 15. and commends them to the Churches reading. And because there are some things in them hard to be understood, and easie to be wrested from their right meaning, *vers.* 16. it was therefore grave advice that one gives young Christians, that they should begin at the latter end of Saint *Pauls* Epistles, which treateth of points of practice: Sith a corrupt life can never have a sound judgement.

Verse 8. *Pray every where*] Any place now (be it but a chimney) may make a goodly Oratory. *John* 4. 21.

Lifting up holy hands] Better washed then *Pilates* were, rinsed in that blessed fountain of Christs blood, *Zach.* 13. 1. Else, God utterly abhors them, *Isa.* 1. 15, 16. The Priests had their laver to wash in, before they sacrificed. The Turks at this day before prayer wash both face and hands, sometimes their head, and other parts of the body. But what saith S. *James*, chap. 4. 8. and the Prophet *Jeremy*, chap. 4. 14. The fountain of goodness will not be laden at with foul hearts and hands.

Without wrath] Or, *Rancour*, Mat. 5. 24. God will not be served, till men be reconciled. When *Abraham* and *Lot* were agreed, then God appeared.

Or doubting] *Heb.* 11. 6. *James* 1. 6. without disceptation or reasoning with carnal reason.

Verse 9. *In like manner also*] Men have had their lessons. Now for women they are taught modesty in their attire (such as may neither argue wantonness nor wastfulness) silence in the Church, subjection in the family.

Or costly array] Which yet great ones may wear; but they may not buy it with extortion, and line it with pride: sith cloths are the ensighs of our shame, our fineness is our filthiness, and our neatness our nastiness. See *Isaiah* 3. where the Prophet inveighs, as if he had viewed the Ladies wardrobes in *Jerusalem*.

Verse 10. *But which becometh*] Our common conversation should be as becometh the Gospel of Christ; And it is a sure sign of a base mind, to think that one can make himself great with any thing that is less then himself; or that he can win more credit by his garments, then by his graces. The worst apparel, saith one, is natures garment, the best, but follies garnish. πολιτεύεσθε. *Phil.* 1. 27.

Verse 11. *Let the woman learn*] Not to teach, to wit, in the publike assemblies, be she never so learned or godly. See the Note on *Rom.* 16. 1.

Verse 12. *Nor to usurp authority*] As they will easily do, if suffered to preach. Preachers are Rulers, Guides, Captains, *Heb.* 13. 7. 17. If the hen be suffered to crow once, &c. A prudent wife commands her husband by obeying him, as *Sarah*, *Livia*. Αὐθεντεῖν. To have what she will.

But to be in silence] *Video, taceo*, I see and say nothing, was Queen *Elizabeths* Motto. Where should the tongue be but in the head? *Camdens Eliz.*

Verse 13. *For Adam was first formed*] As the vessel is formed by the Potter out of the clay. See *Gen.* 2. 7. The common opinion is, that the very same day ἐπλάσθη. ἐπλάσθη, ἐξηλάσθη, he was formed and driven out; that he lodged not one night in paradise; so sudden was the serpents seducing, his wives consenting, his yielding, Gods execution.

Then Eve] For *Adams* use and help: therefore she must not take upon her. Howbeit the Jews are out, that hold women to be of a lower creation, made only for the propagation and pleasure of man; also that they have not so divine a soul as men, and therefore they suffer them not to enter into the synagogue, but appoint them a gallery without. Their *Rabbins* (who have as many fooliſh dreams about the old Testament, as the *Friars* have about the New) conceive both *Adam* and *Eve* to be created without *Blunts voyage.*

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the use of reason; and that the tree of knowledge was to accelerate it. Socinians also say (but falsly) that they were as simple and weak as little children: otherwise they would not have so sinned. *Cujus contrarium verum est.*

Verse 14. *And Adam was not deceived*] *i. e.* He was not deceived so much by his judgement (though also by that too) as by his affection to his wife; which at length blinded his judgement. Look we well to our affections: for by these maids, Satan still wooeth the mistress.

Being deceived, was in the transgression] *Uxor mea tota in fermento est*, said he in *Plautus*. See my Notes on *Gen.* 3. 6. Yet *Adam* sinned more then *Eve*, because he had more wisdom and strength. He could set his affections as the Artificer doth his clock, to make it strike, when and what he will.

Διὰ pro ἐν ut. Rom. 11. 28

Verse 15. *Saved in child-bearing*] Not by it, as by a cause: but notwithstanding the cross laid upon all childe-bearing women, *Gen* 3. 16. they shall have free entrance into heaven, if they continue in faith and charity, *&c.*

Chap. III.

Verse 1. *If a man desire*]

As no woman, so neither may every man desire the office of a Minister, but such only as are gifted and fitted for such a service.

He desireth a good work] But a hard work. The Ministery is not an idle mans occupation, but a sore labour; *Onus ipsis etiam angelis tremendum*, saith *Chrysostom*, a burden too heavy for an Angels shoulders; a pains nothing short of that of a travelling woman, saith *Melanchon* after *Paul*, Gal. 4. 19. There were that read this text thus, *Quicunque desiderat Episcopatum bonum, opes desiderat.* But this was a foul mistake at best. That's a good observation of *Estius*, that the former word rendred *desire* importeth a more *earnest desire* (such as is that after meat when one is hungry) then the other following. *He desireth a good work: quòd eadem res nomine Episcopatus desideretur ardentius, quam nomine operis & officii*, because the same thing by the name of Episcopacy, is more ardently desired then by the name of work and duty. That hypocrisie of the Canonists is very ridiculous, not admitting any to personal government in the Church, unless he either seem to refuse it, or unwillingly to undertake it, though he have never so much laboured it. The Bishop of *Metis* answered cunningly, when being demanded whether he desired a Bishoprick, he replied, *Nolens volo, & volens nolo.* I do, and I do not. One reporteth of a Priest that used to have a net spred upon his table where he dined, that he might mind St. *Peter* that *fisher of men*. But when by his diligent preaching, He had gotten a Bishoprick, he did take away the net, for he had got what he fished for.

ὀρέγεται. ἐπιθυμεῖ.

Verse 2. *A Bishop then must be blameless*] That is, Every faithful Pastour must be such as against whom no just exception can be laid, no gross fault objected. Involuntary failings and unavoidable infirmities have a pardon of course, both with God and all good men.

The husband of one wife] *sc.* At once. The *Ægyptian* Priests were forbidden also Polygamy.

νηφάλιον. *Homer.* σώφρονα. κόσμιον. *Bene moratum.* Hieron *ad* Damasum.

Vigilant] Pale and wan with watching, ἀ χρὼ παννύχιον ἐυδέιν βωλήφορεν ἄνδρα: A publike person should not sleep a whole night together.

Sober] That can contain his passions and keep a mean.

Of good behaviour] *Compositus, modestus.* Neat and handsome in his outward habit, venerable in all his behaviour.

Given to hospitality] *Quicquid habent Clerici, pauperum est*: The Ministers chest is the poor mans box.

Act. and Mon. fol. 1381. Greg. *Pastor.*

Apt to teach] Not able only, as D. *Tailour* Martyr, who preached not only every Lords day and holy day, but whensoever else he could get the people together. *Prædicationis officium suscipit, quisquis ad sacerdotium accedit*, saith *Gregory*. He is no Minister that is no preacher.

Verse

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Verſe 3. *Not given to wine*] No Ale-ſtake, tavern-haunter, that ſits cloſe at it, till the wine inflame him. πάροινον.

No ſtriker] Either with tongue or hand. Such as were *Timotheus Herulus, anno* 467. Pope *Julius* 3. who caſt away his keyes, and girt on his ſword. Biſhop *Bonner*, who uſually buffeted the poor Martyrs brought before him, pulling off their beards, *&c. Cognata vitia ſunt vinolentia & violentia, ſicut & magna cognatio eſt, ut rei, ſit nominis, divitiis & vitiis.*

Not greedy of filthy lucre] So as to get by unjuſt arts, and ſinful practices, as the Pope by allowing the Stews in *Rome*, and elſewhere. See *Fiſcus Papalis* by *Craſhaw*.

But patient] Eaſily parting with his own right for peace-ſake, as *Abraham* did, as no covetous man will do. ἐπιεικῆ.

No brawler] Or Wrangler, quarrelſome, like a cock of the game, that is ſtill bloody with the blood of others, and of himſelf.

Not covetous] Not a lover of ſilver; and that (*Enclio*-like) ſits abrood upon his heaps of evil gotten goods, and will part with nothing. Ἀφιλάργυρον.

Verſe 4. *One that ruleth well*] προϊστάμενον, A good prieſt in his own family, which he daily perfumes with Evangelical ſacrifices, till his houſe, as the houſe of *David*, be as God, as the angel of the Lord before them, *Zach.* 12. 8.

Having his children in ſubjection] Yet Pope *Pelagius* forbids a Biſhop to have either wife or children: whereof this wiſe reaſon is given, becauſe children are *argumentum ambulans ſuper terram*. A walking argument of their fathers incontinency. *Os durum*! His ſucceſſor *Paul* the third had no wife indeed, but children he had. One of whom, named *Petro Alvigi Farneſis* having firſt forced, and then poiſoned *Coſmus Cherius*, Biſhop of *Fanum*, received no other check or chaſtiſement of his Father the Pope but this, *Hæc vitia me non commonſtratore didicit*, He never learned thoſe vices of his Father. *Diſtinct.* 61. *Catinenſis.*

Verſe 5. *For if a man know not how*] A very cogent argument from the leſs to the greater: uſed alſo by our Saviour, *Luke* 16. 11, 12. *Eli* was juſtly taxed, and *Auguſtus* heavily upbraided with their domeſtical diſorders, as therefore unfit for government.

Verſe 6. *Not a novice*] Rude and proud, a young ſchollar or newly converted: but well experimented, and ſufficiently commended by men of worth. He that offered to run a race, was led about by the Cryer, to ſee what any one preſent could object againſt him, ere he was ſuffered to run, as *Chryſoſtome* reporteth. So it ſhould be here. Was he not a fit man to be a Doctor of Divinity, and a teacher in *Iſrael*, who being asked ſomething touching the *Decalogue*, denyed that he had ever any ſuch book as that in his ſtudy? Another (and he a Biſhop) taking up a bible, and reading in it awhile, when one asked him what book he had there, he anſwered, what book it is I know not: but this I know, that it ſpeaketh altogether againſt our religion. An Aſs might not be coupled with an ox in plowing. No ignorant doltiſh Aſs may plow in Gods field the Church. *Aſinos elegit Chriſtus & idiotas*, ſaith One, *ſed oculavit in prudentes; ſimulque dona dedit & miniſteria*. Chriſt choſe illiterate men, but made them learned and teachers of others. Νεόφυτον. A yong plant. Chryſoſt. *Hom.* 21. *ad pop. Antioch.* Amama. Antibarb *præfat.* Luther. Chytræus. D. *Beddingf.*

He fall into the condemnation of the Devil] that is, be condemned as the Devil is, for his pride. Or, *leſt he come under the cenſure of calumniating perſons*, who have one common name (in Greek) with the devil. See 1 *Tim.* 3. 11. 2 *Tim.* 3. 3. *Tit.* 2. 3. διάβολος.

Verſe 7. *A good report of them*, &c.] For a workman that needeth not to be aſhamed; ſuch a one as may muzzle the black mouth of any *Campian*, that ſhall ſay, as he doth of our Church, *Miniſtris eorum nihil vilius*: This is moſt true of Popiſh greaſie hedge-Prieſts. See the Note on *v.* 6.

Of the devil] Or, *of the ſlanderer*, who by carrying tales, and finding faults, do the devils work. See the Note on *verſ.* 6.

Verſe 8. *Not double-tongued*] That can turn their tales, and tune their fiddles to the baſe of the times, ſaying as the company ſays, being as the planet *Mercury*, good in conjunction with good, and bad with bad. *Lingua in vitulis marinis duplex eſt.* Sea Calves are double-tongued. Miniſters muſt neither be Sea-calves, nor Moon-calves; double-tongued, nor *unſtable*, or *double-minded*, James 1. 8. See the Note on *Acts* 2. 3. διλόγους. —*Tyrioſq; bilingues*. Virg. Bartholin. *in Anatom.*

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Verse 9. *Holding the mysterie*] See the Note on 1 *Tim.* 1. 19.

Verse 10. *Being found blameless*] The world will look round about them, and expect (though unjustly) an Angelical perfection.

Let them use the office of a Deacon] *Diaconus* is said to come of κονὶς, which signifieth *dust*, to shew that such should be *dustily diligent*.

Verse 11. *Must their wives be grave*] As themselves must *vers.* 6. Gravity is such an *Elixar*, as by contaction (if there be any disposition of goodness in the same mettal) it will render it of the property. So that Deacons wives cannot be otherwise then grave and gracious, having such husbands as is aboye described.

Verse 12. *Husbands of one wife, &c.*] See the Notes on *Verse* 2. and 4.

Verse 13. *A good degree*] Or a fair step to a higher order, *i. e.* to a Bishoprick or Presbytership.

And great boldness in the faith] The peace of a good conscience, and the plerophory of faith. This those that are faithful in the Ministery shall be sure of; the former preferment they may possibly fail of. Like as when the twins strove in *Rebeccahs* womb, the worst came forth first, and had the best place, *Gen.* 25. 25. so the unworthiest are oft exalted, *Psal.* 12. *ult.* but the best have that which is better.

Verse 14. *Hoping to come unto thee*] And to be an eye-witness of thy diligence, whereof I doubt not, *joying* in the mean while, *and beholding your order, and the stedfastness of your faith in Christ*, Col. 2. 5.

Verse 15. *In the house of God*] See here the dignity of the Church, and the duty of Ministers, which is to be faithful as stewards in all Gods house. But what mean the Papists so to cry up the Church even above the Scriptures (as the Council of *Basil* did by their Cardinal *Cusanus* in answer to the *Hussites*) nay above Christ himself, as *Hosius* and others. Can they mean honestly (quoth that Martyr) that make so much of the wife, and so little of the husband? Bastard Children are all for their mother, and are called by her name, *&c.*

Act. and Mon. fol. 1478.

Verse 16. *And without controversie*] Learned *Cameron* beginneth this verse at those words before, *The pillar and ground of truth, and confessedly great is that mysterie of godliness, God manifested in the flesh*, &c. It being a usual form of speech among the Jews (as he proveth out of *Maimonides*) to preface these very words, *The pillar and ground of truth*, to any special doctrine touching religion. The word here rendred *without controversie*, signifieth *Confessedly*, *q.d.* It is so *under the broad seal of publike confession.*

Camer. *de eccl. p.* 278.

Great is the mysterie of godliness] *A mysterie*, because above natural capacity. And a *mysterie of godliness* the Gospel is called, because being believed, it transformeth men into the same image, and stirs up in them admirable affections of piety.

God manifested] Out of the bosome of his father, out of the womb of his mother, out of the types of the Law, *&c.*

In the flesh] Christ condescended to our rags, he put on a louzy suit of ours, *induit sordes nostras*, he took our flesh when it was tainted with treason; our base nature, after it was fallen; which was a wonderful fruit of love, as if one should wear a mans colours or livery after he is proclaimed traitor, it is a great grace to such a man: so here.

D. *Sibbs.*

Justified in the Spirit] Or, *by the Spirit*, that is, by the divine nature, *Rom.* 1. 4. and by the Holy Ghost too: the second Person raised up it self, but yet it was by the Holy Ghost too: which he used, not as an instrument, but as a common principle with himself, of equal dignity, onely differing in order of persons. We shall also be justified and cleared of all false imputations at the Resurrection, which shall be of *names* as well as of *bodies*. The Sun shall scatter all the clouds, &c.

CHAP.

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CHAP. IIII.

Verse 1. *Speaketh expresly*]

VErbis non disertis solum, sed & exertis. Abroad and aloud, that it may be heard all the Church over. φητῶς.

Some shall depart from the faith] As did the ancient hereticks the Papists (in whom all the old hereticks seem to have fled and hid themselves) and the present prodigious Sectaries with their *opinionum portenta*, our modern *Antitrinitarians*, *Arrians*, *Antiscripturists*, *Anabaptists*, &c.

Doctrine of devils] Vented by Satans emissaries and instruments. About the time of Pope *Hildebrand*, letters were dispersed up and down, that were said to be sent from hell: wherein the devil gives great thanks to the Popish Clergy for the great multitudes of souls that by their seductions came thronging to hell more then ever in any age before. *Nicolas Orum* an *Oxford* Doctour is said to have written those letters. He preached also at *Rome*, before the Pope and his Cardinals: discovering and condemning their errors, and foretelling their destruction. Mat. Paris. *Hist. an. Dom.* 1072.

Verse 2. *Speaking lies in hypocrisie*] It was grown to a common Proverb, *A Frier, a lier*. One of them undertook to shew a feather of the wing of the Angel *Gabriel*. The Pope to honour and encourage *Tyrone* the Rebel, sent him (but who will believe it?) a plume of Phœnix feathers. The poor people are perswaded to believe that the thunder of the Popes Excommunication hath so blasted the English hereticks, that their faces are grown all black and ugly as devils; their eyes and looks gastly, their breaths noisome and pestilent, *&c.* that they are grown barbarous, and eat children, blaspheme God and all his Saints, &c.

Having their consciences seared] There is more hope of a sore, then of a seared conscience, a dead and dedolent disposition, *Ephes.* 4. a heart that hath contracted a kinde of hoof.

Verse 3. *Forbidding to marry*] Papists forbid some to marry at any time, as the Clergy; all, at some times, and that not as a precept of conveniency, but necessity and holiness. In *Anselms* time, cursed Sodomitry and adultery passed free without punishment, where godly matrimony could finde no mercy. The Cardinal of *Cremona* after his stout replying in the Councel of *London* against the married estate of Priests, was shamefully taken the night following with a notable harlot They hold that its far better for a Priest to keep many whores, then to have a wife. This, say they, is the heresie of the *Nicolaitans*. *Act. and Mon.* fol. 1062. *Ibid.* 790.

To abstain from meats] As the Papists superstitiously do upon certain daies; when to eat an egg is punished with imprisonment, *&c.* *Qui autem totam diem Dominicam vacat temulentiæ, scortis & aleæ, audit bellus homo*, saith *Erasmus*. But he that spends the whole Lords-day in drinking, dicing, and drabbing, is let go for a good fellow. *Schol. in Epist. ad epist.* Basil.

Which God hath created] He made the grass before he made the beasts, and the beasts before man, that all might have food convenient for them.

Verse 4. *If it be received with thanksgiving*] Whilest we taste the sweetness of the Creator in the creature, and are stirred up thereby to praise his name. Doves at every grain they pick look upwards, as giving thanks. The Elephant is said to turn up towards heaven the first sprig or branch that he feedeth on, *&c.* Birds chirp and sing to their maker.

Verse 5. *By the word*] Of permission, *Act.* 10. 15. and of promise, a new right purchased by Christ, *&c.*

And prayer] For his leave and blessing, that *staff of bread*, &c. This is to eat to the Lord, *Rom.* 14. 6. to imitate Christ, *Mat.* 14. *Paul*, Acts 27. 35. *Samuel*, 1 Sam. 9. 13.

Verse 6. *Nourished up in the words*] Such are fittest to be made Ministers, as have been well bred, and inured to the reading of the Scriptures; as have sucked in holy learning together with their mothers milk. *Quintilian* adviseth, that the child that is intended for an Oratour, should from two or three years old, be accustomed to hear and babble out good language, the best words and best pronounced. *Quanto id in Theologo futuro expetendum curandumq; magis*, &c? saith one, how much more needeth such care and pains be taken with Animad. the

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the child that is dedicated to the Ministery, that he may become (as *Quintilian* saith an Oratour should be) *Vir bonus dicendi peritus*, a good man and well able to deliver himself in good terms? I have known some (saith One) for their judgement in arts and tongues very sufficient; yet to have heard their discourse (so defective were they in their own tongue) you would have thought you had heard *Loy* talking to his pigs, or *Johannes de Indagine* declaiming in the praise of wild-geese. Of *Matthew Doringus*, a Popish Commentatour, *Steuchus* (a Papist too) saith truly, that he is not worthy to be named *ob universam V. T. scripturam fœdissima barbarie conspurcatam*, for defiling all the old Testament with his base barbarisms, as the *Harpies* did the good meat they seized on.

Peach Compl. Gentlem. p. 5.

Steuch. *in* Gen 37.

παρα τὸ. Make a fair excuse.

Verse 7. *But refuse*] Gr. *Shift them off, set them by*, say thou art not at leasure to attend to them, hast no time to lose upon them. *Poteras has horas non perdidisse*, said *Pliny* to his nephew, You might have found you somewhat else to do.

Γύμναζε, *Te nudum exerce.*

Exercise thy self] Lay aside thine upper garments, as runners and wrestlers use to do, and bestir thee lustily, See *Heb.* 12. 1.

Verse 8. *For bodily exercise profiteth little*] Somewhat it doth (if rightly used) toward the strengthening of the body, preserving of the health, subduing of the flesh, *&c.*

Plutarch.

But Godliness is profitable to all things] The *Babylonians* are said to make 360. several commodities of the Palm-tree: but there is a μυριομαχαιρότης, a thousand benefits to be got by godliness. Godly persons are said in Latine, *Deum colere*, because they are sure by sowing to the Spirit, to reap of the Spirit life everlasting. *Gal* 6. 8. Besides that, in this world they shall obtain joy and gladness (outward and inward comforts) *but sorrow and sighing shall flee away*, Isa. 35. 10.

Verse 9. *This is a faithful saying*] And yet who hath believed our report? The promises are good free-hold, and yet little looked after. Godliness hath but cold entertainment, because she lives much upon reversions.

Verse 10. *For therefore*] Because godliness hath so much happiness laid up in the promises, *vers.* 8. and there is so much certainty of the performance of those promises, therefore we both do and suffer, 1 *Cor.* 15. 58. *Finis edulcat media.*

Who is the Saviour of all men] Not of eternal preservation, but of temporal reservation. For every man should die the same day he is born, the wages of death should be paid him presently: but Christ begs wicked men lives for a season, saith one. Sin hath hurled confusion over the world, brought a vanity on the creature. And had not Christ undertaken the shattered condition of the world to uphold it, it had fallen about *Adams* ears, saith another Divine.

Specially of those that believe] Who therefore are in a special manner bound to observe and obey him. Among the *Romans* they that were saved were wont to crown him that saved them, and to honour him as a father all their daies. We must also set the crown upon Christs head, *Cant.* 3. 11. and obey this everlasting father, *Isa.* 9. 6.

Σέβεται δὲ ἅπαντον ὡς πατέρα, *&c.* Polyb. *l.* 6.

Verse 11. *These things command and teach*] Teach the tractable, command the obstinate, lay Gods charge upon all.

Verse 12. *Let no man despise*, &c.] But how should I help it? might he say: The Apostle answereth, *Be thou an example to the believers, a patern of piety*: for holiness hath honour, wisdom maketh the face to shine; natural conscience cannot but stoop to the image of God, whereever, and in whomsoever it discerneth it, ἐ γὰρ τὸ νεὸν ἐυκαταφρόνητον ὁ τὰν Θεῶ ἀνακείμενον ἦ, saith *Ignatius*. Youth seasoned with the fear of God is not easily despised.

Ignat. *epist. ad Magnes.*

τύπος.

But be thou an example] Gr. *Such a thing as maketh the stamp upon the coyn. Exemplis sciala hæc ætate magis ædificant ministri quam concionibus.* Reason indeed should rule, and is therefore placed in the head. But when reason cannot prevail, example will.

Verse 13. *Give attendance to reading*] First to reading, and then to exhortation; bringing as a good Scribe, out of a good treasure, new and old. Father *Latimer* notwithstanding both his years and constant pains in preaching, was at his book most diligently about two of the clock every morning. A rare example.

Verse 14. *Neglect not the gift*] Gods gifts groan under our disuse or misuse; and God hearing gives them the wings of an Eagle; so that such may say as once *Zedekiah* did,

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did, *When went the Spirit of the Lord from me to thee?* God dries up the arm, and darkens the eye of idle and Idol ſhepherds, *Zach.* 11. 17.

With the laying on of the hands] A cuſtome that came from the Church of the old Teſtament, *Gen.* 8. 14. *Lev.* 1. 4. and 3. 2. is laudably uſed to this day in the Ordination of Miniſters, but fooliſhly and ſinfully abuſed by the upſtart-Sectaries.

Verſe 15, *Meditate upon theſe things*] And ſo digeſt them, turn them *in ſuccum & ſanguinem*. Let your heart ſtudy a good matter, that your pen may be as the tongue of a ready writer, *Pſal.* 45. 1. and not preſent crude and rude ſtuff. When it was objected to *Demoſthenes*, that he was no ſudden Speaker, but came ever to the Court after premeditation, he anſwered, *Se ſi fieri poſſet, dicturum non tantum ſcripta ſed etiam ſculpta*; That he would not only write but engrave if he could, what he was about to utter in publike. The ſame *Demoſthenes* alſo would have ſuch an one branded for a pernicious man to the Common-wealth, who durſt propoſe any thing publikely, which he had not before-hand ſeriouſly pondered. What impudency then is it in a Preacher ſo to do? It was a wiſe ſpeech of *Ariſtides*, who being required by the Emperour to ſpeak to ſomething propounded *ex tempore*, anſwered, *Propound to day, and I will anſwer too morrow: for we are not of thoſe that ſpit or vomit things but of thoſe that elaborate them.* *Melanthon* anſwered *Eccius* in like manner, who hit him in the teeth with his ſlowneſs in anſwering arguments. So did *Auguſtine* deal by *Vincentius Victor* a raſh yong man, who boldly cenſured him for his unreſolvedneſs concerning the original of a reaſonable ſoul, and vaunted that he could do it with ut demurrs or delays. ἡμεῖς δὲ σμὲν οὐχ ἡμέτεροι, ἀλλὰ οὐχ ἁλισκόμενοι.

That thy profiting may appear to all] *i. e.* That it may appear thy gifts increaſe daily, by thy good husbandry.

Give thy ſelf wholly to them] Gr. *Be them in them: totus in hoc ſis.* It was M. *Perkins* his Motto, *Verbi Miniſter es, hoc age.* Thou art a Miniſter of the word, make it thy whole buſineſs. ἐν τούτοις ἴσθι.

Verſe 16. *Thou ſhalt both ſave*] What an high honour is this to faithful Miniſters, that they ſhould be ſtiled Saviours in a ſenſe? So *Job.* 33. 24. *Obad.* 21. *James* 5. 21. Only it muſt be their care to ſave themſelves as well as their hearers: and that it be not ſaid of them, as once it was of *Laertes*, the father of *Ulyſſes*, that he ordered all things well, but neglected himſelf. One deſired a bad-living Preacher to point him out a nearer way to heaven then that he had taught in his Sermons; For he went not that way himſelf.

CHAP. V.

Verſe 1. *Rebuke not an Elder*]

Aſh him not with the ſcourge of the tongue, as a puny boy. Jerk him not as the Pope did *Henry* 4. of *France* in the perſon of his Embaſſadour, or as the Biſhops and their ſhavelings did *Henry* the 2. of *England*, till the blood followed. This is not civil uſage for an Elder. μὴ ἐπιπλήξῃς. *Ne plagam infixeris.*

Verſe 2. *With all purity*] Not with ſome only, but *with all purity*, for fear of the worſt: and leſt any impure motion therewhile creep into the heart unawares. The ſouls of Miniſters ſhould be purer then the Sun-beams, ſaith *Chryſoſtome*. They are by their office *the lights of the world*; let no ſnuffe abide in them; they are *fullones animarum*, fullers of mens ſouls, to make and keep them white; let them take heed of a ſmutch. *Turpe eſt doctori, &c. Nihil turpius eſt Peripatetico claudo*; Its a ſhame for a teacher to be found faulty. ἐν πάσῃ ἁγνείᾳ.

Verſ 3. *Honour widdows indeed*] That is, ſuch as are widdows not by divorce, but by the death of their husbands, and loſs of their children; ſuch as was *Naomi*. *Honour them*, that is, take them into the Colledge of widdows, to be maintained at the Churches charge. In this ſenſe Miniſters are to have double honour (See *verſ.* 17.) which is therefore ſo termed, becauſe they teſtified thereby the vertues of thoſe ſo ſuſtained.

Verſe 4. *Let them learn firſt to ſhew*] Such any one is in truth, as he is at home, *Pſal.* 101. 2. The hypocrites vertues (as that of the *Sarmatians*) run all outward.

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Something he seems abroad, but follow him home, and you shall soon see what he is: follow Stage-players into their tiring-house where they disrobe themselves, and then it will appear they are vile varlets. Like unto this Apostolical precept, was that of *Chilo*, one of the wise men of *Greece*, τῆς ἑαυτῆ οἰκίας καλῶς φροντεῖν, to govern honestly a mans own family. Laert. *in vita.*

And to requite their parents] See the Note on *Mat.* 15. 4. The Storks feed their dams when old: though the yong Kites expel their dams, and with their bils and wings beat them out of their nest. Boughes bend toward their root, &c.

Verse 5. *Trusteth in God*] Whereas while she had an husband and children, she trusted over-much in them. The Hemorroisse sought not to our Saviour till all her money was gone. *Zeph.* 3. 12. They are an afflicted poor people, therefore they trust in the name of the Lord. When the Apostle saith of the widdow indeed, that *she is desolate*, he seemeth to allude to the Greek word for a *widdow*, which comes of a Verb that signifies *to be desolate*, and deprived. So the Latine *vidua à viduando*, and the Hebrew *Almanah* of *Alam*, to be *dumb*: because death having cut off her head, she hath none to speak for her. χήρα a χήρω *desolor, destituo.*

And continueth in supplications, &c.] As *Anna* the Prophetess did, *Luke* 2. A noble Woman of *Savoy*, Mother to *John Galeas* Duke of *Millain*, after her husbands decease, caused a coyn to be made upon the one side, whereof she drew these words, *Sola facta, solum deum sequor.* Being left alone, I follow God alone.

Verse 6. *Is dead while she liveth*] *Cùm careat purâ mente, cadaver agit. Pamphilus* in *Terence* saith the like of a lighe huswife. *Sanè herule homo voluptati obsequens suis dum vixit.* Saint *Pauls* Greek cannot well be rendered but by *Terences* Latine, and *Terences* Latine cannot be well put into other Greek.

But she that liveth in pleasure] Gr. The *delicate Dame*, such as were those wanton daughters of *Sion*, those mincing Minions mentioned, *Isa.* 3. as also those of *Tyre* and *Sidon*, those of *Phenicia*, so called from the Syriack *Phinneck*, Delicate: The Greeks call them τρυφερὸι, such as lye melting in sensual delights and sinful pleasures, in the froth whereof groweth that worm that never dyeth. See *Jam.* 5. 5. I have read of a Gallant addicted to uncleanness, who at last meeting with a beautiful dame, and having enjoyed his fleshly desires of her, found her in the morning to be the dead body of one that he had formerly sinned with, which had been acted by the devil all night, and left dead again in the morning. Sure he had but ψυχρὸν περιγκλισμα a cold armful of her at length (as *Lycophron* saith of an evil wife) and if God had given grace, it might have brought him to better courses; but where that is wanting, no warning will serve turn. *Jeroboam* had as great a miracle wrought before him in the drying up of his hand, as S. *Paul* at his conversion; yet was he not wrought upon, because the Spirit did not set it on. Besides, Grace is seated in the powers of Nature. Now carnal sins disable nature, and so set men in a greater distance from grace, as taking away the heart. *Hosea* 4. 11. σπαταλῶσα.

Verse 7. *And these things give in charge*] Often inculcate and set on with a great deal of vehemency, that religion suffer not.

Verse 8. *But if any provide not*] That they may have *Gainsers* prosperity, *Mentem sanam in corpore sano*: though the Apostles meaning here is chiefly, as touching bodily nourishment and outward accommodations.

Specially for those of his own house] *Socrates*, an Infidel, took care of the welfare of his family and allies, as *Libanius* testifieth. Bishop *Ridley* was very kinde and mannal to his kinsfolk. And the Lord *Cromwel* before the time of his apprehension, took such order for his servants, that many of them, especially the younger brethren, which had little else to trust unto, had honestly left for them in their friends hands to relieve them, whatsoever should befall him. τῶν οἰκείων ἐπεμέλησε καὶ τῶν ἐν τῆ γένες ἐφρόντισε. *Act. and Mon. fol.* 1559. *Ibid.* 1086.

Verse 9. *The Wife of one man*] As *Anna*, Luke 1. 36. Such are held to be more modest, to whom the thoughts of death hath been enough to forbid the banes of second marriage.

Verse 10. *Well reported of*, &c.] *A good name is better then precious ointment*, Eccles. 7. 1. And rather to be chosen then great riches, *Prov.* 22. 1. Providence we must be to preserve it, learning of the unjust steward by lawful (though he did it by unlawful means;) for our Saviour noted this defect, when he said, *The children of this world are wiser in their generation then the Children of light*, Luke 16. 8. χρηστευσάμενον, i. e. τῶν ἡλίκων σπουδαῖον.

Verse

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Verſe 11. *To wax wanton*] To run away (as pampered Palfreys) with the bit betwixt their teeth, and to play the jades.

Verſe 12. *Having damnation*] Or publike reproach, as *verſ.* 14. for their deſultory lightneſs and inconſiderate raſhneſs.

Caſt off their firſt faith] Not that of their baptiſm (as divers of the Indians do that have been baptized by the Spaniards) but their vidual promiſed chaſtity and ſervice to the Saints.

Verſe 13. *They learn to be idle*] It is an art ſoon learned, by doing nothing to do naughtily. *Nihil agendo male agere diſcunt.* Idleneſs is the hour of temptation: and an idle perſon is the devil's tennis-ball, toſſed by him, at his pleaſure.

Wandering about from houſe to houſe] As vagrants, or as pedlers opening their packs, and dropping here a tale, and there a tale. A practice ſtrictly forbidden by God, *Levit.* 9. 16. *Thou ſhalt not go up and down as a tale-bearer.* The Hebrew word ſignifieth a *pedler.* And another Hebrew word uſed for defaming or ſlandering, *Pſal.* 15. 3. properly noteth a footing or trotting it up and down, prying and ſpying, and carrying tales and rumours, 2 *Sam.* 19. 27. The Greek word alſo Λεγω, and the Latine word *Arguo*, firſt ſignifies to be idle, and next to reprehend others. Becauſe they that have little to do at home, will be over-buſie abroad, in cenſuring and ſlandering others.

רגל Whence רגל for a foot.

Beckman *de origin. ling. lat.*

And not only idle] The firſt born of idleneſs, is to do nothing: the next iſſue that ſhe hath is, to do evil. *Otium negotium*, Idleneſs is a kind of buſineſs.

But tatlers alſo] Gr. *Triflers*: *Magno conatu magnas nugas agunt.* The Rabbins have a Proverb, That ten Kabs of ſpeech deſcended into the world, and the women took away nine of them.

φλύαροι.

And buſie bodies For every fool will be medling, *Prov.* 20. 3.

Speaking things, &c.] It is a very hard thing well to manage many words, ἐν πολυλογίᾳ πολυφωνίαν, *In multiloquio ſtultiloquium.*

Verſe 14. *Give none occaſion to the adverſary*] The devil or his inſtruments, whoſe mouths he oft borrows to blaſpheme and rail with, who alſo watch as diligently for an occaſion to ſpeak evil of profeſſion, as a dog doth for a bone; they pry more narrowly into every miſcarriage then *Laban* did into *Jacobs* ſtuff.

Verſe 15. *Turned aſide after Satan*] Revolted from Chriſtian religion, going out of Gods bleſſing into the worlds warm Sun. Theſe could not chuſe unto themſelves a worſe condition.

Verſe 16. *Have widdows*] That are widdows indeed, that have neither children nor nephews to relieve them, *verſ.* 3. of whom by the law of nature they may require θρεπτηρια, aliment and ſuccour.

And let not the Church be charged] How then will Church robbers anſwer it, if Church-chargers be in a fault? Let them give us a juſt Commentary upon *Prov.* 20. 25. and remember Cardinal *Wolſey*, and his ſacrilegious inſtruments: five of whom came to fearful ends, as *Sculteetus* recordeth, and concludeth with this wiſh, *Utinam his & ſimilibus exemplis edocti diſcant homines res ſemel Deo conſecratas timide attrectare.* I would that men would be warned by theſe examples, and better adviſed how they meddle with Church-maintenance, thereby to enrich themſelves.

Sculteet. *Annal. dec.* 1. *p.* 332.

Verſe 17. *Worthy of double honour*] viz. *Countenance and maintenance*; that they may give themſelves continually and chearfully to preaching and prayer, *Acts* 6. 4. Let them have *reverence and recompence.*

They who labour] Even to laſſitude, as he doth that cleaveth wood, or that toileth in harveſt, or that goeth on warfare, 2 *Tim.* 2. 3. 4. Preaching is a painful work, and enfeebleth a man exceedingly, whence the Prophet cries out, *My leanneſs, my leanneſs.* And our Saviour at little paſt thirty, was reckoned by the Jews to be toward fifty, *Joh.* 8, 57. It is ſuppoſed by Divines, that he had ſo ſpent himſelf in preaching, that he ſeemed to the Jews to be much elder then he was.

οἱ κοπιῶντες.

Verſe 18. *Thou ſhalt not muzzle*, &c.] See the Note on 1 *Cor.* 9. 9.

Worthy of his hire] Of his meat, *Mat.* 10. 10. of his wages, as here. Hardeſt labourers have meat and drink, and double-wages. Among the *Athenians*, *Tragedians* and *Comedians* were ſaid to *labour in teaching the people*, and therefore highly honoured: for this it was alſo that the Ancients laid out ſo much mony upon their theatres. But what was their pains to ours? and are we yet begrudged a livelihood?

εἰς διδαχὴν ἐργαζόμενοι.

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Verse 19. *Receive not an accusation*] If to be accused were sufficient to make a man guilty, no good Minister should be innocent. *Praedicare nihil aliud est quam derivare in se furorem totius mundi*, saith *Luther*. Truth hath always a scratcht face. Men hate him that reproveth in the gate. Every fool hath a bolt to shoot at a faithful preacher.

Verse 20. *Them that sin*] *i.e.* Those Presbyters that sin publikely, scandalously, as did *Peter*, Gal. 2. 14. and those who were convicted by two or three witnesses, as *ver.* 19. Rebuke before all: yet not as if they were whipping boyes. See the Note on *vers.* 1. of this Chapter. But if the fault be not known abroad, that Rule of our Saviour takes place, *Mat.* 18. 15, 16. *Constantine* the Great was heard to say, *That if he should take a Presbyter in the act of adultery, he would cover the matter with his imperial robe, rather then it should come abroad to the scandal of the weak, and scorn of the wicked.*

χωρὶς προκρίματος. Verse 21. *Without preferring one*] Or, *Without precipitation or prejudice. Omne judicium à se aufert, qui ad causam praejudicium affert.* A Judge must not sit to bear persons, but causes: therefore justice is drawn blinde-fold.

κατὰ πρόσκλισιν. *Doing nothing by partiality*] By tilting the balance o'th' one side, as the word signifies. An even hand must be carried betwixt party and party. The contrary whereunto is called by the Greeks Ἐπιρομία, *siding*.

Verse 22. *Lay hands suddenly on no man*] The best that can come of rashness is repentance. *Scipio* would not yield that a wise man should ever come in with *Had I wist*. In ordination of Ministers all possible care and caution is to be used. *Chrysostom* thinks that earnestness used by the Apostle in the former verse, belongs chiefly to this. Some also make the two last verses a reason of this.

ἐν ἄλλοις *Plutarch.* *Neither be partaker of other mens sins*] Whom thou shalt rashly ordain, and so thrust upon the people to their and thine infinite disadvantage. *From mine other mens sins* (said one) *Good Lord deliver me.* The *Athenians* had their Δοκιμασία, which was a solemn examination of the Magistrates, whether fit to govern or no: and of the Oratours, whether not incontinent, prodigal, unkind to parents, &c. for if so, they were dis-privileged, and not suffered to plead or speak publikely. Rous *his Archaol. Attic.* 146.

Keep thy self pure] See *vers.* 2. and know that sin is a filthy thing, and defileth the soul worse then any jakes can do the body; as our Saviour shews, *Mat.* 7. 23.

Verse 23. *Drink no longer Water*] *Timothy* living among the luxurious *Ephesians*, was so abstemious, that the Apostle is fain to prescribe him physick. Hypocrites will be chast only in the mountains where are no women, and sober in *Scythia* where are no vines; but *Lot* was chast in the midst of *Sodom*, and *Anacharsis* temperate among the debauched *Athenians*. The faithful in the world are like a pearl in a puddle; they lose nothing of their vertue, though amidst the vicious, like heavenly Salamanders, they remain unscorcht in the fire; like fishes, they retain their freshness in the salt waters.

But use a little wine] *Modicè, hoc est medicè, pro remedio parcius, non pro deliciis redundantius*, saith *Ambrose*: who also somewhere relateth of one *Theotimus* (a good name but a bad man) that he was so far from taking S. *Pauls* advice, that having a disease upon his body, and told by the Physician that unless he drank less wine, he was like to lose his eyes, *Vale lumen amicum*, Farewel sweet eye-sight, said He, chusing rather to lose his sight then his sin; so will many their souls: being like affected to their base lusts, as the Panther is said to be to mans dung, which it exceedingly desireth and maketh after.

Verse 24. *Some mens sins*] The Judge of the earth keepeth his petty-sessions now, letting the law pass upon some few, reserving the rest till the great assizes. Some wicked God punisheth here, lest his providence, but not all, lest his patience and promise of judgement should be called into question, as *Augustine* hath observed. Aug. *in* Ps 30.

Verse 25. *Cannot be hid*] As putid hypocrisie shall be detected (*for the name of the wicked must rot*) so wronged innocency shall be cleared, as the eclipsed moon wades out of the shadow, and recovers her splendor.

CHAP.

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CHAP. VI.

Verse 1. *Count their own masters*]

AND not under a pretence of Christian liberty, and because in Christ Jesus there is neither bond nor free, seek to shake off the yoke of obedience that God hath hung upon their necks. See 1 *Pet.* 2. 28.

That the name of God and his doctrine, &c.] Be traduced as a doctrine of liberty. Heathens lay at the catch, 1 *Pet.* 2. 12. spying and prying (as the word there signifies) and imputing all publike judgements to Christian miscarriages. *Nunc male audiunt castiganturque vulgò Christiani* (saith *Lactantius*) *quod aliter quàm sapientibus convenit, vivant, & vitia sub obtentu nominis celent.* Christians are very hardly spoken of at this very day, because their conversation is not as becometh the Gospel of Christ, but they think to cover their faults with the fig-leaves of profession. ἐπηρεάζωσι. Lactant. lib. 5. de Divin. cap. Domet.

Verse 2. *Partakers of the benefit*] *i. e.* Of Christ, who is here called the benefit, as *Joh.* 4. 10. the gift of God.

Verse 3. *If any man teach otherwise*] Discover himself Heterodox, out of affectation of singularity, *&c.* as divers do in this licentious age; broaching things different from the received doctrine, as holding it with *Phocion*, a goodly thing to dissent from others. ἑτεροδιδασκαλεῖ.

Consent not to wholesome words] Words that have a healing property in them. The Scripture (as that Library of *Alexandria*) may be properly said to be the *souls physick*. By the reading of *Livy*, *Curtius*, *Aventinus*, and other Historians, many are said to have been recovered of divers desperate diseases. *O facile & beatum curationis genus*, saith mine author. But the reading of the holy Scriptures doth a far greater cure then this upon the soul. King *Alphonsus* cured of a feaver by reading *Q. Curtius*, cryed out, *Vale at Avicenna, vivat Curtius*, Farewel Physick, well fare history. May not we better say so of these wholesome words, this doctrine according to Godliness, purposely compiled for the promoting of piety in the world? ἀπὸ τῆς ἀνθρωπίνης ἰατρικῆς. Joh. Bodin. de method. historic.

Verse 4. *He is proud*] Gr. *He is blown up*, big-swoln. Swelling is a dangerous symptome in the body; but much more in the soul. Pride and self-conceit is a bastard (such one) begot betwixt a learned head, and an unsanctified heart: which being once conceived in the soul, causeth it to swell till it burst asunder with unthankfulness to God for the bestowing, with envy, scorn and disdain of men in the imparting of such gifts as may be to them beneficial. Some think that the Apostle alludeth here to the wind *Typhon* which the Ancients held hurtful to mens wits and senses; so that those that were blasted with it, ran mad. τετύφωται. τετύφωται. Gerh.

Knowing nothing] *Sc.* Aright, and as they ought to know, 1 *Cor.* 8. 2. See the Note there. The Gnosticks boasted, that they knew all things knowable. *Irenæus* saith, that they were so besotted with an opinion of themselves, that they acounted their own writings to be Gospel. Such self-admires also were the Illuminates (as they called themselves) the *Manichees*, the *Novatians*: And such are now the Jesuites, the Sectaries, *&c.* And other *Maleferiati fanatici*, who lest they should not be reputed to know something unknown to others, profess skill beyond the circumference of possible knowledge.

Doting about questions] Gr. *Question-sick*. As the Schoolmen, and our new Questionists. But God loveth *Curristas non Quæristas*, saith *Luther*.

And strifes of words] Frivolous questions and quarrels. The wit of heretikes and schismaticks will better serve them to devise a thousand shifts to elude the truth, then their pride will suffer them once to yield, and acknowledge it. λογομαχίας.

Verse 5. *Perverse disputings*] Endless and needless discourses and exercises, opposite to those above, *Chap* 4. 13, 14, 15. The Greek word signifieth *galling one another* with disputes: or *rubbing one against another*, as scabbed sheep will, and so spredding the infection. διαπαρατριβαὶ.

Of men of corupt mindes] That want not time but waste it, *aliud agendo*. As *Lactantius* saith of some brainsick Idolaters in his time, they fained what they pleased, and then feared what they fained: so many conceit what they like, and then think themselves bound to justifie their wild conceivings.

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Ἀφίστασο. *From such withdraw thy self*] Gr. Stand off, keep at a distance, as you would from one that hath a plague sore; say of them to your selves and others, as *Austin* doth of certain hereticks, *Illi garriant, nos credamus.* Let them prate as they please, let us hold fast the faithful word.

Verse 6. *But Godliness with contentment*] True piety hath true plenty, and is never without a well-contenting sufficiency, a full self-sufficiency. The wicked in the fulness of his sufficiency is in straits, *Iob* 20. 22. Contrariwise the godly in the fulness of their straits are in an all-sufficiency.

Verse 7. *We can carry nothing out*] But a winding-sheet, as *Saladines* shirt, which he commanded to be hung up at his burial, a bare Priest going before the bier, and proclaiming, *Saladine the mighty Monarch of the East is gone, and hath taken no more with him then what you see.* Indeed I read of one that being ready to die, clapt a twenty shillings piece of gold into his mouth, and said, *Some wiser then some; If I must leave all the rest, yet this I will take with me.* But this was none of the wisest men you'l say; As that great *Chaliph* of *Babylon* was none of the happiest, that was starved to death by the great *Cham* of *Cataia*, amidst the infinite treasures of gold, silver and precious stones that he and his predecessors had most covetously heaped together, whereof he willed him to eat, and make no spare. It is with us in the world (saith one) as it was in the Jewish fields and orchyards; pluck and eat, they might, while there; not pocket, or put up. Or as boyes that robbing an orchyard meet with the owner at the door.

Carion. *Chron.*

M. *Rogers* I read of love.

Turk. Hist.

De Annibale Silius Ital.

——modo quem fortuna fovendo
Congestis opibus donisq; referfit opimis,
Nudum tartarea portârit navita cymba.

Verse 8. *And having food and raiment*] Houses are not named: for that then they were to stand ready to run from place to place, and to leave house and all behind them. *Food and raiment,* τροφὴν καὶ τροφὴν, σκεπάσματα καὶ κοσμήματα, as *Isidore* here elegantly observeth, Food not junkets, raiment not ornament; garments *quasi* gardments, to gard us from the cold air. Nature is content with a little, grace with less: As, *Not to starve,* μὴ λιμᾶν, μὴ διψᾶν *Gal.* *not to thirst,* saith *Galen*; *Cibus & potus sunt divitiæ Christianorum,* saith *Hierome.* Bread and water with the Gospel are good chear, saith another. *Epicurus* could say, That he would think himself as happy as might be, *Si aquam haberet & offam,* if he could get but a morsel of meat, and a mouthful of water. This was strange from *Epicurus.* But *Epicurei mihi videntur melius facere quam dicere,* saith *Tully. Epicurus* and his followers practised better then they held. A little of the creature will serve turn to carry a man through his pilgrimage. *Insaniæ igitur damnandi sunt* (saith *Vives,*) *qui tam multa tam anxie congerunt, quum sit tam paucis opus.* He is little better then mad, that heaps up such a deal, when far less will do the deed.

Greenham. *Ælian.* Cic. *de fin. l. 2.*

ἀρκεσθησόμεθα. *Let us be content*] Gr. *Let us have enough,* let us count it enough, if we have necessaries (to maintain our state, and live like our selves) though we have not superfluities, let it seem sufficient.

Dives qui fieri vult, & citò vult fieri, uv. Prov. 28 20. Verse 9. *But they that will be rich*] That are resolved to have it, howsoever *——rem, rem quocunque modo rem.* He that hasteth to be rich shall not be innocent.

And a snare] As the Panther, which so loveth mans dung, that if it be hang'd a height from it, it will leap, and never leave till it have burst it self in pieces to get it.

Βυθίζουσι. Such a drowning as is desperate. *Drown men in destruction and perdition*] *Ita demergunt ut in aquæ summitate rursus non ebulliant,* so as they never shew themselves above water any more. We read of the Inhabitants of *Oenoe* a dry Island besides *Athens,* that they bestowed much more labour to draw into it a river to water it, and make it more fruitful. But when all the passages were opened, and the receptacles prepared, the water came in so plentifully, that it over-flowed all: and at the first tide drowned the Island and all the people. So fareth it with many covetous caitiffs, who seem to be of *Nevesan* the Lawyers minde, *He that will not venture his body shall never be valiant; He that will not venture his soul shall never be rich. Hubertus,* an English Cormorant, made this will, *I yield my goods to the King, my body to the grave, my soul to the devil.* How much better *Aristippus* and *Crates* the *Theban,* with their *Hinc abite mala divitiæ: satius enim est à me vos demergi, &c.* they threw their riches into the sea, saying, Hence, hence base trash: better we drown you in the sea, then that you should drown us in perdition and destruction. *Plutarch* reports of one *Philoxenus,* that finding his heare

too

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too faſt affected to his wealth, he made away with it; and ſaid, nay ſwore, that he would part with it rather then be undone by for ever it. Chriſtians have a better way to diſpoſe of their riches then to throw them away, *Pſal.* 16. 3. *Luke* 16. 9. But many rich wretches do as *Heliogabalus* did, who provided ſilken halters to hang himſelf withal, ponds of ſweet water to drown himſelf, gilded poiſons to poiſon himſelf with, rather then to fall into the hands of his enemiss. So do theſe ſtrangle, drown, poiſon their precious ſouls with profits, pleaſures, and preferments, *&c.* and many times meet with *perdition*, *and deſtruction*, that is, with a *double deſtruction*, temporal and eternal, as ſome expound it.

μὴ τὰς θεὰς ἐμὲ, ταῦτα, τὰ ἀγαθὰ οὐκ ἀπολεῖ. ἀλλ' ἐγὼ ταῦτα, *Plut.*

Verſe 10. *For the love of money*] *Phocylides* ſaith the ſame, ἡ φιλοχρηματίη μήτηρ κακότητος ἁπάσης. Covetouſneſs is the mother of all miſchief. *Bion* called it the *Metropolis of miſdemeanor*. *Timon*, the proper element of evils. There are that draw it thorough all the Commandments, and demonſtrate it to be a breach of all.

The root of all evil] As there is life in the root, when there is no ſap in the branches: ſo covetouſneſs oft liveth, when other vices die and decay, as in old men; who becauſe they are likely to leave the world, ſpet on their hands, and take better hold.

They have erred from the faith] Selling themſelves to the devil, as *Judas*, *Ahab*, that Pope for ſeven years enjoyment of the Popedome.

And pierced themſelves thorough] *Undiq; tranſfixerunt*, They have galled and gored themſelves. The covetous man hath his name in Hebrew, of a word that ſignifieth ſometimes to pierce or wound, *Pſal.* 10. 3. with *Joel* 2. 8. He that will be rich takes no more reſt then one upon a rack or bed of thorns: when he graſpeth earthly things moſt greedily, he embraceth nothing but ſmoke, which wringeth tears from his eyes, and vaniſheth into nothing. Three vultures he hath alwayes feeding upon his heart, Care in getting, Fear in keeping, Grief in ſpending and parting with that he hath: ſo that he is in hell afore-hand. Aul. *Gel. lib.* 3. *cap.* 1.

Verſe 11. *But thou O man of God*] If *Timothy* were that Angel of the Church of *Epheſus*, Revel. 2. 1. that left his firſt love (as ſome think he was) this counſel was but needful. Chriſt cautions his Diſciples to beware of worldlineſs, *Luke* 21. 34.

Flee theſe things] *Remis veliſque*, with all thy might, that thou be not tacke with them, taxt for them.

Follow after righteouſneſs] Theſe be notable counterpoiſons againſt covetouſneſs. *Paul* ſhews him a better project; Points him a ſoveraign amulet or antidote made up of theſe precious ingredients. 1. *Righteouſneſs*, which gives every man his own. 2. *Godlineſs*, which gives God likewiſe his own (this the covetous man cannot awhile to do) 3. *Faith*, which feareth no famine, quelleth and killeth diſtruſt. 4. *Love*, a profeſt enemy to ſinful ſelf-love, that nurſe of covetouſneſs. 5. *Patience*, to wait upon God, and not to make haſte to be rich. 6. *Meekneſs*, in caſe of croſs accidents; when the covetous, troubled by others, troubleth his own houſe, and meditateth revenge.

Verſe 12. *Fight the good fight*] Not only follow after the former graces, but fight for them, rather then fail of them.

Lay hold on eternal life] While others lay hold on wealth, honours, *&c.* Catch at the crown, which is hang'd up on high, as it were, and provided for conquerours only, that ſo fight as to finiſh, 2 *Tim.* 4. 7, 8. *Tempus eſt nos de illa perpetua jam, non de hac exigua vita cogitare*, could the Heathen Oratour ſay. 'Tis high time now we ſhould think of heaven. Catch at the opportunity, as the eccho catcheth the voice. Cic *ad Attic. lib.* 10.

Verſe 13. *Who before Pontius Pilate*] Not diſſembling the truth, though jeared by *Pilate*, who ſcornfully asked him, *What's truth?* *q. d.* Do you ſtand upon your life, and yet talk of truth? *Julian* and his Heathen inſtruments had ſet out certain fooliſh and falſe relations under *Pilates* name, purpoſely to caſt dirt upon Chriſt: which are refuted by *Auguſtine* and *Cyril*. Joh. 18. 38.

Verſe 14. *Without ſpot*] Of foul ſins, *Deut* 32. 5.

Unrebukeable] So as no juſt exception can be laid againſt thee for allowance of leſſer evils.

Until the appearing] *Illuſtrem illum adventum*, as *Beza* renders it: the bright, clear or radiant appearing. Saint *Paul* would have *Timothy* ſo carry himſelf, as if Chriſt ſhould then come: and to remit nothing of his zeal, though he ſhould live till that time. ἐπιφάνειαν.

Verſe 15. *Which in his times he ſhall ſhew*] Let no man therefore ask, *Where is the promiſe*

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promise of his coming? Though he be slow, yet he is sure: and his time is the best time; wait, *James* 5. 7.

The blessed and only potentate] A lively and lofty description of God, whom yet none can possibly describe. One being asked, What God was, answered, *Si scirem, Deus essem.*

Verse 16. *Dwelling in the light*] So that the Seraphims in their addresses to him, clap their wings on their faces, *Isa.* 6. 2. as men are wont to do their hands, when the lightning flasheth in their eyes.

Nor can see] We can see but Gods back-parts and live; we need see no more that we may live for ever.

Verse 17. *That they be not high-minded*] The devil will easily blow up this blab, if we watch not. Should the Ant think her self some great business, because gotten upon her hillock? or the sumpter-horse, because laden with treasure? Should the Egyptian Ass think himself worshipful for bearing the golden *Isis* upon his back? And yet so it fals out in common experience: Many mens *good* and their *blood* rise together; their hearts are lifted up with their estates, as a boat that riseth with the rising of the water. Every grain of riches hath a vermine of pride and ambition in it. *Magna cognatio ut rei, sic & nominis, divitiis & vitiis.*

Mimus. *In uncertain riches*] Riches were never true to any that trusted to them. *Vitrea est fortuna: cum splendet, frangitur.* Riches, as glass, are bright but brittle. Some render it the *unevidence of riches*: and indeed they do not evidence Gods special love; they are blessings of his left hand, *of his foot-stool. Not many rich*, &c.

ἀδηλότης. *bona scabelli.*

Who giveth us all things richly to enjoy] Thus riches cannot do for us. The covetous enjoys nothing, nor the sick, nor the discontented, nor any else, unless with riches God gives us himself. Our God should therefore be trusted, because he is 1. *A living God.* 2. *A giving God.* The *Athenians* made their gods standing with their hands upwards, as if they were more willing to receive then to give. But our God *openeth his hand*, and lets fall his blessing upon every thing living: and holds it a more blessed thing *to give then to receive.*

Archaol. Attic. 46.

Acts 20.

Verse 18. *That they do good*] Not the richer the harder; as the Sun moveth slowest, when it is at the highest in the *Zodiack*; or as the Moon, when it is fullest of light, gets furthest off from the Sun.

Rich in good works] This is to be *rich in God*, Luke 12. 21. when our works are good, *Quoad fontem & quoad finem.*

Diod. Sic. *l.* 1. *Ready to distribute*] A vertue much commended in the Kings of *Egypt*; practised by the *Pythagoreans*, *Essenes*, but especially by those Primitive Christians, *Acts* 4. See my Common-place of *Alms*, and to those many examples there set forth of Christian bounty, adde that of M. *Fox*, who never denied any that asked him ought for Jesus sake. And being once so asked by a poor man, he questioned him whether he knew Jesus Christ? And finding signs that the man was a believer, he gave him his horse, when he had no mony. I commend not his discretion, but his zeal and charity were admirable. The like is reported of *Aidanus*, as hath been said before. Queen *Anne Bullen* gave in alms, fourteen or fifteen thousad pounds in three quarters of a year, as M. *Fox* reporteth; accounting that she had nothing of her own, but what she had given away. *Hoc habeo quodcunque dedi.*

Seneca.

Verse 19. *Laying up in store*] As wise merchants, happy usurers, parting with that which they cannot keep, that they may gain that which they cannot lose.

τῆ ὄντως ζωῆς. *On eternal life*] Or as some Copies have it, *Of life indeed. Æterna vita, vera vita.* Aug.

Verse 20. *That which is*, &c.] *viz.* The treasure of true doctrine, esteeming every particle of it precious, as the filings of Gold.

Verse 21. *Which some professing*] Gr. *Promising*, as the Gnosticks, and other hereticks.

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A COMMENTARY OR EXPOSITION Upon the second Epistle of S. *Paul* to Timothy.

Chap. I.

Verse 1. *Paul an Apostle*, &c.]

THE Preface of this Epistle seems to be an abridgement of that of the Epistle to the *Romans*. See the Notes there.

Which is in Christ Jesus] All out of Christ are living carcases, walking sepulchres of themselves.

Verse 2. *Grace, mercy, and peace*] See the Note on 1 *Tim.* 1. 2.

Verse 3. *Whom I serve from my forefathers*] Those twelve Tribes, that served God instantly day and night, *Act.* 26. 7. That was a desperate resolution of the Heathen Orator, *Me ex ea opinione, quam à majoribus accepi de cultu Deorum immortalium, nullius unquam eratio, aut docti, aut indocti movebit.* I will never stir an inch from the Religion of my fore-fathers, for any mans perswasion. *Paul* forsook his Pharisaism and forefathers to serve God, as *Abraham*, *Isaac* and *Jacob* had done with a pure conscience. Tul. *de nat. deor. l.* 3.

Verse 4. *Being mindful of thy tears*] *Timothy* was a man of many tears, so was *David*, *Paul*, *Luther*, *Bradford*, of whom it is said, that he did seldom eat, but he bedewed his Trencher with tears, and that few days passed him without plenty of tears shed, before he went to bed: ---Αχνοὶ δ' ἀείδακρυες ἄνδρες. *Act and Mon. fol.* 1457. *Ibid.*

Verse 5. *In thy grandmother Lois, and mother*] A sweet happiness to any childe to have a good mother and grandmother. For these have great opportunity of dropping good things into their little *Lemuels*, as being much about them. The mothers of the Kings of *Judah* are constantly mentioned: and as they were good or evil, so were their Children. *Partus sequitur ventrem.* The birth follows the belly.

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The Grandmothers alſo, as they oft love their Nephews better then their own immediate Children (for love deſcendeth) ſo if they be religious (*expertus loquor*) they have a ſtrong influence upon them, and are a means of much good unto them, as was *Naomi*, no doubt, to *Obed*, *Ruth* 4. 16. though ſhe were but his Grandmother in law.

Verſe 6. *Stir up the gift*] Blow up thy ſmaller ſpark into a flame. Grace in us is like a dull ſea-coal fire (ſaith one) which if not now and then blown and ſtirred up, though there be no want of fuell, yet will of it ſelf at length dye and go out.

Ἀναζωπυρεῖν The word here uſed by the Apoſtle, is *Plato's* word. The Apoſtle ſeems to have been well read in *Plato's* writings. Though I grant the word is alſo found in the Greek Text, *Gen.* 45. 27. and the Apoſtle here might very well allude to the fire of the Altar, that came from heaven, and was day and night kept in by the Prieſts. See the Canon for that fire, *Levit.* 6. 12. 13. *Hezekiah's* Confeſſion, 2 *Chron.* 29. 6, 7. the good huſwives candle, *Prov.* 31. 18. the wiſe Virgins lamps, *Matth.* 25. 8. our Saviours Charge, *Luke* 12. 35. and do accordingly.

Verſe 7. *The ſpirit of fear*] Δειλείας, called elſewhere the ſpirit of bondage, Δουλείας, *Rom.* 8. 15. The Law will convince the judgement: but tis the Goſpel that convinceth the luſt and the affection.

Of power, and of a ſound minde] Theſe two fitly ſtand together. Sin unrepented of, lies rotting at the heart, and by rotting weakeneth it, as a rotten rag hath no ſtrength.

Verſe 8. *Afflictions of the Goſpel*] Affliction is *Evangelii genius*, ſaith *Calvin*; hence it is called *the word of Chriſts patience*. *Revel.* 2.

According to the power of God] For unleſs he ſupport us by his power, we ſhall never bear up in affliction.

Verſe 9. *With an holy calling*] All that follows (to thoſe words in the end of *verſ.* 10. *Through the Goſpel*) comes in by a *Parentheſis*, and is ſo to be read.

Verſe 10. *By the appearing*] By his coming in the fleſh: of which alſo the Pſalmiſt ſpeaketh, *Pſ.* 96. 13.

Brought life and immortality to light] As he drew light out of darkneſs, at the Creation. And as he then made light on the firſt day of the week, ſo on the ſame day he aboliſhed death, *&c.* by his reſurrection from the dead: by vertue alſo whereof

De Orpheo Manilius.

Et ſenſus ſcopulis, & ſylvis addidit aures:
Et Diti lachrymas, & Morti denique vitam.

Verſe 11. *A teacher of the Gentiles*] His writings therefore ſhould be the more highly prized and ſtudied by us Gentiles, as being properly ours: like as *Pſ.* 127. was a Song made (ſpecially) for *Solomon*.

Verſe 12. *I know whom I have truſted*] Here was not a faint hope, or a conjectural confidence, but a Plerophory of faith. The Reaſon whereof is rendered by a Father,

Bernard. *Quia in charitate nimia adoptavit me, quia verax in promiſſione, & potens in exhibitione,* becauſe God who of his free grace hath adopted me, is both able and faithfull to fulfill his promiſes. That was a notable ſpeech of *Luther*, *Ipſe viderit ubi anima mea manſura ſit, qui pro ea ſic ſollicitus fuit, ut vitam pro ea poſuerit.* Let him that dyed for my ſoul, ſee to the ſalvation of it.

Luther. *apud* Jo. Manlium.

That which I have committed] A childe that hath any precious things given him, cannot better ſecure it, then by putting it into his fathers hands to keep; ſo neither can we better provide for our ſouls ſafety, then by committing them to God. *Tutiores autem*

Aug. *de bono perſev. cap.* 6. *vivimus, ſi totum Deo damus, non autem nos illi ex parte & nobis ex parte committimus.* We ſhall be ſure to be ſafeſt, if we commit our ſelves wholly to God, and ſeek not to part ſtakes with him therein. The ſhip that is part in the water, and part in the mud, is ſoon beaten in pieces.

Ver. 13. *Hold faſt the form*] The Catechiſtical Principles, that method, ſyſtem, ſhort ſum

τύπος ὑποτύπωσις. of Divinity that S. *Paul* had compiled for *Timothies* uſe; called here not only a *form*, as *Rom.* 6. 17. but a *ſhort form*, or brief method, ſuch as hath both perſpicuity & brevity; a platform, draught or delineation, according to which *Timothy* was to ſteer, as by a compaſs.

Of wholſom words] That have a property in them, and wherein there is nothing froward or perverſe, *Pro.* 8. 8. nothing that may hurt or hinder thy ſouls health; ſuch as were the writings of Rabbins and Philoſophers, wherein (to ſay the beſt of them)

Sunt bona miſta malis, ſunt mala miſta bonis.

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together with the gold, silver and ivory of some sound truths, they have store of Apes and Peacocks, toys and trifles; yea some Snakes and Serpents, that may destroy the precious soul.

In faith and love] The sum of all sound doctrine and Christian duty.

Verse 14. *That good thing that was* &c.] Thy crown of recompence, *Rev.* 3.11. Or thy Converts, thy crown of rejoycing, 1 *Thes.* 2.19. Or the purity of thy doctrine, 1 *Tim.* 6.20. The Gospel is Christs *depositum* with us committed to our keeping; as our souls are our *depositum* with him, committed to his. Let us therefore strive together for this Faith of the Gospel, *Phil.* 1.27. resolving either to live with it, or die for it: Let us earnestly contend for this Faith *once (only) delivered*, Jude 3. Once for all; another edition of it is never to be expected. *Hold fast the faithfull Word*, as with both hands, *Tit.* 1.9. O pray, pray, said a Dutch Divine upon his death-bed. *Pontifex enim Romanus, & Concilium Tridentinum mira moliuntur*, for the Pope and his Complices are doing their utmost to bereave us of our present enjoyments. And are there not still such Factors for the devil, such Pioneers hard at work amongst us? Let us carefully countermine them, &c. Theophyl.

Verse 15. *All they which are in Asia*] All the Ministers there. These stars fell from heaven, as fast as the fig-tree makes abort, with any never so light and gentle a winde. Rev. 6 13. Plin. l. 10. c. 6.

Phygellus and Hermogenes] Famous only for their recidivation and apostasie. *Hermogenes* took after *Hermogenes* the retrograde Rhetoritian; who at 22. years of age was an excellent Orator, but by 24. *Mente lapsus est*, forgat all his skil, and became a very dunce, *Nulla evidente causa*, saith mine author. C. Rhodigin. l. 11. c. 40.

Verse 16. *He oft refreshed me*] Gr. *Poured cold water upon me*, as that Angel did upon the wracked limbs of *Theodorus* the Martyr, mentioned by *Socrates* and *Ruffinus* in the days of *Julian* the Apostate. Ἀνέψυξε.

Verse 17. *He sought me out very diligently*] With vehement desire and intention of affection; not as a coward seeks after his enemy, whom he hopes he shall never finde; but as *Saul* sought *David* or as the Wise-men the babe of *Bethlehem*, &c. σπουδαίοτερον.

Verse 18. *The Lord*] That is, God the Father *grant he may finde mercy of the Lord*, that is, *of God the Son*, as *Jehovah from Jehovah*, Gen. 19.24.

That he may finde] For his care in finding out me, *ver.* 17.

CHAP. II.

Verse 1. *Be strong*]

TOgether with the word, there goes forth a power, as *Luk.* 5.17. Exhortations are Gods means to make us such as he requireth us to be.

In the grace that is in Christ Jesus] Weak grace may evidence pardon of sin; but tis strong grace that can overcome the temptations of Satan, 1 *Joh.* 2.12,14. and bear up the heart in strong consolation. The blessing upon man in the first Creation was, *Increase and multiply*; in the second, *Grow in grace, be strong*, &c. Βέλτιον ἐν εἶναι τὴν καρδίαν τῇ καρδίᾳ.

Verse 2. *Commit them to faithfull men*] No talent is given us for private and proper use, but that we be trading and transmitting it also to others. *Synesius* speaks of some, who having a treasure of abilities in them, yet would assoon part with their hearts as with their meditations, &c. the canker of whose great skil shall be a witness against them.

Verse 3. *Endure hardship*] Never dream of a delicacy; think not to finde God in the gardens of *Egypt*, whom *Moses* found not but in the burning-bush. Many love *Canaan*, but loath the wilderness; commend the countrey, but look upon the conquest as impossible; would sit in the seat of honour with *Zebedees* children, but not drink the cup of affliction. These deceive themselves.

As a good souldier &c. Christ saith to us (as the black Prince his Father sent to him, fighting as it were in blood to the knees, and in a great distress) *Either vanquish or die*; and as the P. of *Orange* said to his Souldiers at the Battel of *Newport*, when they had the Sea on the one side, and the *Spaniards* on the other. If you will live, you must either eat up these *Spaniards*, or drink up this Sea. Hist. of France p. 196.

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Verſe 4. *With the affairs*] Or, *Gainful negotiations*: with *marriage-matters*, ſay the Papiſts here, but without all ſhew of ſenſe. The Council of *Chalcedon* ſtrictly forbiddeth Miniſters to meddle in worldly matters. *Clericus in oppido, piſcis in arido.* The Apoſtle ſeemeth to allude to the *Roman* Soldiers, who might not be Tutors to other mens perſons, Proctors of other mens cauſes: they might not meddle with husbandry, merchandiſe, &c. *Canon.* 31.

Verſe 5. *Except he ſtrive lawfully*] *Tàm circa ciborum quam continentiæ ac honeſtatis rationem*, ſaith *Caſſianus*, except for matter and manner he obſerve the Laws of wreſtling, both for preparation and execution. *Ariſtotle* ſaith, Not he that had a ſtrong body, but he that ran well had the crown in the Olympick-games: it was not he that had an Athletical ability, but he that wreſtled beſt, that gat the garland.

Ver. 6. *The husbandman labouring firſt*] *Spes alit agricolas. Nec illi falſi ſunt* (ſaith *Saluſt*) *qui diverſiſſimas res expectant, ignaviæ voluptatem, & præmia virtutis.* They are utterly out, that think to have the pleaſure of ſloth, and the guerdon of goodneſs. Saluſt. *in* Iugur.

Verſe 7. *Conſider what I ſay*] Apply to thy ſelf theſe forementioned Similies, and ſo buckle cloſe to thy buſineſs.

And the Lord give thee] Unleſs God open *Hagars* eyes, ſhe cannot ſee the fountain that is hard by. *Rebecca* cooks the veniſon, but *Iſaac* only bleſſeth.

Ver. 8. *Remember that Jeſus*] Remember it for thine encouragement; that Chriſt, for a reward of his ſufferings, was both raiſed and exalted, *Phil.* 2. 9.

Ver. 9. *But the word of God is not bound*] It runs and is glorified, 2 *Theſ.* 3. 1. being free and not fettered. I preach, though a priſoner, ſaith *Paul*; ſo did *Bradford* and other Martyrs. Within a few days of Q. *Maries* reign, almoſt all the priſons in *England* were become right Chriſtian Schools and Churches (ſaith Mr. *Fox*) ſo that there was no greater comfort for Chriſtian hearts, then to come to the priſons to behold their vertuous converſation, and to hear their prayers, preachings, *&c.* The E. of *Darbies* accuſation in the Parliament houſe againſt Mr. *Bradford* was; that he did more hurt (ſo he called good evil) by letters and conferences in priſon, then ever he did when he was abroad, by preaching. *Act. and Mon. fol.* 1457. *Ibid.* 1382.

Ver. 10. *That they may alſo obtain*] *viz.* By my pains in preaching, though bound, and by example of my patience in ſuffering bonds, *&c.*

Ver. 11. *It is a faithful ſaying*] A ſound and a ſure aſſertion, *Rom.* 8. 17. Afflictions are the *præludia triumphi.*

If we be dead] As Chriſt, *ver.* 8. Or, *for Chriſt*, if we be *in deaths* often, and at length loſe our lives for his names ſake.

Ver. 12. *If we ſuffer*] No wearing the crown, but by bearing the croſs firſt. *Ne Jeſum quidem audias glorioſum, niſi videris prius crucifixum*, ſaith *Luther.* Chriſt himſelf was not glorified, till firſt crucified. Q. *Elizabeth* is ſaid to have ſwam to her crown thorow a ſea of ſorrows: ſo muſt we. *Epiſt. ad Melanchon.*

If we deny him] See the Note on *Mat.* 10. 33. God uſually retaliates, pays men home in their own coin, proportions jealouſie to jealouſie, provocation to provocation, *Deut.* 32. 21. *Iſa.* 66. 3, 4.

Ver. 13. *If we believe not*] See the Note on *Rom.* 3. 3. Some ſenſe it thus: Though we prove perfidious, yet he is no loſer by us, as having all within himſelf. Howbeit hereby we ſhew that we have no intereſt in Chriſt; for he cannot deny himſelf, though we can deny him.

Verſe 14. *Strive not about words*] Either out of novelty, or niceneſs. As *Longolius* who would not uſe the word *Eccleſia*, but inſtead thereof *Reſpublica Chriſtiana.* Another *Italian* Biſhop for *Epiſcopus* took up the Heatheniſh word *Flamen*: So *Caſtalio* for *Angelus* hath *Genius*, &c. And *Pomponius Lætus* was full of ſuch like fooleries, viery conteſtations, and empty ſtrifes. Or, *ſtrive not with words*, bandying contumelious ſpeeches (which is but to waſh off dirt with dirt.) Biſhop *Mountague* could not name any one, that did never ſo little diſſent from him, without a reproach, as *Rivet* noteth of him. *Arbitror te veritate convictum, ad maledicta converti*, ſaid *Hierom* to *Helvidius*, I ſuppoſe thou haſt nothing to ſay againſt the truth, and doſt therefore fall a railing at me that defend it. Or, think not to carry it by big and boaſting words without better proof; but ſtone thine adverſaries with Arguments, as *Athanaſius* adviſeth: burn Hereticks with the fire of charity, as *Luther* teacheth. Joh. Manl. *loc. com.* *Lud. Vives.*

Ver. 15. *Study to ſhew thy ſelf*] There are crept into Gods Sanctuary ſuch Levites to divide the word, that are not worthy the place of *Gibeonites* to cleave wood: like thoſe unlearned

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unlearned Logicians in *Plato*, *Lacerant doctrinas, ſicut caniculi panniculos*, ſa th he: They tear up a text, and torment it, they wreſt the Scriptures and wrong them, ſet them upon the wrack, and make them ſpeak what they never meant. Theſe ſhould be driven from the work, as thoſe baſtard Levites were by the *Tirſhata*, Ezra 2.63.

Rightly dividing the Word of God] The Syriack renders it, *Rightly preaching the word.* *Æſchines* ſaith, An Orators oration, and the Law (ſo a Preachers Sermon and the Word) muſt be uniſons. And if *Galen* could ſay, That in anatomizing mans brain, Phyſitians muſt carry themſelves as men do in the Temple: How much more muſt Divines do ſo, in dividing Gods holy Word? The Metaphor ſeems to be taken either from the Prieſts of the Law, who were to cut up the Sacrifices accurately, and to lay them upon the Altar orderly: Or elſe from houſholders, that cut and carve to every one at table, their ſhare of meat. So muſt Miniſters; and not do as he in the Emblem, that gave ſtraw to the Dog, and a bone to the Aſs; but ſee that every one have their proper portion; this is workman-like, ſuch as need not be aſhamed.

χρὴ τὸ αὐτὸ φιλοσοφεῖν καὶ ῥητορεύειν καὶ νόμον. Æſch. Gal. *de uſu par. lib.* 7.

Verſe 16. *But ſhun*] Gr. *Go round about them, viz.* to ſuppreſs them on every ſide. St. *Peter* calls them bubbles of words, full of winde, 2 *Pet.* 2.18.

περιίστασο.

For they will increaſe] The Greek word ſignifies, to *cut a thing before*, to make a paſſage for other things; as in ſome Countreys they cut a paſſage for their ſheep, becauſe of the yce. Sure it is that errour is of an encroaching nature. Let the Serpent but wind in his head, and he will quickly bring in his whole body. He that ſaith *yea* to the Devil in a little, ſhall not ſay *nay* when he pleaſes; He that tumbleth down the hill of error, will never leave tumbling till he comes to the bottom. The Popiſh Superſtition at firſt grew ſecretly, the Tares were hid under the corn; but now they overtop and choke it. How many (now adays) firſt turn Separatiſts, then Antinomians, then Anabaptiſts, then Arminians, then Socinians, Anti-ſcripturiſts, Anti trinitarians, Stark-Atheiſts? The *London* Miniſters in their late Vindication complain of this wretched defection of many of their formerly forward hearers, and not without cauſe. It were far eaſier to write a Book of Apoſtates in this age, then a Book of Martyrs.

προκόψουσι.

Verſe 17. *Eat as doth a gangrene*] Which preſently over-runs the parts, and takes the brain, pierceth into the very bones, and if not ſuddenly cured by cutting off the part infected, kils the patient. Lo ſuch is Hereſie and Error: which made *Placilla* the Empreſs earneſtly beſeech her husband *Theodoſius* Senior not to confer with *Eunomius* the Heretick, leſt he ſhould be perverted by his ſpeeches. *Anaſius* the ſecond Biſhop of *Rome*, *anno* 497, while he ſought to win *Acacius* the Heretick, was ſeduced by him. Error is exceeding infectious, and for moſt part mortal, as the leproſie in the head was held to be. Jealouſie, frenſie, and hereſie can hardly be cured, ſaith the *Italian* proverb.

Sozom. *l.* 7. *c.* 7 ac Revius, *de vit. Pont.*

Verſe 18. *Have erred*] Gr. *Have miſſed the mark*, as unskilfull Archers; or as inconſiderate Mariners, by miſreckoning of a point, they have miſſed the haven, and run upon the rocks.

ἠστόχησαν.

That the reſurrection is paſt] Theſe were (likely) the progenitors of *Marcion*, who taught that there was no reſurrection of the body to be believed, but of the ſoul only from ſin. This Hereſie is now revived amongſt us, and raked again out of the grave; as many other alſo are and will be, by this lawleſs liberty.

Epiph. *hæreſ.* 43.

And overthrow the faith of ſome] Not the grace, but the profeſſion of Faith: and this they are ever doing at (the word is in the preſent tenſe) that they may undo their Diſciples, by digging at the foundation thus, that they may demoliſh the whole Fabrick.

ἀνατρέπουσι.

Verſe 19. *Nevertheleſs the foundation*] *viz.* Of Gods election, which is here compared to a ſealed book; on the one ſide of the ſeal is written, *The Lord knoweth them that are his.* On the other ſide, *And let every one that nameth*, &c. This the Apoſtle ſetteth forth, for the better ſetling of ſuch as were ſhaken by the fall of *Hymenæus* and *Philetus*, two ſuch forward profeſſors.

Standeth ſure] As on a rock. Our Engliſh word *ſure*, ſeems to come from the Hebrew *Tzur*, a Rock.

Having this ſeal] A Seal is for two Ends, Safety and Secreſie. The Jews uſe to write on the back of their ſealed Packets, *Nun*, *Cheth*, *Shin*, that is, *Niddui*, *Cherem* and *Shammatha*, all ſorts of Excommunication to him that ſhall offer

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to

to break up ſealed buſineſſes. Gods hidden ones are in a ſafe hand, and out of danger of utter Apoſtaſy; though he eſtſoons ſuffereth the tree of his Church to be ſhaken, that rotten fruit may fall off.

The Lord knoweth them, &c.] In reſpect of the freeneſs of his election, and immobility of his affection. Howbeit this knowledge that God hath of his, is carried ſecret, as a river under ground, till he cals and ſeparates us from the reſt.

That nameth the name of Chriſt] He may have an infallible Seal of ſalvation, that but nameth Chriſts name in prayer, that can ſay no more then *Ah Father*, deſiring and reſolving to depart from iniquity.

Verſe 20. *There are not only*, &c.] Wonder not therefore, murmure not that there are a mixture of good and bad in Gods houſe. He knows how to ſerve himſelf of both. *Rom.* 9 20, 21, 22. Neither be offended, that ſome of great note fall away, as did *Hymenæus* and *Philetus*. God hath his veſſels of all ſorts.

Verſe 21. *Purge himſelf from theſe*] From theſe Seducers or Arch-heretikes, thoſe veſſels of diſhonour, whoſe doctrine defileth worſe then any kitchin-ſtuff or leproſy.

He ſhall be a veſſel, &c.] You know (ſaid *John Careleſs* the Martyr, in a letter to Mr. *Philpot*) that the veſſel before it be made bright, is ſoiled with oil and many other things, that it may ſcour the better. O happy be you that you be now in this ſcouring houſe; for ſhortly you ſhall be ſet upon the Celeſtial ſhelf as bright as Angels, &c.

Acts and Mon. fol. 1743.

φεῦγε. Verſe 22. *Fly alſo youthful luſts*] Fly them he muſt with poſt-haſte, though ſuch a chaſte and chaſtened piece as he was. Youth is a ſlippery age, ſlippery as glaſs, eaſily contracting duſt and filth, as the word uſed by *David* importeth, *Pſal.* 119 9. and ſhould therefore cleanſe its ways by cleaving to the Word. Youth is a hot age, as the Greek word ſignifies; a black dark age, as the Hebrew word noteth, *Eccleſ.* 11. 10. Therefore put away evil from thy fleſh, ſaith the wiſe man there, out of his own experience. S. *Paul* repeats and inculcates this precept upon his ſon *Timothy*, as men do not only anoint their fleſh, but rub in the ointment. He knew that all was but enough. *Summopere cavendum divino præconi, ne dicta factis deficientibus erubeſcant. Nihil turpius Peripatetico clando*, ſaith one.

νέος & ἀπὸ τοῦ αἴθω uro, αἴζηος & ζέω ferveo.

But follow righteouſneſs, faith, &c.] Let not the Devil finde thee idle, but do what thou canſt to be out of the way when the temptation cometh. Keep cloſe to God in other matters, *Eccleſ.* 7. 26. *Prov.* 22 14. exerciſe thy ſelf in duties of Piety with an upright heart. *Pro.* 23. 26, 27. & 6. 23, 24. & 2. 10, 11, 16. *Rom.* 1. 28.

παραιτοῦ. Verſe 23. *But fooliſh and unlearned, &c.*] *Vitiligatorum nænias devita.* Shift them off, ſet them by as ſeeds of ſedition. Shake off vain Queſtioniſts as great triflers: Such were the Schoolmen, in deteſtation of whoſe vain jangling, and doting about queſtions *Luther* ſaith, *Prope eſt ut jurem nullum eſſe Theologum Scholaſticum qui unum caput Evangelii intelligat*; I could almoſt ſwear that there is not a Schoolman that underſtands one Chapter of the new Teſtament. One of their Doctors ſaid, That he had publikely expounded the book of *Iob*. But by that time he came to the tenth and eleventh Chapters, he did verily believe that *Iob* was more vexed and tortured by his interpretations, then ever he had been by his botches and ulcers.

Luth. tom 1. oper. Lat. ep. 47.

Iob. Manl loc. com. pag. 478.

μάχεσθαι. Verſe 24. *Muſt not ſtrive*] *Scold, wrangle, Ne rixando amittatur veritas, ut fere fit*, leſt by ſtriving about the truth, we utterly loſe it. *Facta eſt fides Evangeliorum, fides temporum. & cum fides una eſſe debeat, eò pene ventum eſt ut nulla ſit.* A ſad complaint of *Hilary*. *Eraſmus* obſerveth, That in the Primitive times there were ſo many ſects and hereſies, and ſo much pretending to the truth by them all, that it was a witty thing to be a right believer. A late Writer complaineth, That a Chriſtian now is not the ſame thing as formerly. Our heads are ſo big (like Children that have the Rickets) that all the body fares the worſe for it.

Ἀνεξικάκον. Ἀνέχου καὶ ἀπέχου. *Suſtine, abſtine.* *Ariſt. Top.* 1. Ἐλέγχετε διαστελλόμενοι. *Arguite diſtinctos: ſic Lorinus vertit.*

Patient] Or, *Tolerant of evil*, both perſons and occurrences: he ſhall have his back-burden of both, and muſt both bear and forbear. *Taceo, Fero, Spero*, muſt be his *Motto*, as it was *Hyperius* his.

Verſe 25. *Thoſe that oppoſe themſelves*] Though they ſhould deal as abſurdly with us, as thoſe that deny the ſnow to be white, &c. *Ariſtotle* forbids to diſpute with ſuch. But Chriſt commands not only by force of argument to convince them, *Jude* 22. but alſo to handle them gently, and in meekneſs to inſtruct them.

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If God will give them,&c.] Repentance is Gods gift: neither is it in the power of any to repent at pleasure. Some vainly conceit, that these five words, *Lord have mercy upon me*, are as efficacious to send them to heaven, as the Papists, that their five words of consecration are to transubstantiate the bread. But as many are undone (saith a Divine) by buying a counterfeit Jewel; so many are in Hell by mistake of their repentance.

Verse 26. *Recover themselves*] Put away their spiritual drunkenness, 1 *Sam.* 1.14. and go forth and shake themselves, as *Sampson*, out of sins lethargy. *Out of the snare of the devil*, i.e. Heretical doctrines, or sensual pleasures; both which do intoxicate mens brains, and make them dead-drunk. Ἀνανήψωσι.

Taken alive] But to be destroyed, 2 *Pet.* 2. 12. without repentance unto life, *Act.* 11.18. Ἐζωγρημένοι. Taken alive, and in hunting.

CHAP. III.

Verse 1. *Perillous times*]

GR. *Hard times.* Hard hearts make hard times. *Ejusmodi tempora descripsit* (saith *Casaubon* of *Tacitus*, and the same may we say of St. *Paul*) *quibus nulla unquam aut virtutum steriliora, aut virtutibus inimiciora*: He describeth these *last* and *loosest* times of the world, barren of vertues, but abounding with vices. There was never any but *Noah*, that with two faces, saw both before and behinde. But that Ancient of days, to whom all things are present, hath here told us, that the last shall be the worst. χαλεποὶ καιροί.

Verse 2. *Lovers of their own selves*] This sinful self-love is the root of all the rest, that follow in this black bed-roll:

Boasters] Or, *Arrogant*, as that *Pyrgopolynices*, Isa. 10.8,9 10,11. *Thrasonical Lamech*, Gen. 4.23. where he brags and goes on to out-dare God himself. Spaniards are said to be impudent braggers, and extreamly proud in the loweſt ebb of fortune. *Vide* Iun. *in loc.*

Verse 3. *Without natural affection*,&c.] True Christians live soberly, as touching themselves, righteously toward men, and godly towards their God. But these *Antipodes* are as touching themselves, self-lovers, silver-lovers, pleasure-mongers, incontinent, boasters, proud, heady, high-minded. As for their carriage towards others, they are blasphemers, disobedient to Parents, without natural affection, truce-breakers, or irreconcileable, false accusers, or devils, fierce or savage, despisers of those that are good, traitors, &c. And as to God, they are not lovers of God, but unthankful, unholy. And such dust-heaps as these, a man may finde in every corner of the Church. Tit. 2.12. Ἀσπονδοι.

Verse 4. *Heady*] Head-long and head-strong, rash and inconsiderate, *Qui non vident* προορωντες καὶ ὁπίσω, that look not well about them, but make desperate adventures. The Greek word signifieth such as *flie* before they are *fledg'd*. προπετεῖς.

Lovers of pleasure] Not considering that the pleasure passeth, but the pain that attends it is perpetual. *Momentaneum est quod delectat, aeternum quod cruciat.* Let not men take pleasure in pleasure. It was not simply a sin in *Esau* to go a hunting: But yet the more he used it, the more profane he waxed, and came at length to contemn his birthright. Who are void of the Spirit, but sensual ones? *Jude* 18,19. Who say to God, *Depart from us*, but those that dance? *Iob* 21.10,11. Better be preserved in brine, then rot in honey. These pleasure-mongers are at last, as the worst of all. Such a one was *Catullus*, who wished all his body were nose, that he might spend all his time in sweet smels. Such was *Philoxenus*, who likewise wished that his neck were as long as a Cranes, that he might take more delight in meats and drinks. Such was *Boccas* the Poet, who said that he was born *per lamore delle donne*, for the love of women. But in the kingdom of pleasure, vertue cannot consist. These voluptuaries (as one saith of them) are, *Magis solliciti de mero, quam de vero: Magisque amantes mundi delicias quam Christi divitias*: as those Recusant Guests; the worst of all whom, and left excusable, was that Epicure, who had *married a wife*, and therefore *could not come*. φιλήδονοι. *Chrysost.*

Verse 5. *Having a form of godliness*] Hollow professors are as hollow trees in an old wood; tall, but pithless, sapless, unsound. Their formality is fitly compared to a bulrush, whereof the colour is fresh, the skin smooth; he is very exact that can finde a knot in a bulrush: But pill it, and what shall you find within but a kinde of spongeous unsub- Isa. 58.5.

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unsubstantial substance, &c. These as if Religion were a Comedy, do in voice and gesture act divine duties, in heart renounce them. Hypocrites only act Religion, play Devotion; like they are to the Ostrich, saith *Hugo*, *Qui alas habet sed non volat*, which hath wings but flies not. God is in their mouths, but not in their reins, as the Prophet *Jeremy* complaineth; and all they do is an effect rather of Art, and parts, then of the heart and grace; shels not kernels, shadows and pageants of piety, not heart-workings. The Swan in the Law was rejected for sacrifice, because of her black skin under white feathers. Art may take man more then nature: but with God the more Art, the less acceptance: he loveth truth in the inwards, *Psal.* 51. 6.

ἐνδύνοντες. *Mulierculas Jesuita pio studio semper complecti solent.*

Verse 6. *Creep into houses*] Gr. *Shoot themselves into the inner rooms of houses, Qui se se immergunt*, by their pithanology and counterfeit humility, as the Jesuites and many of our modern Sectaries. That *creep like Ferrets*, or *Weesels*, as the Syriack here hath it.

Αἰχμαλωτίζοντες. *Virgil.*

Lead captive silly women] Gr. *Take them prisoners*, and then make prize of them, 2 *Pet.* 2. 3. *Egregiam verò laudem, & spolia ampla refertis*, &c. But *omnes hæreses ex Gynæciis*. It is the guise of Hereticks to abuse the help of women, to spread their poisonfull opinions. They get an *Eudoxia*, *Justina*, *Constantia* on their side; and so work upon *Adam* by *Eve*. Of women they have ever made their profit, that have attempted any innovation in Religion.

Verse 7. *Ever learning, and never able*] Because resolved not to lose their lusts. *Intùs existens prohibebat alienum*: There was that within that kept out holy learning. It

Scultet. Annal. was therefore an excellent prayer of holy *Zuinglius* before his publike Lectures, Father of lights, illighten our minds, and open our hearts, so as that we may both understand thine oracles, and be transformed into them, &c.

Verse 8. *Now as Jannes and Jambres*] *Numenius* the *Pythagorean* calleth him *Mambres*. These were those *Ægyptian* Sorcerers: their names S. *Paul* had either by tradition,

Tract. Menachoth, cap. 9. or out of some Jewish Records. *Apuleius* in his second Apology, mentioneth one *Jannes* among the chief Magicians. The *Babylonian Thalmud* also maketh mention of these two by name, as chief of the Sorcerers of *Ægypt*.

Resist the truth] Not so much us, as the truth. So *Alexander* the Copper-smith did greatly withstand *Pauls* preachings, *cap.* 4. 15. this was far worse then to withstand his person.

Verse 9. *As theirs also was*] Exod. 8. 19. When they were set, and could not with all their skill make a louse, but by further resistance manifested their folly unto all men. So did that Jugler of *Antwerp*, all whose enchantments were made void by Mr. *Tindal* the Martyr present at that supper, where and when he should, but could not play

Act. and Mon. fol. 985. his feats, and shew his cunning.

παρηκολούθησας. Verse 10. *But thou hast fully known*] Or, Thou hast exactly trod in my tract, followed my foot-steps; as *Irenæus* did *Polycarps*, as *Paræus* did *Ursins*; whence that Poet,

Paulus Melissus.

——— *Sacra docente Pareo,*
Vividus Ursini Spiritus ora movet.

ὄτας. Verse 11. *What persecutions I indured*] Gr. *What manner of persecutions.* A Christian may without sin be sensible of injuries and indignities. Only it must be the mourning of Doves, and not the roaring of Bears. A Sheep may be as sensible of the biting of a Dog, as a Swine is, though he raise not such a dust, make not such a din.

Verse 12. *Yea, and all that will live*] Carry they the matter never so discreetly, they must suffer. Many dream of a delicacy, they conceit a godly life without persecution.

Boetius. These would pull a Rose without Pricks. *Armat spina rosas, mella tegunt apes. Thucydides* complains of his countrey-men, that none of them would παλαιοπαθεῖν διὰ τὸ καλόν, *suffer ought for goodness sake.* Too few there are, that now-adays will do so.

Verse 13. *Shall wax worse and worse*] *In deterius proficient*, a sorry kinde of profiting, *Quandò Andabatarum more res provedat*. Thus the *Illuminates* (as they called themselves) a pestilent sect in *Aragon*, professing and affecting in themselves a kind of Angelical purity, fell suddenly to the very counterpoint of justifying bestiality. And

Spec. Europ. though these men and their light are quenched some while since, yet under pretence of new lights have not our Church-forsakers wheeled, and wheeled about so long to the right-

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right-hand, that they are perfectly come round to the left? See the Note on Chap. 2.

Verse 14. *But continue thou*, &c. Gr. *Abide, Keep thy station*: Thou shalt surely be put to't, as that prophetical man in the Ecclesiastical History went to the pillars a little afore an earthquake, and bad them stand fast, for they should shortly be shaken. Μένε.

Verse 15. *And that from a childe*] Gr. *From a suckling.* As all children, so those especially that are dedicated to the work of the Ministery, should be betimes inured to Scripture-learning. See the Note on 1 *Tim.* 4.6. The story of Mistris *Elizabeth Wheatenhall* daughter of Mr. *Anthony Wheatenhall* of *Tenterden* in *Kent* late deceased, is very memorable. She being brought up by her Aunt the Lady *Wheatenhall*, before she was nine years old (not much above eight) could say all the New Testament by heart; yea being asked where any words thereof were, she would presently name Book, chapter and verse, *&c. Timothy* was so sweet a childe, that if that had not been his name, it might have been his surname, as *Vopiscus* saith of *Probus* the Emperor. ἀπὸ βρέφους. *David's* love to Gods word by Mr. *Loughton.* Epist. to Reader.

To make thee wise] Gr. *To wise thee*, that thou maist wise others, as *Dan.* 12.3. The same Hebrew word signifies, 1. To understand. 2. To instruct others. 3. To prosper. σὲ σοφίσαι. שכל

To salvation] He is the wise man that provides for eternity. And when all the worlds wizzards shall very wisely cry out in hell, *Nos insensati*, We fools counted their lives madness, *&c.* They shall shine as the brightness of the firmament, *Dan.* 12.3. *Sapientes sapienter descendunt in infernum.*

Verse 16. *All Scripture is given*] Gr. *Breathed by God*, both for matter and words. What frontless Hereticks then are our upstart *Anti-Scripturists*, that dare affirm, That the Scriptures are not divine, but humane invention: and that the pen-men wrote as themselves conceived; they were the actions of their own spirit, *&c.* Also that the Scriptures are insufficient and uncertain? *&c.* Papists likewise speak and write basely of the holy Scriptures; as Bishop *Bonners* Chaplain, who called it *his little pretty Gods book. Gifford* and *Rainolds* say, the Bible contains something prophane and Apocryphal. A certain *Italian* Bishop told *Espencæus*, that his Countreymen were charged not to read the Scriptures, *Ne sic fierent hæretici*, lest they should thereby be made hereticks, &c. But *Gregory* cals the Bible *Cor & animam Dei*, the heart and soul of God. *Augustine* a fortress against Errors; *Tertullian* calleth it *Nostra digesta*, Our digests, from the Lawyers: and others, *Our Pandects*, from them also. *Classicus hic locus est*, saith *Gerhard* upon the Text, This is a Classical place to prove the perfection of the Scriptures against Papists, and whatsoever adversaries, who argue it of insufficiency; accounting traditions or revelations to be the touchstone of Doctrine, and Foundation of Faith. If the Scripture be profitable for all these purposes, and able to make a Minister perfect, *&c.* Who can say less of it, then that it is *The souls food*, as *Athanasius* calleth it, *The invariable Rule of truth*, as *Irenæus*, *The touch-stone of errors*, *The Aphorisms of Christ*, *The Library of the Holy Ghost*, *The circle of all divine Arts*, *The Wisdom of the cross*, *The cubit of the Sanctuary*, &c. Θεόθ. ὑγιὴς γνώμη. κανὼν ἡ ἀλήθεια. Θείας κιβωτός. *Lindan Panop.* l. 1. c. 9.

And is profitable for instruction] See my *True Treasure*, pag. 40. And hereunto add for Consolation according to *Rom.* 15.4. though this also is here comprehended in Doctrine and Instruction for righteousness. The same Greek word signifieth to *exhort* and *to comfort.* διδασκαλίαν.

Verse 17. *That the man of God*] The Minister, and so consequently the people too, for whose use the Minister hath all. This is observed of them, that still the Scholar goes one step further then the Teacher.

May be perfect] With a perfection of parts, able and apt to make use of the holy Scriptures to all the former purposes, for the behoof or benefit of his hearers. The authority of the Fathers (saith a grave and learned Divine) I never urge for necessity of proof (the Scripture is thereto al-sufficient and super-abundant) but only either in some singular points to shew consent: Or, 2. In our controversies against Antichristians, Antinomists, Neopelagians, *&c.* Or, 3. When some honest passage of sanctification or seasonable opposition to the corruption of the times, is falsly charged with novelty, singularity, and too much preciseness. Ἄρτιος, *omnibus numeris absolutus.* M. *Bolton* his four last things, p. 147.

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Chap. IV.

Verse 1. *I charge thee therefore*]

Matters of greatest importance must be pressed with greatest vehemence. As God putteth not forth great power, but for great purpose, *Eph.* 1. 18, 19. so neither must we use great earnestness, but in affairs of great moment. It is a weakness to be hot in a cold matter, but worse to be cold in a hot matter. *Farellus* perswading *Calvin* (then a young student, and bound for *Italy*) to stay and help in the Lords work at *Geneva*, pronounced Gods curse upon his studies (which *Calvin* pretended) in case he staid not. Whereupon, *Non ausus fuit Calvinus ad Farelli tonitrua plus quàm Periclea* (saith mine Author) *jugum vocationis, quod sibi à Domino imponi videbat, detrectare. Calvin* durst not stir after such a charge, but staid it out there to his dying-day.

Melch. Adam. *in vita* Calv. *pag.* 114.

ἐπίστηθι. Verse 2. *Be instant*] Gr. *Stand over it.* Stand close to it. *Chrysostom* at *Antioch* having preached many Sermons against swearing, was at length asked, when he would preach upon another subject? He answered, When you leave swearing, I'le leave preaching against swearing.

In season, out of season] On the Lords-day, on the week-day, *Volentibus nolentibus dic importunus, Tu vis errare, tu vis perire, ego nolo*, saith *Augustine*. Let men know whether they will or no, that for lack of preaching they shall not perish. The shew-bread stood all the week before the Lord; to shew, that preaching is not out of season on any day. The Friers of *Basil* held that it was *Lutheranum diebus profanis praedicare*, Heretical to preach on working-days. But *Anthony Person*, Martyr, told his persecutors, That they were *bite-sheeps* and not *Bishops* for neglecting to preach: It being as a great a wonder at *Rome* to hear a Bishop preach, as to see an Ass flie, said Dr. *Bassinet*. But Bishop *Ridley* preached usually every Sabbath-day and holy-day: so did B. *Jewel*, Dr. *Taylor* Martyr, Mr. *Bradford*, even during his imprisonment: Preaching, reading and praying was all his whole life. He did sharply reprove sin, pithily improve errors, sweetly preach Christ crucified, earnestly perswade to a godly life, *&c.*

Melch. Adam. *Act. and Mon.* fol 1111. *Ibid.* 862. *Ibid.* 1559. *Ibid.* 1380. *Ibid.* 1457.

With all long-suffering, &c.] *Si decimus quisq;, si unus persuasus fuerit, ad consolationem abundè sufficit*, saith *Chrysostom*. If you gain but the tithe of your hearers, or less, it is well.

Alex Aphrod. *problem.* Verse 3. *Sound doctrine*] Which as honey, *Vulnera purgat, ulcera mordet*, purgeth green wounds, but causeth pain to exulcerate parts. Children, though they love and lick in honey, yet will not endure to have it come near their lips, when they have sore mouths. There are that are mad against the Medicine, and flie in the faces of their Spiritual Physitians that come to cure them; they are sick of a *Noli me tangere*, and had rather perish in their sins then part with them. These must be pitied as people out of their right minds, and pulled out of the Devils paws; this, saith *Jerome*, is *sancta violentia, optabilis rapina*, an holy violence, a desireable rapine; they will thank us, if ever they recover: as if not, yet our reward is with the Lord. The Physician is paid, whether the Patient live or die. A Minister must exhort *with all long suffering*, and oft sigh out with good old *Jacob* (troubled at his childrens untowardness) *Lord, I have waited for thy salvation.* Gen. 49. 18.

Horat. *Having itching ears*] Which must have clawing preachers; such as will never *auriculas mordaci radere vero*, deal plainly and faithfully with their souls.

De mirabil. auscult. Verse 4. *Turn their ears from the truth*] *Aristotle* writeth, that Vultures are killed with oil of Roses. Sweet smells enrage Tigers. Swine cannot live in some parts of *Arabia*, saith *Pliny*, by reason of the pleasant scent of Aromatical Trees there growing in every wood.

Verse 5. *Endure afflictions, do the work*] *Honor ministerii est in onere, dignitas in diligentia, corona in contemptu.*

πληροφόρησον. *Make full proof*] Or, Accomplish thy Ministery: So executing every part of it, as to make it thy whole business. *Verbi minister es, hoc age*, was Mr. *Perkins* his Motto. Thou art a Minister, look to it.

σπένδομαι. He speaks of it as done already. Verse 6. *Ready to be offered*] To be poured out as a drink-offering upon Gods altar. Thus the Apostle expresseth himself emphatically, pathetically, elegantly, setting forth by what death he should glorifie God, *viz.* by being beheaded. Whether my death be a burnt-

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burnt-offering, a drink-offering (by fire or ſword) or a peace-offering (that I die in my bed) I deſire it may be a free-will-offering, a ſweet ſacrifice to the Lord.

The time of my departure] He makes nothing of death. It was no more betwixt God and *Moſes*, but *Go up and die*. So betwixt Chriſt and *Paul*, but launch out, and land immediatly at the fair haven of heaven.

Verſe 7. *I have fought a good fight*] The nearer any thing is to the Center, the more ſtrongly and ſwiftly it moveth. The wine of the ſpirit is ſtrongeſt in the Saints, when they are drawing to an end. His motions are quickeſt, when natural motions are ſloweſt, moſt ſenſible when the body begins to be ſenſleſs, moſt lively when the Saints are a dying. See this in *Moſes* his Swan-like Song: *Davids* laſt diſcourſe to his Son *Solomon* and his Nobles: Our Saviours farewell to the world, in that laſt ſweet Sermon and Prayer of his, *Joh.* 13.14,15,16,17. wherein there is more worth (ſaith a Divine) then in all the Books in the world beſides. When excellent *Bucholcer* was near his end, he wrote his Book *de Conſolatione decumbentium*, Of the comfort of ſick people. Then it was that *Toſſanus* wrote his *Vade mecum*: Dr. *Preſton* his Attributes of God: Mr. *Bolton* his joys of heaven: And before them all, *Savanarola* the Italian Martyr, his Medications upon the one and fiftieth Pſalm, *Verbis vivis, animatis ſententiis, & ſpiritus fervore flagrantiſſimis*, in moſt lively expreſſions, and with moſt heavenly affections. Indeed the Saints are moſt heavenly, when neareſt to heaven: like as Rivers, the nearer they grow to the Sea, the ſooner they are met by the Tide. Mr. *Baxter.* *Sixtus Senenſ.*

Verſe 8. *There is laid up a crown*] Beyond a crown the wiſhes of mortal men extend not. *Alexander* inviting many to Supper, provided a crown of 180. pound to be given to thoſe that drank moſt. One and fourty killed themſelves with drinking to get that crown. Shall theſe do more for a trifle, then we will do for heaven?

A crown of righteouſneſs] So ſalvation is called; not for that it is of right due to us, but becauſe it is purchaſed for us by the righteouſneſs of Chriſt, and ſhall be freely given to thoſe that are juſtified by faith.

Verſe 9. *Do thy diligence*, &c.] We want much of our comfort in the want of a friend, *Eccl.* 4.9. *Optimum ſolatium ſodalitium*. How doth *David* bemoan the loſs of *Jonathan*? How did D. *Taylor* prize the company of his fellow-priſoner, that Angel of God, as he called him, *John Bradford*? What a mercy did S. *Paul* count it, that ſick *Epaphroditus* recovered, *Phil.* 2.27?

Verſe 10. *Demas hath forſaken me*] Blazing comets, as long as they keep aloft, ſhine bright; but when they begin to decline from their pitch, they fall to the earth. *Jonathan* followed the chaſe well, and with greedy purſuit, till he met with the honey: ſo doth many a *Demas*.

Having loved this preſent world] Or, *embraced it*; that withered Harlot had taken him with her eye-lids; that old *Circe* had bewitched him, that ſhall one day be burnt up by fire, for her enticing men. Divorce the fleſh from the world, and then the Devil can do us no harm. He hath no way to intangle us, but to ſay as he did to our Saviour, *Mitte te deorſum*, caſt thy ſelf down, embrace this preſent world, follow after theſe lying vanities. ἀγαπήσας.

And is departed unto Theſſalonica] Where he became an Idol-Prieſt, as ſaith *Dorotheus*. So *Harding* (Biſhop *Juels* adverſary) was one while a thundring Preacher, wiſhing he could cry out againſt Popery as loud as the bells of *Oſeney*; yet afterwards proved a filthy Apoſtate, and an utter adverſary to the truth; and yet the world favoured him not; for, the moſt he could get of his Holineſs, for all the good ſervice he did him, was but a Prebend of *Gaunt*, or to ſpeak more properly (ſaith D. *Featly*) a *Gaunt-Prebend*. *Stapleton* (another turn-coat) was made Profeſſor of a petty Univerſity, ſcarce ſo good as one of our Free-Schools in *England*. *Saunders* was ſtarved. *Allin* was commonly called the ſtarveling Cardinal. If any of the worlds darlings ſpeed better, let them take that counſel that was given by one to *John* the third King of *Portugal*, *viz.* to meditate every day a quarter of an hour on that divine ſentence, *What ſhall it profit a man to win the whole world, and loſe his own ſoul?* *Featl.* his tranſubſt exploded.

Verſe 11. *For he is profitable*] Once unprofitable (*Act.* 15.38. See the Note there) but now profitable, *Philem.* 11.

Verſe 12. *Tychicus have I ſent*] For what end, ſee *Eph.* 6.22. with the Note there.

Verſe 13. *The cloak that I left*] *O ſupellectilem Apoſtolicam*! O what a ſmall deal of houſhold- *Eraſ. in loc.*

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household-stuff had this great Apostle, saith *Erasmus* a cloak to keep off the rain, and a few books and writings. *Tota etiam supellex mea est chartacea*, saith he in another place. All my stock is in books. And of judicious *Calvin* it is reported, that all the goods that he left behinde him, his library being sold very dear, came scarce to 300. florens, that is about ninety pounds of our money. Seekest thou great things for thy self? *Jer.* 45.5.

Erasm. in farrag. epist.

But especially the Parchments] Note-books of his own making or collecting: these are highly prized by Students. *Julius Cæsar* being forced to swim for his life, held his Commentaries in one hand above water, and swam to land with the other. And what a sweet Providence of God was that, that when *Heidelberg* was sackt and ransackt by the Spaniards, *Ursins* Catechism enlarged by *Pareus*, but not yet published, was taken among other Books for pillage, and by him dropped in the streets, but taken up by a young Student, and afterwards Printed by *Philip Pareus*, to the great benefit of all good people!

Malo fuit cum Catonis libellorum quam purpuræ.

Verse 14. *Alexander the Coppersmith*] Who was once *Martyrio propinquus*, saith *Calvin*, near unto Martyrdom in *Pauls* cause, *Act.* 19.33. A glorious professor may become a furious persecutor. *Let him that stands, take heed lest he fall.*

The Lord reward him] This is neither a curse, nor a railing speech (saith an Ancient) but a prediction well beseeming an Apostle, that avenged not himself, but rather gave place to wrath, *Rom.* 12.19.

Author quæst. apud Just. Mar.

Verse 15. *He hath greatly resisted our words*] Or, our preachings, not our persons only. This was a foul fault. See 1 *Thes.* 4.8. *Exod.* 16.8.

Verse 16. *No man stood with me*] So that *Paul* might have said as *Socrates* did, φιλοι, οὐδεὶς φιλὸς, *My friends, I have never a friend.* And as *Plato*, A friend is a very mutable creature. Or, as he in *Plautus*, *Ut cuique homini res parata est, firmi amici sunt. Si res lasse labant, itidem amici collabascunt.*

συμπάβλητον ζῶον. *Plato.*

Verse 17. *The Lord stood*] God is never so sweet and so seasonable to his Saints, as in the day of their deepest distress. He loves to help those that are forsaken of their hopes.

The preaching might be fully known] Or, *Soundly proved* to be a divine ordinance, by my constancy and contempt of death.

Out of the mouth of the lion] *Nero*, who first *orientem fidem Romæ cruentavit*, as *Tertullian* speaketh, put Christians to death, and made a bloody decree, That whosoever confessed himself a Christian, should, without any more ado, be put to death as a convicted enemy of mankinde. *Tertullian* calleth him *The Dedicator of the condemnation of Christians.*

Dedicator damnationis Christianorum. Tert.

Verse 18. *And the Lord shall deliver*] Experience breeds confidence. St. *Paul* got an opportunity after this from *Rome*, to make an excursion to plant and confirm Churches, returned again to *Rome*, and was there martyred by bloody *Nero*, as it is storied.

Unto his heavenly kingdom] So *David* argues from temporals to eternals, *Psal.* 23.5,6.

Verse 19. *Salute Prisca*, &c. See the Note on *Rom.* 16.3.

Verse 20. *At Miletum sick*] See the Note on *Phil.* 2.27.

Verse 21. *Do thy diligence*, &c.] The Apostle quickneth *Timothy*, as *Tully* did his friend, *Quamobrem si me amas*, &c. *si dormis expergiscere, si stas ingredere, si ingrederis curre, si curris advola. Credibile non est quantum ego in amore & fide tua ponam.* Make all possible haste hither, for I rely much upon thy love and loyalty.

And Claudia] An English (or rather Brittish) woman, who went to *Rome*, was converted by *Paul*, married a Roman Gentleman called *Pudens* (as here) for his parts, but before called *Rufus*. It is thought she sent the Gospel first into *England*. See *Antiq. Britan. Cambden in Britan. Matth. Parker, Bale, Godwins Catalog. Speeds Chron.* &c. This is no article of our Faith.

Verse 22. *Grace be with you*] Gods blessing be with you always, *Amen.* Even now toward the offering of a burnt sacrifice, *&c.* said that Martyr in a letter to certain friends.

Act. and Mon. 1365. Lau. Saunders.

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A COMMENTARY OR EXPOSITION Upon the Epistle of S. *Paul* to Titus.

Chap. I.

Verse 1. *The faith of Gods elect*]

NOt the election of Gods faithful ones, as the Arminians make it.

And the knowledge of the truth] It is usual with S. *Paul* in the beginning of his Epistles, to utter much in few, and to set down the sum of the whole Gospel, as here he doth Justification, Sanctification, and the hope of Salvation, and all by the acknowledging of the truth. This Epistle is called the abridgement of all St. *Pauls* Epistles; but especially of those two to *Timothy*, whom he more largely instructeth in point of Church-government, because a younger man then *Titus*, and not so well exercised in Ecclesiastical affairs. *Estius.*

Verse 2. *God that cannot lie*] The word of promise binds God: therefore it seems (saith one) that it is stronger then God; for he can as soon deny himself as his promise.

Promised] That is, purposed, as 2 *Tim.* 1. 9. or decreed to promise, or *promised to Christ*, or, *promised* to our first Parents from the beginning of ages, *Ante multa secula*, so some sense it.

Verse 3. *Manifested his word*] As when he said plainly, *He that believeth in the Son hath eternal life.*

Verse 4. *Common faith*] Common to the communion of Saints, *ver.* 1. and to them proper and peculiar; for all men have not faith, 2 *Thess.* 3. 2. Or common, that is, *Symbolo Apostolico comprehensum*, saith one, contained in the Apostles Creed.

Verse 5. *Set in order*] Gr. *Set straight*, or make up the things that I left unfinished. Straighten the things that grow crooked in the Church. ἐπιδιορθώσῃ *Confician.*

In every City] *Crete* had an hundred cities, and was therefore called ἑκατόμπολις; as *Thebes* had an hundred gates, and was therefore called ἑκατόμπυλος.

Verse 6. *The husband of one wife*] Here the Apostle canonizeth (saith an Interpreter) the marriage of Ministers. *Scultet.*

Verse 7. *A Bishop must be blameless*] As was *Moses*, *Samuel*, *Paul*, *Bradford*, *Bucer*, &c. who led convincing lives: so that their foes could not in any thing stain them, nor their friends sufficiently commend them. It is better (saith one) to live so as thine enemies may be amazed at thy vertues, then that thy friends should have cause to excuse thy vices.

Not soon angry] *Biliosus & bellicosus*, testy and techy, easily blown up into rage, that will not be laid down without revenge. ὀργίλος.

Verse 8. *Temperate*] No slave to his fleshly appetite; but one that can master himself, and give laws to his lusts. See my Common place of *Abstinence.* ἐγκρατὴς.

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Verse

Αντεχομ. Verſe 9. *Holding faſt*, &c.] As with tooth and nail, againſt thoſe gain-ſayers that would ſnatch it from us.

Verſe 10. *For there are many unruly*] Lawleſs, yokeleſs, maſterleſs men, untractable, untameable, that refuſe to be reformed, hate to be healed. God will hampes theſe Belialiſts, 2 *Sam.* 23. 6.

βλησομίζειν. Cic. *de divinat.* Laertius. *Fides Punica.* Virgil. *Cres ſemper mendax, mala beſtua, & belluo doſes.* Cambdens *Eliz.* fol. 394. *Cretizare cum Cretenſib.* vide Eraſm. Adag. Ισκε ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα. Hom. Eudæmon-Ioannes contra Caſaub.

Verſe 11. *Whoſe mouths muſt be ſtopped*] Gr. *Muzzled*, as bandogs are. Frogs they ſay will leave croaking, if but a light be hanged over the Lake wherein they are. Let but the truth come clearly in place, and Hereticks will be ſoon ſilenced. But if they will not, another courſe muſt be taken with them.

Verſe 12. *Even a Prophet of their own*] *Epimenides* the Poet, who by his Countreymen the *Cretians* was counted a Prophet, and had divine honors done to him after his death. This uncircumciſed Poet *Paul* brings here into the Temple; as before he had done *Aratus*, Act. 17. 28. and *Menander*, 1 *Cor.* 15. 33.

The Cretians are always lyers] So were the *Carthaginians*, *Tyriique bilingues*. The French had ſo often deceived the Engliſh, that ſuch as they mean to deceive, they call by a common by-word *Les Anglois*, The Engliſh. The *Cretians* were loud liars, even to a Proverb. Of *Dolon*, *Homer* ſaith, That he had an Art in lying. But *Eudæmon-Joannes* (that *Cretian* Dæmoniack) wins the whetſtone from all his Countrey-men, whiles he bluſheth not to tell the world in Print, that theſe are the doctrines and practiſes of the Proteſtants, to worſhip no God, to frame our Religion to the times, to pretend the publike cauſe to our private luſts, to break our words as we ſee good for our purpoſe, to cover deadly hatred under fair flatteries, to confirm tyrannie by ſhedding the blood of innocents, *&c.* *Evil beaſts*, cruel as well as crafty. Theſe two are ſeldom ſeparated; as ſome write of the Aſp, that he never wanders alone without his Companion; and as the Scripture ſpeaks of thoſe birds of prey and deſolation, *Iſa.* 34. 16. *None of them wanteth his mate.*

Slow bellies] That is, given to ſloth and idleneſs; and luxurious gluttons.

ἀποτόμως, Cuttingly. Verſe 13. *Rebuke them ſharply*] Gr. *Preciſely*, rigidly, ſeverely, and to the quick. A Metaphor from Chyrurgions, who muſt not be melch-hearted, ſaith *Celſus*, but pare away the dead fleſh, *Ne pars ſincera trahatur*. Howbeit, that is a good rule given by a godly Divine, that although there muſt be ſome warmth in a reproof, yet it muſt not be ſcalding hot. Words of reviling and diſgrace, they ſcald, as it were. But words that tend to ſtir up the conſcience to a due conſideration of the error, or evil reproved, they be duly warm, and tend to make the Phyſick work more kindly. *Evangelizatum non maledictum miſſus es*, ſaid *Oecolampadius* to *Farellus*: *laudo zelum, modò non deſideretur manſuetudo. Vinum & oleum in tempore ſuo infundendum. Evangeliſtam non tyrannicum legiſlatorem præſtes.* Thou art ſent to preach, not to rail. Thy zeal I commend, ſo it be mingled with meekneſs. Wine muſt be poured into mens wounds one while, and oil another. Thou muſt ſhew thy ſelf a peaceable preacher, not a tyrannical Law-giver, *&c.* *Rebuke, exhort, with all long-ſuffering*, ſaith *Paul* to *Timothy*, 2 *epiſt.* 4. 2. *Timothy* they ſay was ſomewhat ſharp and tart in his reproofs; and is therefore exhorted to patience and meekneſs. *Titus* was gentle, and of a milde diſpoſition; and is therefore thus ſpurr'd on to ſharpneſs and ſeverity. The *Cretians* alſo were (poſſibly) a worſe people then the *Epheſians*; and were therefore to be more hardly handled. Let it ever be remembred, that matters of moment muſt be wiſely, but yet ſeriouſly dealt with. To tell wicked men of their ſins ſo ſoftly as *Eli* did his ſons; or reprove them ſo gently as *Jehoſaphat* did *Ahab* (*Let not the King ſay ſo*) doth uſually as much harm as good: like a weak doſe in Phyſick, it ſtirreth the humours, but purgeth them not.

Oecolamp. *ep. ad* Gul. Farel. Ver. 14. *Not giving heed to Jewiſh fables*] Wherewith their *Talmud* is full farc't: which whiles they hug over-hard, as *Cleopatra* did the Snakes that ſucked her blood, they periſh.

ἀποστρεφόμενοι. *Of men that turn from the truth*] With utter averſation and deteſtation, as a man turns his body from a loathſom object. Theſe are thoſe that will not endure ſound doctrine, 2 *Tim.* 4. 3.

Verſe 15. *Unto the pure all things*, &c.] This *Piſcator* holds a ſufficient warrant for us to uſe, *Ne fortè*, and other Heathen-expreſſions; like as the Apoſtles uſed, χρηματίζεσθαι χρηματισμὸς, &c. abuſed by the Greeks to ſignifie their wicked and deviliſh oracles. But *Paſor* is utterly againſt it.

Piſcat. *in Mat.* 14. 3. Pat. *præfat. ad Lexic.*

Is nothing pure] Their own table is a ſnare to them, yea Gods table. The Saints are kept

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kept at hard Commons, but have their keeping of free-coſt: the wicked have larger cates, but pay ſweetly.

Conſcience is defiled] To wit, with ſins, and ſo can no more judge of it, then a man can diſcern of colours in a foul and ſoiled glaſs.

Verſe 16. *They profeſs that they know*] *Aliud in titulo, aliud in pyxide.* Out-ſide Chriſtians, who perform as *Ephraim*, *dow-baked duties*, are almoſt perſwaded, as *Agrippa*, come near Gods kingdom with that young Phariſee; ſaint Chapmen that go without the bargain, as he did that came kneeling to our Saviour, and ſaying, *What ſhall I do to inherit eternal life?* Theſe do *virtutis ſtragulam pudefacere*, put honeſty to an open ſhame, as *Diogenes* ſaid to *Antipater*, who being vicious, wore a white cloak, the enſign of innocency.

Being abominable] Gr. *Such as ſtink above ground*, and are of an offenſive ſavor. βδελυκτοὶ καὶ βδέλυγμα ποιοῦντες. Aquil.

To every good work reprobate] Or injudicious: ſuch as cannot make a right judgment of any good works, ſo as to approve and reliſh them, to ſee a beauty in them, as good, &c.

But in works they deny him] Which is, as if a man ſhould confeſs his Faith in *Engliſh*, and deny it again in *Latine*. Theſe are no better then devils wrapt up in *Samuels* Mantle; hot Meteors, ſhooting and ſhewing like ſtars.

Chap. II.

Verſe 1. *But ſpeak thou*, &c.]

Quaſi dicat, The worſe others are, the better thou muſt be: keeping a conſtant countermotion to the corrupt courſes that are in the world thorow luſt. A pearl in a puddle retains its preciouſneſs; and fiſh in the ſalt-waters retain their freſhneſs.

Verſe 2. *That the old men be ſober*, &c.] Not as it is ſaid of the Flemings, that *quo magis ſeneſcunt eò magis ſtulteſcunt*, the elder the fooliſher. *Solomon* and *Aſa* were ſo. And the Heathen Sages wiſely warn us, That old age is to be feared, as that which comes not alone, but brings with it many diſeaſes both of body and mind. *Sæpe fit ut Satan, quem juvenem capere non potuit, annoſum fallat & capiat*, ſaith *Bucholcerus*. Many that have held out well in youth, have failed and been ſhamefully foiled in old-age. Eraſm. *in Moriæ encom.*

Verſe 3. *In behavior*] Or, *In habit, apparel, gate, geſture.* ἐν καταστήμασι

Teachers of good things] As was *Bathſheba*, Prov. 31. 1, 2. *Lois*, 2 Tim. 1. 5. *Monica* &c. σωφρονίζωσι. Eurip.

Verſe 4. *To be ſober*] Or wiſe: teaching them as Shoolmaſters do their diſciples: ſo the word ſignifies. He was a fooliſh man that ſaid, Μισῶ σοφὴν γυναῖκα, I love not to have a woman wiſe. *A prudent wife is of the Lord.* Such an one was *Abigail*, and *Aſpaſia*, *Mileſia* the wife of *Cyrus*, who was ſaid to be Καλὴ ἅμα καὶ σοφὴ, *Fair and wiſe* withal. *To love their husbands*, though old and leſs lovely; as that famous *Valadaura* in *Ludovicus Vives*. Aelian. *l.* 12. *c.* 1.

To love their children] And to ſeal up their love, not by hugging them to death, as Apes do their young; but by educating them in the fear and admonition of the Lord, as *Bathſheba*, *Prov.* 31. *Plutarch* ſpeaks of a *Spartan* woman, that when her neighbors were ſhewing their apparel and jewels, ſhe brought out her children vertuous and well taught, and ſaid, *Theſe are my ornaments and jewels.* Mothers muſt learn to love their childrens ſouls.

Verſe 5. *To be diſcreet, chaſte*, &c. *Conjugium humana divina Academia vitæ.* Much good may be learned by wedlock.

Keepers at home] Carrying her houſe on her back, as the ſnail doth. *Sarah* was found in the tent, ſo was *Jael* the wife of *Heber*. The *Egyptian* women ware no ſhoes, that they might the better keep home.

Verſe 6. *Young men likewiſe exhort*] See the Note on 2 *Tim.* 2. 22.

Verſe 7. *A pattern of good*] Gr. *A ſtamp.* Digging thy Sermons out of thine own breſt, and living them, when thou haſt done. τύπος.

Verſe 8. *May be aſhamed, having* &c.] O, tis a brave thing to ſtop an open mouth, to thrattle envy, to cut off all occaſion of evil-ſpeaking.

Verſe 9. *Not anſwering again*] Not chatting or thwarting. *Servus ſit monoſyllabus Domino*, ſaith one. *Apelles* painted a ſervant with his hands full of tools, to ſignifie his diligence: with broad ſhoulders, to bear wrongs; with Hinds feet, to run ſwiftly about his buſineſs; with the ears of an Aſs, and his mouth ſhut with two locks, to ſignifie that he ſhould be ſwift to hear, and ſlow to ſpeak.

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Audent cum talia fures. Virgil. *Pirke-aboth*, chap. 1.

Verſe 10. *Not purloining*] Interverting, embezling their maſters eſtates, ordinary among the *Romans*, which made them call ſervants and thieves by one name: ordinary among the *Hebrews*; whence that ſaying of *R. Gamaliel*, *Marbe gnabadim, marbe gezel, He that multiplieth ſervants, multiplieth thieves.* Ordinary alſo amongſt us, whence that Proverb, *He that will be rich muſt ask his ſervants leave.*

Verſe 11. *For the grace of God*, &c. This is rendred as a reaſon why ſervants ſhould be faithful, becauſe to them alſo belongeth the promiſe of ſalvation, yea the reward of inheritance, as if they were ſons: & to them the Goſpel is preached as well as to others.

ἐπιφάνη. *Hath appeared*] As the Sun in heaven, or as a beacon on an hill.

Verſe 12. *Denying ungodlineſs*] Every Goſpel-truth ſtrikes at ſome ſin, and thereby may be diſcerned.

Soberly, righteouſly, and godly] This is the Chriſtian mans Motto, his ſymbol, and the ſum of his whole duty.

Hæc tria perpetuò meditare adverbia Pauli:
Hæc tria ſint vitæ regula ſancta tuæ.

Diod. Sicul. The *Egyptians* when they praiſed their deceaſed friends, were wont to commend them for theſe three things, their godlineſs, righteouſneſs and temperance.

ἀποκαραδοκία. Rom. 8 19. Judg. 5. 28. Verſe 13. *Looking for*] *As with necks ſtretcht out*, or head put forth; as *Siſera's* mother looked out of her lattice for her ſons happy return.

Verſe 14. *That he might redeem us*] God will have the price of Chriſts blood out; he will thorowly purge us.

περιούσιον. 1 Pet. 2. 9. *A peculiar people*] Gr. *A people that comprehend all that God ſets any ſtore by*, that contain all his gettings: called elſwhere the *people of acquiſition*. The word here uſed *Hierom* ſaith he ſought for among humane authors, and could not find it. Therefore ſome think the *Septuagint* feigned this, and ἐπούσιον, uſed alſo in the Lords prayer. *Theophylact* ſaith it ſignifieth ſuch a people as are converſant about their maſters buſineſs, procuring of wealth and riches for him.

ζηλωτὰς. *Zealous of good works*] Give God thine affections; elſe thine actions are ſtill-born, and have no life in them. Now zeal is the extream heat of all the affections, when they are ſeething or *hiſſing* hot, as the Apoſtles word is, *Rom.* 12. 12. when we love God and his people out of *a pure heart fervently*. *Non amat qui non zelat*, ſaith *Auſtin*, he loveth not at all in Gods account, whoſe love is not ardent, deſires eager, delights raviſhing, hopes longing, hatred deadly, anger fierce, grief deep, fear terrible, voice, eyes, hands, geſtures, actions, all lively, as in holy *Bucholcer*, *Luther*, *Laurentius*, *Athanaſius*, *Ignatius*, *Paul*, *Baruch*, Neh. 3. 20. he earneſtly fortified, *ſeipſum accendit*; he burſt out into an holy heat, he wrought with a kind of anger againſt himſelf and others, becauſe the work went on no faſter. He was not of his temper that ſaid, *Deum colo, uti par eſt.* I go as far for God as in diſcretion it is fit. *Religioſum oportet eſſe, ſed non religentem*; Such and ſuch are more preciſe then wiſe. The reſerved Profeſſor never ſhews himſelf but at half-light; he follows Chriſt, but afar off, as *Peter*; or as the people followed *Saul* (they *trembled after him*, 1 *Sam.* 13. 7.) he is afraid of every new ſtep, ſaying as *Cæſar* at *Rubicon*, Yet we may go back. Carnal diſcretion controuls his fervency, cools his courage, keeps him that he cannot be zealous of good works, which he doth at the beſt in a looſe, lazie, perfunctory ſtrain, like the pace the Spaniard rides, like *Adonikam* that was the laſt that ſet foot forward toward the return of the captives; and therefore had his lot below his brethren, *Ezra* 8. 13. Where is now our ancient zeal, heating and whetting (ſaith a Reverend Zealot) O how cold and careleſs, how diſſolute, and dilute are we? May it not be ſaid of moſt of our hearts and houſes as *Iſa.* 47. 14. there's not a coal to warm at? May not the old complaint be well renewed, *There is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee?* Let Gods love in the work of our Redemption be duly pondered (as here) and it will fire us up to an holy contention in godlineſs.

Iſa. 64. 7.

Theſe things ſpeak and exhort] Leſt men ſhould think we ſhould only preach of Chriſt and grace, preach thou obedience and zeal, ſaith the Apoſtle.

περιφρονείτω. *Nemo te plus ſapere anſit.* Verſe 15. *Let no man deſpiſe thee*] Or have occaſion to think himſelf wiſer then thee. He ſaith not, as 1 *Tim.* 4. 12. *Let no man deſpiſe thy youth*; for *Titus* was (likely) elder then *Timothy*. Mr *Calvin* thinketh that theſe words are ſpoken to the people; they are, for moſt part, of delicate ears, and cannot abide plain words of mortification.

CHAP.

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Chap. III.

Verse 1. *To be ready to every*]

AS the Bee, so soon as ever the Sun breaks forth, flies abroad to gather honey and wax. A ready heart makes riddance of religious duties.

Verse 2. *To speak evil of no man*] Unless it be in an ordinance, for the reformation of the unruly; pleasing all in that which is good to edifie.

Verse 3. *For We our selves also*] I *Paul*, and thou *Titus*, were as bad as others: let us therefore shew all mercy and meekness to others. *Aut fumus, aut fuimus, aut possumus esse quod hic est.*

Serving divers lusts] As the *Persian* Kings were Lords of the world, but slaves to their Concubines. The *Assyrians* led away the *Egyptians naked and bare-foot*, Isa. 29. 2. So doth Satan, sinners. Hence, though never so great, they are called *vile persons*, as *Antiochus* Dan. 11. 21. because they have as many Lords, as lusts. *Felix* at that very time that he trembled before *Paul*, could not but covet and expect a bribe from him.

Captivarum suarum captivi. Plutarch. *Roma victrix gentium, captiva vitiorum. O rem miseram* [*Dominum ferre non potuimus, conservo servimus.* Cic. *epist.* l. 12. συγγνοὶ of συξ.

Hateful] Gr. *Horrible*, as hell it self, or justly odious to others.

Verse 4. *Kindeness and love*] His native goodness, and his communicated goodness to us, not yet existing, nay resisting.

Verse 5. *Which we have done*] We that are Bankrupts in *Adam*, would yet fain be doing, and think to be saved for a company of poor beggarly duties: as bankrupts will be trading again, though but for pins, *&c.*

But according to his mercy] God is no merchant: his Kingdom is not *partum*, but *paratum*. He that said, *Cœlum gratis non accipiam*, I will not have heaven on free-cost, went without it. *Vega.*

He saved us by the washing of regeneration] So *Baptism saveth us*, 1 Pet. 3. 21. It Sacramentally saveth, by sealing up salvation to the believer: hence it is called the *laver of regeneration*. It is a noble question in Divinity (saith a learned Author) seeing regeneration is attributed both to the Word and to Baptism, how one worketh it differently from the other? Or if both work it, why is not one superfluous? Mr. *Burgess Vindic. legis.* page 189.

Verse 6. *Which he shed*] Gr. *Poured out* (as it were by pail-fuls) his spirit (the best thing) upon all flesh (the basest thing) *Joel* 2. 28. ἐξέχεεν.

Verse 7. *Be made heirs*] Not purchasers; all is of free grace. *Horreo quicquid de meo est, ut sim meus. Paul* was a most constant preacher of grace. *Bernard. Augustin.* Διαβεβαιοῦσθαι. φεσυτίζων. Αἰὲν ἀειρεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. παντων κεράτερ. *Plutarch.*

Verse 8. *That thou affirm constantly*] Be well setled in it thy self, and avouch and aver it confidently to others: being ready to make it good, if questioned.

Be careful] Bend their wits, and beat their brains.

To maintain good works] To exceed and excel others in their honest functions and faculties: to be their crafts-masters, to bear away the bell from all that are of the same trade or profession. This was *Tully's* study, to be best at any thing he ever undertook: should it not then be a believers?

Verse 9. *But foolish questions*] Such as is that of the Papists, whether an Ass drinking at the font, do drink the water of Baptism, and so may be said to be baptized? *Est quæstio digna asino*, saith *Melancthon*. Such questionists are (as *Stapleton* saith of *Bodin*) *magni nugatores*, great triflers.

Verse 10. *A man that is an heretick*] All heresies are found to flow (saith *Chemnitius*) either from the supercilious pride of *Samosatenus*, or from the sophistry of *Arrius*, or from the ignorance of *Ætius*. These mens wits will better serve them to devise a thousand shifts to elude the truth, then their pride will suffer them once to yield and acknowledge it. And here this role of S. *Paul* takes place. *Nestorius* was an unlearned and proud man, but very bold and well-spoken; insomuch as thereby he oft carried it, and so seduced the Emperour *Theodosius*, as that *Cyril*, a very good Bishop was thrown out of his place. Howbeit he was afterwards restored again with honour, when the Emperour had better bethought himself, and the heretick *Nestorius* was condemned and cast out. *Loc. com part.* 1. *loc.* 2. Zanch. *Misc. epist. dedicat.*

After the first and second admonition reject] Or, *avoid*, *Devita* which some Popish dolts interpreted *De vita tolle* kill them (as *Erasmus* reporteth) so to justifie their bloody practise of putting Protestants to death. But what saith the same *Erasmus* speaking

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of *Berquin* the Martyr, burnt by them for religion; *Damnari diſſecari, ſuſpendi, exuri*, &c. To be condemned, hanged, quartered, burned, beheaded, are things common to good and bad people. To condemn, hang, quarter, burn, behead, is a thing common to righteous Judges, with Pirates and Tyrants. The judgements of men are various: happy is he that is abſolved by God the judge of all. And this was as much as he durſt ſay againſt their proceedings, who for ſaying ſo much as he did, hardly eſcaped with this reproach, that for *Eraſmus* they named him *Erat-mus*: becauſe he ſo truely but bitterly biteth their ulcers.

Scultet. Annal.

ἐξέστραπται. Verſe 11. *Is ſubverted*] Or. *Is turned topſy-turvy*, as a tumbler that hath his heels in the ayre, and his head on the earth: as a ſhip turns up her keel; or as a man *wipeth a diſh and turneth it upſide down*, 2 Kings 21. 13. ſome render it thus, *he hath the fairеſt ſide outward*: and make it a Metaphor from foul linnen, the foul ſide turned inward: as if he ſhould have ſaid, ſuch a man, whatſoever ſhews he maketh, is a naughty man.

Mr *Cranford. on* 2 Tim 2. 17.

Verſe 11. *Condemned of himſelf*] Saith, as a head-ſtrong horſe, he gets the bit between his teeth, and runs away. Thus did the Phariſees, *Toties puncti, & repuncti, minimè tamen ad reſipiſcentiam compuncti*, as one ſaith, they ſhut the windows leſt the light ſhould come in, and ſo were condemned, by their own conſciences. Or, *he is condemned of himſelf* by excomunicating himſelf from the holy aſſemblies (as our Church-forſakers do) which other ſinners are condemned to, by the Church. The fornicatour, the adulterer, the murtherer, *&c.* are caſt out of the Church by the Church-officers. But heretikes condemn themſelves by a wilful departure from the Church; *quæ receſſio propriæ conſcientiæ videtur eſſe damnatio*, and this ſeems to be the ſenſe of the Apoſtles *ſelf-condemned*, ſaith *Hierom* upon his text.

Ver. 12. *Come unto me to Nicopolis*] The inhabitants of this City are ſaid ſo to have hated the braying of an Aſs, that they would not endure to hear the ſound of a trumpet. So ſome pretend ſuch an hatred of hypocriſy, that they wil not abide the profeſſion of piety

Verſe 13 *That nothing be wanting*] Thoſe that labour in the Lords work, muſt have all neceſſary accomodations and encouragements. They muſt be ſet forth and brought forward on their journey, and in their negotiatians worthy of God, 3 *Joh.* 6. *Deductione honorificâ*, Acts 15. 3. & 20 38. & 21. 5. A *Balaam* will not deal hardly with his Aſs, if once he perceive the Lord to be in him, and to ſpeak by him; Shall we deal unworthily with Gods Miniſters, iu whom God is of a truth, 1 *Cor.* 14. 25. and hath given unto them the Miniſtery of reconciliation? 2 *Cor.* 5. 18.

Verſe 14. *To maintain good works*] See the Note on *verſe* 8. of this Chapter.

That they be not unfruitful] As drone-bees or body-lice, living upon others labours, and ſo opening the mouths of Heathens who will be ready to ſay, as he once *did*, *Odi homines ignavâ operâ, philoſophâ ſententiâ*, I hate thoſe that can give faire words, but that's all they are good for. See we not how every creature in its kind is fruitful? The Sun, Moon, and Stars in their courſes reſtleſly move to impart their light, heat and influence, to the inferiour creatures: The clouds flie up and down emptying themſelves, to enrich the earth: from which notwithſtanding they reap no harveſt. The earth is cut and wounded with ſhares and coulters, yet is patient, and yields her riches and ſtrength to the tillet; yea what herb, plant or tree grows upon the earth which is not in its kind fruitful, ſpending itſelf and the principal parts of its ſap and moiſture in bringing forth ſome pleaſant berry or ſuch like fruit? And ſhall only man remain unfruitful, and not ſerve God and man with chearfulneſs in the abundance of all things? Shall he be like the *Cypreſs* tree, which the more tis watered, the more tis withered? Or like *Cyparet*, whoſe neither fruit nor leaves nor berry, nor ſhadow is uſeful, but rather hurtful? Hear what the Heathen Oratour ſaith, *Pudeat illos qui ita vixerunt, ut ad vitam communem nullum fructum afferre poſſunt*. Let them learn to be aſhamed of their ſloth that have ſo lived, as to have been altogether uſeleſs and unfruitful.

Plin.

Cicero.

Verſe 15. *That love us in the faith*] That beſt ligament of love. The Church is the only daughter of her mother, and is called *Eccleſia*, of calling all hers together. Religion hath its name of binding, becauſe it binds men all in a bundle, and makes them be of one heart, and of one ſoul, *Acts* 4 32. to ſerve the Lord with one ſhoulder, *Zeph.* 3. 9. to glorifie God with *one minde and with one mouth*, Rom. 15 6. there being no ſuch oneneſs in the world as among true be lievers

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A COMMENTARY OR EXPOSITION Upon the Epistle of S. *Paul* to Philemon.

Verse 1. *Paul a prisoner*, &c.]

THis is a notable Epistle, and full of worth; each word having its weight, each syllable its substance. From an abject subject, the receiving of a runaway servant, St. *Paul* soars like an heavenly Eagle, and flies an high pitch of heavenly discourse. *Elocutione tota gravis & brevis, densus sententiis, sanus judiciis*, &c. as *Lipsius* saith of *Thucydides*, may we say of our Apostle.

Plena roboris & lacrymarum est tota epistola. Lipsius *not. ad Polit. l. 1. c. 9.*

Our dearly beloved] Or, Our lovely one, as *Hierome* renders it.

Ἀγαπητῷ. *Diligibili.*

And fellow labourer] This shews say some, that *Philemon* was a Minister of the Gospel. That he was a master of a family, is out of question; and his name, which signifies *a lover*, suits well with his condition: as doth likewise his servant *Onesimus*, which signifieth *profitable*. They are not compleat Christians that are not good at home as well as abroad, they walk not in a perfect way, that look not to do domestical duties, *Psal.* 101. 2. by the careful performance whereof we are fitter to serve God, or converse with men: as may appear by the situation of the fifth Commandment, which stands between the two Tables, and hath an influence upon both.

Verse 2. *And to our beloved Apphia*] For *Appia*: but this was the manner of pronuntiation at *Tarsus*, S. *Pauls* countrey. This *Apphia* was (saith *Theodoret*) *Philemons* wife; whose good-will might make much to the furtherance of St. *Pauls* suit.

And Archippus our fellow-souldier] who seems to have sojourned with *Philemon*. See the Note on *Col.* 4. 17.

And to the Church in thy house] Every Christian family is a Church. But *Philemons* house was (belike) a publike meeting house, and so continued for many years after, as *Theodoret* witnesseth.

Verse 3. *Grace to you*, &c.] See the Note on 1 *Cor.* 1. 3. and on 2 *Cor.* 1. 2.

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Verse 4. *I thank my God*] Thus the Apostle begins most of his Epistles. As any man is more or less gracious, so is he thankful. The same Greek word for Grace signifieth thankfulness. Neither is there any thing that seals up more comfort to the soul, then for a man to be able from the botome of his heart to praise God. Self-love may make an hypocrite pray from the botome of his heart, *&c.*

χαρις.

Verse 5. *Hearing of thy love and faith*] Love is first mentioned as more noticed: But faith is the mother-grace, the womb wherein love and all the rest of that heavenly offspring are conceived.

Verse 6. *That the communication*, &c.] This is that which S. *Paul* prayed for *Philemon*, verse 4. For the fifth verse comes in by a parenthesis.

Verse 7. *The bowels of the Saints are refreshed*] Gr. *Rested*, as it were after much toil and travel, which made their hearts ake.

Ανεπαυται.

Verse 8. *That which is convenient*] Or, that which is thy duty. *Officium autem est jus actionis ad quemcunque statum pertinens*, saith *Jul. Scaliger*.

τὸ ἀνῆκον.

Verse 9. *Yet for loves sake*, &c.] Here's brave oratory, such as might well mollifie the hardest heart; *Petendo movet, & movendo petit*.

Paul the aged] And therefore venerable. Old age and honour are in the Greek tongue very near akin: It is a crown (saith *Solomon*) and that of glory, when found in the way of righteousness, *Prov.* 16. 31. These bear a resemblance of the *Ancient of daies*, Dan. 7. These are like flowers which have their roots perfect when themselves are withering; these like roses keep a sweet savour though they lose their colour. These give greatest glimpse at their going down. *Magna fuit semper capitis reverentia cani.*

Cognata sunt γηρας & γερας.

Verse 10. *My son Onesimus*] *Ignatius* in his Epistle to the *Ephesians*, maketh mention of *Onesimus*, as Pastour of *Ephesus*, next after *Timothy*. The Roman Martyrologue saith, that he was stoned to death at *Rome*, under *Trajan* the Emperour. *Paul* calleth him *his son* because his Convert. See 1 *Cor.* 4. 15. so *Cyprian* calleth *Cæcilius* (who converted him) *novæ vitæ parentem*, the instrument of his life: and *Latimer* saith the like of *his blessed* St. *Bilney* as he calleth him.

Verse 11. *But now profitable*] So is every true convert; there is little cause that men should boast they are no *changelings*, sith whosoever is in Christ is a new creature. Sr. *Anthony Kingstone* came to Mr. *Hooper* the Martyr a little before his death, and said, I thank God that ever I knew you; for God did appoint you to call me, being a lost childe. For by your good instructions, whereas I was before both an adulterer and fornicatour, God hath brought me to forsake and detest the same, *&c.* *Savoy*, for the strait passages infested with thieves, was once called *Malvoy*, or ill-way; till a worthy adventurer cleared the coasts, and then it was called *Savoy* or *Salvoy*, the *safe way*. Such a change there is in every good soul.

Act. & Mon. fol. 1368.

Verse 12. *That is, mine own bowels*] Pray for me, mine own heart root in the Lord (said Mr. *Bradford* in a letter to Mr. *Saunders*) *Quem in intimis visceribus habeo ad convivendum & commoriendum.*

Verse 13. *In the bonds of the Gospel*] Which is bound after a sort, when the preachers thereof are imprisoned.

August.

Verse 14. *Would I do nothing*] *Posse & nolle nobile est.* He that goes to the utmost of his chain, may possibly break a link. *Concedamus de jure ut careamus lite.* Part with somewhat for peace-sake.

Verse 15. *For perhaps he therefore*] God hath a hand in ordering our disorders to his own glory and our good. He teacheth us by our temptations. This made Mr. *Fox* say, That his graces did him most hurt, and his sins most good.

He departed for a season] Here the Apostle makes the best of an ill matter. Converts are to be gently handled, and their former evil practices not to be aggravated.

Verse 16 *Both in the flesh*] Perhaps *Onesimus* was *Philemons* kinsman.

And in the Lord] *Sanctior est copula cordis quam corporis.* He that is joyned to the Lord, is one spirit, 1 *Cor.* 6. 17.

Κυριῳ.

Verse 17. *A partner*] One in commons with thee. *Amicorum omnia communia.*

προσλαβου.

Receive him Take him to thee, put him in thy bosom, make much of him. How effectually doth this great Apostle plead the cause of this poor fugitive, now happily brought home to Christ? He deals as one that had himself received mercy, 1 *Cor.* 7. 25. Steep thy thoughts (saith one) in the mercies of God, and they will die thine, as the die-fat doth the cloth, *Col.* 3. 12.

Verse

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Verſe 18. *If he hath wronged thee*] His ſhameful eſcape the Apoſtle ſweetly mitigateth by the name of wrong; his theft, of debt. See *ver.* 15. and compare herewith, *Gen.* 45. 5.

Put that on mine account] To the like effect ſpeaks the Lord Chriſt on our behalf to his heavenly father, in his daily interceſſion.

Verſe 19. *Thou oweſt unto me*, &c.] If *Cleanthes* gave himſelf to his Maſter *Socrates*: if *Alexander* could ſay that he owed more to *Ariſtotle* that taught him, then to *Philip* that begat him: if another could ſay, that he could never diſcharge his debt to God, to his parents, and to his ſchoolmaſter: how deeply then do men ſtand obliged to their ſpiritual fathers and teachers in Chriſt?

I will repay it] *Philemon*, though rich, is ſuſpected to be ſomewhat too covetous, from this expreſſion.

O quàm difficile eſt opibus non tradere mores;
Et cum tot Craſos vicerit, eſſe Numam!

Howbeit in both the Teſtaments we ſhall ſcarce read of any godly man tainted with coveteouſneſs. *Luther* ſaith of himſelf, that though he otherwiſe had his flaws and frailties, yet the infection of covetouſneſs never laid hold on him. *Hem Germana illa beſtia non curat aurum*, ſaid one of his adverſaries, wiſer then the reſt, that would have ſtopped his mouth with money. But *Seneca* was naturally covetous: which he ſhrowds covertly in that ſentence of his in his book *de Tranquillitate*, *Nec ægroto nec valeo*, I am neither ſick nor well. It had been well for him, if he could have ſaid with that dying Saint, *My body is weak, my ſoul is well.* As for thoſe Epiſtles pretended to be written to him by S. *Paul*, they are baſtard and counterfeit, they ſavour not of his Apoſtolical gravity and majeſty which ſhineth even in this to *Philemon*, being the leaſt of all his Epiſtles. In thoſe forged Epiſtles far higher matters are ſpoken of; but alas, how coldly, how dryly and poorly! yet here behold (ſaith an Interpreter) a poor petty matter is ſet forth with that pithneſs and powerfulneſs of ſpeech, as is admirable. Dyke.

Verſe 20. *Yea brother, let me have joy*] Or benefit by thee. An elegant alluſion it is in the original to the name of *Oneſimus*: and it is as if the Apoſtle embracing *Philemon*, and hanging about his neck, ſhould ſay, *I prethee now let me be ſo far beholden to thee*, &c. ὀναίμην.

Verſe 21. *Knowing that thou wilt*, &c.] Who could ever have the heart to reſiſt ſuch Rhetorick? Is not here the very marrow of moſt powerful perſwaſion? a golden flood of eloquence, as *Tully* ſaith of *Ariſtotles* Politiques? *Suada medulla.*

Verſe 22. *But withall, prepare*, &c.] Thus he diſpatcheth his own private buſineſs in one word, as it were; his main care was, that *Oneſimus* might do well: a fair mirror for Miniſters.

Verſe 23. *Epaphras my fellow-priſoner*] Clapt up, belike, for viſiting and countenancing S. *Paul*, to whom he was ſent by the *Coloſſians* with relief, whiles he was priſoner at *Rome*. The Eccleſiaſtical hiſtory telleth us of one *Phileas* a Martyr, who going to execution, ſeemed as one deaf at the perſwaſions, and blinde at the tears of his friends, moving him to ſpare himſelf. And when one *Philoramus* defending him ſaid, How can he be moved with earthly tears, who hath his eyes full fed with heavenly glory? he alſo was taken in, and both preſently beheaded. *Quomodo poteſt terrenis lachrymis flecti, cujus oculi cœleſtem gloriam contuentur?*

Verſe 24. *Marcus, Ariſtarchus, Demas*] Here *Demas* was in good credit with the Apoſtle, but ſoon after fell away: like as glaſs, and ſome baſer metals ſhine brighteſt in the fire, when neareſt of all to melting; or as the candle giveth a great blaze, when going out with a ſtench. Hypocrites have their *non-ultra*, when the godly mans Motto is (as was *Charls* the fifths) *Ulterius*, Further yet, on, on.

Verſe 25. *The grace of our Lord*] Say the world what it will, a grain of grace is worth a world of wealth. The bleſſings that come out of *Sion*, are better then any that come out of heaven and earth, *Pſal.* 134. 3. For they out-laſt the days of heaven, and run parallel with the life of God, and line of eternity; Pray for them therefore in the behalf of our ſelves and others, as *Paul* conſtantly doth for grace, not with graceleſs *Nero*, but with the Lord Jeſus Chriſt: one good caſt of whoſe pleaſed countenance was better to *David* then his crown and ſcepter, *Pſal.* 4. 7, 8.

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A COMMENTARY OR EXPOSITION Upon the Epistle of S. *Paul* to the Hebrews.

Chap. I.

Verse 1. *God who at sundry times, &c.*]

SEE my *True Treasure*, Page 1, 2, 3.

God who in times past, &c.] The Hebrews had generally a lighter esteem (though without cause) of the Prophets then of the Law: and of such of the books of holy Scripture as had not the names of God or Lord in them, (as *Esther*, *Canticles*, &c.) then of those that had. Our Apostle, for more authority sake, begins his Epistle with that *nomen majestativum*, that holy and reverend name of God, so precious and pleasant to Hebrew ears: and wades at first into that *Profundum sine fundo*, that bottomless depth of Divinity; prefixing Θεὸς Θεὸς (as *Pausanias* testifieth that the Ancients even among the Heathens were wont to do, in all their sacred writings) the name of God for a preface, *captandi gratia ominis boni*, in token and hope of better speed and success. Tertul. Rhodiginus ex Pausan.

Verse 2. *Hath in these last days*] God doth his best works last (our last also should be our best, as *Thyarya's*) the sweetest of honey lies in the bottom. Contrarily, Satan (*Laban*-like) shews himself at parting; and (as the Panther doth the wild beasts) inveigleth silly souls (into sin) and then devoureth them. *James* 1. 14, 15. 1 Pet. 5. 8. Rev. 2. 19.

Heir of all things] Be married to this heir, and have all. *Ubi tu Caius, ego Caia*, may the *Shulamite* say to her husband, as the Roman Ladies said to theirs.

By whom also he made the worlds] Visible and invisible, *Col.* 1. 16. or the ages under the Old and New Testament; which last (*chap.* 2. 5.) he calleth *the world to come*.

Verse 3. *Who being the brightness of his glory, &c.*] A beam of that Sun, and *the express image of his person*, a stamp of that seal. This is somewhat, but who can declare his generation? Some glimpses we may have by such similitudes; the full understanding of this

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this unconceivable mysterie we must wait for, till we come to heaven. The word ἀπαύγασμα signifieth the *glittering refulgency*.

Upholding all things] Both in respect of being excellencies and operations. *Seneca*, rendering the reason why *Jupiter* was by the Ancient Romans sirnamed *Stator*, saith it was, *Quia ejus beneficio stant omnia*, because all things are upheld by him. How much better may this be said of Christ? Sin had hurled confusion over the world, which would have fallen about *Adams* ears (saith one) had not Christ undertaken the shattered condition thereof, to uphold it. He keeps the world together, as the hoops do the barrel. He also keeps all in order; *disponens etiam membra culicis & pulicis*, disposing of every thing even to the least and lightest circumstance. Hence that of our Saviour, *The Father worketh hitherunto, and I also work*. Hence that of the Orator, *Curiosus est & plenus negotii Deus*, God taketh care of all, and is full of business.

Aug.

Ioh. 5. 17.

Cic *lib.* 1 *de nat deor.*

Purged our sins] By his merit and spirit.

Verse 4. *Better then the Angels*] Therefore is his doctrine, the Gospel, with more heed to be heard, then the law ordained by Angels in the hand of a Mediatour, that is *Moses*, *Gal.* 3. 19.

Verse 5. *This day*] Either the day of eternity, and so it is meant of Christs eternal generation; or else the fulness of time, wherein God brought his first begotten into the world, and mightily declared him to be the son of God by the resurrection from the dead, *Acts* 13. 33. *Rom.* 1. 4.

I will be to him a Father, and he shall be to me a son] The second Person is *of himself*, as God: *of his Father*, as a Son; because the Father communicateth to him his own nature, and that by generation; whence he is called *his begotten son*; and his *only begotten*; because by generation God hath no more sons but him; he is called the *Father of spirits*, and *of all* men, as he is Creatour and Conserver of all; and of *all good men*, by the grace of Adoption and Regeneration, 2 *Cor.* 6. 18. *John* 1. 12.

αὐτόθεν.

Heb. 12. 9.

Mal. 2. 10.

Verse 6. *When he bringeth in the first-begotten*] He is the *only begotten*, and yet is called the first-begotten; because he hath the right of first-born over his brethren, and was begotten before the world was.

And let all the Angels of God] The Manhood of it self could not be thus adored (because it is a creature) but as it is received into unity of person with the Deity, and hath a partner agency therewith, according to its measure, in the work of redemption and mediation.

Phil. 2. 9.

Verse 7. *A flame of fire*] Hence they are called *Seraphims*, because they flame, like heavenly Salamanders in the fire of pure and perfect love to God and his people: And Cherubims from their winged swiftness; swift they are as the wind; which may seem to be the sense of this text, compared with *Psal.* 104. 4, 5.

Verse 8. *Thy throne O God, is for ever*] Christ is God then, as is here set forth by many arguments. God hath laid *help on one that is mighty*. *I and the Father are one*.

Verse 9. *Hath anointed thee*] This imports two things. 1. *Ordination* to his office, and so the Godhead also of Christ was anointed. 2. *Qualification* for it, and to the manhood only. And as the holy oil was compounded of divers spices, so was Christ filled with all gifts and graces, *Acts* 10. 38. but especially with wisdom, as a Propher, holiness as a Priest, and power as a King.

Above thy fellows] *i. e.* Above all Kings and Potentates, *Psal.* 89. 28. Or above all Christians, who partake of thine anointing, *John* 1. 20. and are made Kings and Priests, *Rev.* 5. 10. It may also be rendred *pro consortibus tuis*, for thy fellows, as importing a fulness in Christ for us, *John.* 1. 16.

Verse 10. *The works of thy hands*] Psal. 8. 3. they are called the works of Gods fingers, artificially elaborated; that heaven of heavens especially, whose artificer and workman is God, *Heb.* 11. 10. The Apostle there intimates, that it is curiously and cunningly contrived.

τεχνίτης.

Verse 11. *They shall perish*] The visible heavens are defiled with mans sin, and shall therefore be purged by the last fire, as the vessels that held the sin-offering were to pass the fire.

They shall all wax old] See the Note on *Rom.* 8. 22.

Verse 12. *But thou art the same*] As in essence, so in will and counsel. Repentance with man is the changing of his will: Repentance with God is the willing of a change: *Mutatio rei, non Dei, effectus non affectus, facti non consilii.*

Verse

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Verse 13. *Sit on my right-hand*] As mine equal in honour, and power. It seems to be a Metaphor from some King, who having an onely begotten sets him in the throne as heir and successour to raign with him, and use right of dominion over all as partner in the Empire. Thus *David* dealt by *Solomon*, *Vespasian* by *Titus*, and our *Henry* the second by his eldest son *Henry*, whom he crowned whiles he was yet alive; though afterwards he suffered him not to be what himself had made him.

Until I make thine enemies, &c.] Till the mysterie of mans redemption be finished, death the last enemy destroyed, 1 *Cor.* 15. 26. the Saints perfected and placed at his right hand, *Mat.* 25. 33. *Rev.* 3. 21. *Psal.* 45.

Verse 14. *Are they not*] See my common place of *Angels*.

Sent forth to minister, &c.] The Saints are the Spouse, the Bride, yea the members of Christ; and so in nearer union then Angels, or any creature. This the devil envied, and fell from his station.

Chap. II.

Verse 1. *We should let them slip*]

OR, *Run out*, as water runs through a riven vessel. The word mingled with faith in the heart, as *Acts* 16. 14. must be carefully kept, and it will safely keep us, *Prov.* 6. 20, 22. Some render it, *Nequando praeterfluamus*, lest we pass by the things we have heard, as a river swiftly passeth by the side of a City, as the fashion of this world passeth away, as a picture drawn upon the ice, soon vanisheth, *&c.* The Arabick rendreth it, *lest we fall*, the Syriack, *lest we perish*. They must needs fall and never rise again, perish without remedy that reject the remedy, that hate to be healed, that spurn at the grace of the Gospel, which is *post naufragium tabula*, the power of God to salvation. This is as if a condemned prisoner should reject a pardon. παραῤῥυῶμεν.

Verse 2. *For if the Word*, &c.] *Moses*-law, *Gal.* 3. 19.

Was stedfast] Ratified with this sanction, *Aut faciendum, aut patiendum*, either do it, or die.

And every transgression and disobedience] That is, every commission and omission.

Verse 3. *If we neglect*] He saith not, If we reject, renounce, persecute; but if we neglect, let slip, shift off, as the word is, *Heb.* 12. 25. and as those recusant guests did, *Mat.* 22. Say we rather with *Samuel*, *Speak Lord, for thy servant heareth*. And with that Dutch Divine, *Veniat, veniat verbum Domini, & submittemus illi, sexcenta si nobis essent colla*. Let the Lord utter his minde, and he shall have ready obedience, whatever come of it. παραπίσωμεν.

So great Salvation] The doctrine of the Gospel, that grace of God that bringeth salvation, *Tit.* 2. 11. I am fully perswaded (saith a late learned light of our Church) that in these days of grace, the Lord is much more quick and peremptory in rejecting men: the time is shorter, he will not wait so long as he was wont to do. The ground is, *How shall we escape if we neglect*, &c? *which at the first began to be spoken by the Lord, and was confirmed*, &c. This is somewhat like S. *Lukes* preface to his Gospel, *chap.* 1. *ver.* 2. Hence some have thought that he also was the Author of this Epistle. D. *Preston.*

Verse 4. *And with divers miracles*] Whereby, as by the wings of the winde, the doctrine of the Gospel was divulged at first. But he that now requireth a miracle, is himself a miracle. The establishing of the present reformation is and will be that miracle which we are in these times to look for. It is that which the former age had despaired of, the present admireth, and the future shall stand amazed at.

Verse 5: *For unto the Angels*, &c.] The Jews, as they had embraced the *Pythagorean* transanimation, *Mat.* 16. 14. so the *Platonike* opinion of Angels moving the heavens, and ordering the world; whom therefore they worshipped, intruding into those things whereof there was no sound either proof or profit, *Col.* 2. 18. The Angels (say *Proculus* the *Platonist* and *Plutarch*) are messengers that carry Gods minde to men, and mens requests to God. But who told them all this. *Egregie dicis, sed quomodo probas?* said *Aristotle* of *Moses*, may we better say of these bold affirmers. πεθανεύοντες τὰ περὶ θεῶν πρὸς ἀνθρώπους, &c.

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Accommodatio eſt facilis ad perſonam Chriſti, ſi interpretes non vellent eſſe nimis ingenioſi Ames. *in Pſal.* 8. 5. *Paulisper.*

Verſe 6. *But one in a certain place*] The full ſenſe is, But he hath ſubjected it to Chriſt, as *David* teſtified, *Pſal.* 8.4, 5. where whatſoever is ſpoken to man, is here applied to the man Chriſt Jeſus: and ſo is proper to the Saints by vertue of their union with Chriſt. In which reſpect, they are more glorious then heaven, Angels, or any creature.

Verſe 7. *A little lower*] Or, *For a little while*, viz. *Ab utero ad urnam*, from the womb to the tomb, from his birth to his burial, from his abaſement to his advancement.

And didſt ſet him over the works] Lions hate apes, but fear men: whereof no other probable reaſon can be given, but this here in the text: inſomuch as the moſt timorous men dare kick and beat the hugeſt elephants.

Verſe 8. *Under his feet*] It is not ſaid, *Under his hands*, but under his feet. 1. That he may trample upon them with his feet, and not dote upon them with his heart. 2. That by them, as by a ſtep or ſtirrop, he may raiſe his heart to things above. A ſanctified fancy can make every creature a ladder to heaven.

He left nothing] No, not Angels.

Not yet all things put under him] The creature rebelleth againſt man, becauſe he rebelleth againſt God. If the Maſter be ſet upon, the ſervants will draw, and fight for him.

Rebellis facta eſt, quia homo numini, creatura homini. Aug.

Verſe 9. *But we ſee Ieſus*] The Saints hold all *in capite tenure*, in Chriſt. Now in him all things are already ſubjected unto us, and made ſerviceable to our ſalvation.

For the ſuffering of death] Or that he might be in a condition to ſuffer death, this Sun of righteouſneſs went ten degrees backward, not only below his Father, *John* 14. 28. but below the Angels; for man (as man) is inferiour to the Angels.

Taſt death for every man] i. e. For every ſuch man as muſt be led unto glory, *verſ.* 10. as is of Chriſts brethren, 11. As is given of God to Chriſt. 13. and for none other.

Verſe 10. *For it became him*] That is, God, whoſe perfect wiſdom, juſtice, *&c.* ſhineth moſt clearly in that great work of our redemption: then the which God could not have done any thing more beſeeming himſelf; whatever the worlds wizards conceit to the contrary, 1 *Cor.* 1. 23.

For whom are all things] See the Note on *Rom.* 11. 36.

To make the captain, &c.] He that is Captain of the Lords hoſts, *Joſh.* 5. 14. is alſo *Captain of our ſalvation.* This is comfort.

τελειῶσαι.

To make perfect] Or, *Conſecrate.* The Prieſts were firſt conſecrated with oil, then with blood; ſo was Chriſt firſt by the Spirit, and then by his own blood.

Verſe 11. *Are all of one*] viz. of *Adam*: Only with this difference; that we are of *Adam* and by *Adam*, but Chriſt was of *Adam*, not by *Adam*, for he was not begotten, but made, and ſo original ſin was avoided.

He is not aſhamed] Chriſt was not aſhamed of us, when we had never a rag to our backs: Should we be aſhamed of him and his ſervice?

Verſe 12. *I will declare*, &c.] *Pſalm* 22.22. A Pſalm of Chriſts ſufferings, entituled upon *Ajaleth Shachar*, that is, *The morning-ſtagg*, ſuch an one as the huntsman ſingleth out to hunt for that day. Chriſt thus hunted, and praying for deliverance, promiſeth to praiſe Gods name amidſt his brethren, that is, *his faithful ſervants.*

Verſe 13. *I will put my truſt in him*] Which he needed not, had he not been a man ſubject to miſery.

And the children, &c.] Chriſt is the everlaſting Father, *Iſa.* 9. 6. and the Saints are the travel of his ſoul, that prolong his days upon earth, *Iſa.* 53. 10, 11. *Fidiabitur nomine ejus*, Pſal. 72. 17. There ſhall be a ſucceſſion of Chriſts name, till he preſent all his to his heavenly Father at the laſt day, with, *Behold I, and the children whom thou haſt given me.*

παιδία.

Verſe 14. *Children are partakers*] *Little children*: Chriſt alſo became a little child, the babe of *Bethlehem*, Iſa. 9. 6. Catch him up, as old *Simeon* did; Kiſs him, leſt he be angry, *Pſal.* 2. Stumble not at his weakneſs, but gather aſſurance of his love, and grow up unto the meaſure of the ſtature of the fulneſs of Chriſt, *Epheſ.* 4. 13.

Took part of the ſame] Whence they are called Chriſts partners or conforts, *Heb.* 1. 9. and they may better ſay to him then *Ruth* did to *Boaz*, *Spread thy skirt over thy hand-maid*; *For thou art a near kinſman*, one that hath right to Redeem. *Ruth.* 3. 9.

Him

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Him that had the power of death] As the hang-man hath the power of the gallows, *to kill men with death*, Rev. 2. 23. He hath not *imperium Principis*, but *carnificis*, ſaith *a Lapide*. And that power of his alſo, as to the Saints, is caſſated, nullified, made void and of none effect, as the word ſignifieth. He may roar upon them, and ſhake his chain at them: not ruinate them, or once ſet his fangs in them. καταργήσῃ.

Verſe 15. *And deliver them.*] So that to thoſe that are in Chriſt, death is but the day-break of eternal brightneſs: Not the puniſhment of ſin, but the period of ſin. It is but a ſturdy Porter, opening the door of eternity: a rougher paſſage to eternal pleaſure. What need they fear to paſs the waters of *Jordan* to take poſſeſſion of the land, that have the Ark of Gods Covenant in their eye? *Tollitur mors, non ne ſit, ſed ne obſit.* As Chriſt took away, not ſin, but the guilt of it, ſo neither death, but the ſting of it.

Who through fear of death] That King of terrours, as *Job* calleth death; that terrible of all terribles, as *Ariſtotle*. Nature will have a bout with the beſt when they come to die. But I wonder (ſaith a grave Divine) how the ſouls of wicked men go not out of their bodies, as the devils did out of the dæmoniacks, rending, raging, tearing, foming. I wonder how any can die in their wits, that die not in the faith of Jeſus Chriſt. *Appius Claudius* loved not the Greek *Zeta*, becauſe when it is pronounced, it repreſenteth the gnaſhing teeth of a dying man. *Sigiſmund* the Emperor being ready to die, commanded his ſervants not to name death in his hearing, &c. The like is reported of *Lewis* eleventh King of *France*, who to put by death when it came, ſent for *Aarons* rod and other holy reliques (as they reputed them) from *Rhemes*: but all would not do. Cardinal *Beauford* perceiving that death was come for him, murmured that his great riches could not reprieve him. *Stat ſua cuique dies.* Now, death is natures ſlaughterman, Gods curſe, and hels purveyor: and muſt needſly therefore be terrible to thoſe, whoſe lives and hopes end together, and who ſay as one dying man did, *Spes & fortuna valete.* *Epit. Hiſtor. Gallic. p. 66.*

Verſe 16. *For verily he took not*] Or, For nowhere took he, *q. d.* We find not anywhere, either in the Scriptures or in any Church record. ἐπιλαμβάνεται.

But he took] He aſſumed, apprehended, caught, laid hold on, as the Angel did on *Lot*, Gen. 19. 16. as Chriſt did on *Peter*, *Mat.* 14. 31. as men uſe to do upon a thing they are glad they have got, and are loth to let go again. It is a main pillar of our comfort, that Chriſt took our fleſh; for if he took not our fleſh, we are not ſaved by him. But he not only *took* it, but *overtook* it by running after it, as the Shepherd doth the Sheep that is run away. A Shepherd with a Sheep upon his ſhoulder, engraved upon the Communion-cup, in the Primitive times of the Goſpel, imported the ſame notion that here ſeems implied.

Verſe 17. *In all things*] Except in ſin, as the brazen ſerpent was like the fiery ſerpent, but had no ſting. Ἀκατάληπτον. ἀθεράπευτον. ἱλάσκεσθαι.

To make reconciliation] To expiate our ſins, and to appeaſe Gods wrath.

Verſe 18. *He is able to ſuccour*] And no leſs apt then able: as he that hath been poor or troubled with tooth-ach, will pity thoſe that are ſo. Queen *Elizabeth* ſaid in her ſpeech to the children of *Chriſts Hoſpital*, as ſhe rode through *Fleet ſtreet*, We are Orphans all: let me enjoy your prayers, and ye ſhall be ſure of mine aſſiſtance. Englands Eliz. Virgil.

Non ignara mali, miſeris ſuccurrere diſco.

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Chap. III.

Verſe 1. *Holy Brethren*]

HOly, becauſe partakers of a calling that is heavenly. 1. *Ratione fontis*, Phil. 3. 14, 15. 2. *Ratione finis*, to the fruition of heavenly priviledges in Chriſt.

κατανοήσατε. *Conſider*] Gr. *Bend your minds with utmoſt diligence upon him.*

The Apoſtle and high-Prieſt] Thoſe two chief offices of both Teſtaments, *ut ubique ſuperemineat Chriſtus.*

Verſe 2. *As alſo Moſes was faithful*] And yet how unworthily handled by the author of the Marrow of Modern Divinity, that fly Antinomian, in divers paſſages of his book, as might eaſily be inſtanced. How much better (herein at leaſt) *Bellarmine*? *Moſes vir Deo longè acceptiſſimus*, ſaith He, *quo nihil habuit antiqua etas mitius, ſapientius, ſanctius. Moſes* a man highly accepted in heaven for his meekneſs, wiſedom, holineſs. *Spec. Europ.*

Verſe 3. *Worthy of more glory then Moſes*] In whom theſe Hebrews truſted, *John* 5. 45. And the Jews at this day hold, That the law of nature ſhall bring to heaven thoſe that obſerve it, but the Hebrews (unto whom the law of *Moſes* was peculiarly given) by keeping it ſhall have a prerogative of glory. Poor ſeduced ſouls!

Verſe 4. *He that built all things*] *Moſes* and all.

Is God] That is *Chriſt*, whom he had proved to be God by many arguments, *Chap.* 1. *Meſſias* therefore is to be preferred before *Moſes*.

θεράπων ex verbo θεραπεύειν. Verſe 5. *As a ſervant*] *Famulus ingenuus*, a ſervant of the better ſort, a man of worſhip, as the word ſeemeth to import: though it be honour enough to be Chriſts ſervant, of the meaneſt in his family. *Conſtantinus*, *Valentinianus*, and *Theodoſius*, three Emperours, called themſelves *Vaſſallos Chriſti*, the vaſſals of Chriſt, as *Socrates* teſtifieth.

Verſe 6. *Whoſe houſe are we*] And he is bound (by his own promiſe) to repair. He alſo is our *dwelling-houſe*, *Pſal.* 90. 1. and by the civil Law, *De domo ſua nemo extrahi debet, aut in jus vocari.* A mans houſe is his caſtle.

If we hold faſt] See here a juſt deſcription of the inviſible Church of Chriſt.

Hier. *Epiſt. ad* Algeſiam. Joh. Egran. *apud* Io Manl. *loc. com.* Verſe 7. *Wherefore as the holy Ghoſt*] It is well obſerved by *Calvin*, that the words after *wherefore*, to *verſ.* 12. ſhould be encloſed with a *parentheſis*, and then the ſenſe is clear. If *Hierome* and *Egranus* had obſerved ſo much in this and other places, they would not ſo ſharply have cenſured St. *Paul* for his obſcurities and incongruities, and lame ſenſes and ſentences.

Verſe 8. *Harden not your hearts*] Some hearts are ſo hard, that neither Miniſtery, nor miſery, nor miracle, nor mercy can poſſibly mollifie them. Such an heart is in ſome reſpects worſe then hell. And if God broke *Davids bones* for his adultery, and the Angels backs for their pride, the Lord, if ever he ſave any, will break his heart too. As when he marks out a man for eternal miſery, he denies him his grace; and then the ſinner hardens his own heart by his own inward pravity. Like as when an owner denies to prop up or repair a ruinous reeling houſe, the houſe fals by its own ponderouſneſs.

Verſe 9. *Tempted me*] God muſt be truſted, but not tempted, as he is, when men 1. Queſtion and awake his power; 2. Limit the holy one of *Iſrael*, and preſume to preſcribe to him, ſet him a time, *&c.* 3. Neglect the uſe of means, and ſerve not his providence.

Verſe 10. *I was grieved.*] The Hebrew text hath it, *I was nauſeated*, and ready to rid my ſtomack at them, to ſpew them out of my mouth.

They do alway err] They muſt needs err, that know not Gods ways. Yet cannot they wander ſo wide, as to miſs of hell.

Verſe 11. *They ſhall not enter*] This the Apoſtle propounds to unbelievers of his time, that they may beware; *Alterius perditio tua ſit cautio.* Seeſt thou another ſuffer ſhipwrack? Look well to thy tackling.

Verſe

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Verſe 12. *In departing from*] Ἀποστάσια *parit* ἀποστασίαν. Infidelity is the Mother of Apoſtacy; as in *Cranmer*: but worſe in *John Dudley* Duke of *Northumberland* in Queen *Maries* days, who being brought to the ſcaffold on Tower-hill, and having promiſe of life, if he would recant his profeſſion, dastard-like forſook his maſter, and exhorted the people to the Romiſh religion. Which his death-Sermon afterwards came forth in print by authority. *Speeds Chron.*

Verſe 13. *But exhort one another*] A ſpecial preſervative from apoſtacy. See my Common place of *Admonition*, and my Treatiſe on *Mal.* 3. 17.

Leſt any of you be hardened] Continuance in ſin hardeneth the heart, and gradually indiſpoſeth it to the work of repentance. *Qui non eſt hodie*, &c. There is a deceitfulnes in ſin, a lie in vanity, *Ionas* 2. 8. Doctor *Preſton* relateth of one in *Cambridge*, that had commited a great ſin, and had this temptation upon him, Do the act again, and your conſcience will trouble you no more. He did it again, and then he grew a very ſot indeed and went on in his wickednes.

Verſe 14. *For We are made Partakers*] Chriſts conſorts, coheirs with him, *Rom.* 8. 17. This we are in preſent, if we perſevere to the end.

The beginning of our confidence] Gr. *Of our ſubſiſtence*, or *ſubſtance*, that is, *of our faith*, Heb. 11. 1. whereby we ſubſiſt, and become ſons of God, as *Ambroſe* expounds it. The Greek ſignifieth the very firſt act of faith, whereby we began to ſubſiſt in Chriſt. ὑποστάσεως.

Verſe 15. *Whiles it is ſaid*] *ſc.* To you now, as it was ſaid to them of old, *verſ.* 7. We muſt ſee our own names written on every precept, promiſe, example, *&c.* Hoſea 12. 4. There God ſpake with us.

To day if ye will hear, &c.] The negligent ſpirit cries, *Cras Domine*, To morrow Lord. *In craſtinum ſeria.* But who can tell what a great bellied-day may bring forth? Either ſpace or grace may be denied. God may leave men under his Ordinances, as rocks in the midſt of rivers, as blinde at noon-day.

Verſe 16. *Howbeit not all*] Yet all fell in the wilderneſs ſave *Joſhuah* and *Caleb*. Good men are oft wrapt up in a common calamity. The righteous periſheth, *Iſa.* 57. 1. ſo the world thinketh: *But whether they live, they live unto the Lord, or whether they die, they die unto the Lord*, &c. The good corn is cut down together with the tares, but to another, and to a better purpoſe. Rom. 14. 8.

Verſe 17. *Whoſe carkaſſes fell*] Gr. Whoſe members, joynts, limbs. *Cadavera à Cadendo.* O that we could make that uſe of their diſaſter, that *Waldus* the French Merchant (father and founder of the *Waldenſes*) did of that ſad ſight that befel him. For walking in the ſtreets, and ſeeing one fall ſuddenly dead, he went home and repented of his Popiſh errors and profane courſes. κῶλα.

Verſe 18. *To them that believe not*] Or, *That will not be perſwaded*, unconſellable perſons that acquieſce not in wholeſome advice.

Verſe 19. *Becauſe of unbelief*] A bloody, ſin, *Ioh.* 3. 19. No ſin will gripe ſo in hell as this. The devil will keep holyday there, in reſpect of unbelievers.

Chap. IV.

Verſe 1. *Let us fear*]

With a fear not of diffidence, but of diligence. See the Note on *Phil.* 2. 12. and on 1 *Cor.* 10. 12.

Leſt a promiſe] Some render it thus, Leſt we ſhould ſeem to fall ſhort of the promiſe that is left us, *&c.* But where is that promiſe left us, may ſome ſay? It is cloſely couched in the former commination, *Chap.* 3. 18. God ſware that unbelievers ſhould not enter: and therefore intimates a promiſe, that believers ſhall enter. A Bee can ſuck ſweet honey out of bitter thyme; ſo cannot a Fly do.

To come ſhort of it] To come lag and late, when the gate is ſhut, the draw-bridge taken up, ὑστερηκέναι.

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up as thoſe fooliſh Virgins, or as lazy race-runners, or as thoſe that come a day after the fair, an hour after the feaſt, and ſo are fruſtrated.

Verſe 2. *The word preached*] Gr. *The word of hearing*, i. e. The promiſe that fell from the Preachers lips into their ears. *Neſcio quid divinum in auſcultatione eſt*, ſaith one; I know not what divine buſineſs there is in hearing: but ſure I am, that what we hear doth more deeply affect us, and more firmly abide with us, and ſtick by us, then what we read.

ὁ λόγος τῆς ἀκοῆς.

In them that heard it] In their hearts, as in ſo many veſſels. Faith and the promiſe meeting make a happy mixture, a precious confection.

Verſe 3. *For we which have believed*] Believers (and they only) have heaven aforehand *in pretio, in promiſſo, in primitiis*, in the price that was paid for it, in the promiſe of it (which is ſure hold) and in the firſt-fruits, the graces of the ſpirit, which are as thoſe grapes of the land of *Canaan*.

Verſe 4. *And God did reſt*] Here the Apoſtle ſheweth what that reſt of believers is. Not that ſeventh-days reſt, *verſe* 5. nor that other reſt, *Pſal.* 95. meant of the Land of *Canaan*, but another and better, typified in both thoſe, *viz.* A ſpiritual reſting from our own works of ſins, ſo as God reſteth in his love to us, *Zeph.* 3. 17. and we ſweetly acquieſce in our intereſt in him, *Pſal.* 116. 7.

Verſe 5. *If they ſhall enter*] *q. d.* Then never truſt me more. Yet *Ambroſe* here taketh the words for a forcible affirmation, *q. d. Si introibunt, benè habebunt.*

Verſe 6. *Seeing therefore it remaineth*] This is a deduction from the former text of the Pſalmiſt. Such as is that of our Saviour, *Mat.* 22. 32. from *Ex.* 3. 6. And ſuch inferences rightly drawn, are the very word of God, 1 *Cor.* 7. 10.

Verſe 7. *After ſo long a time*] Four hundred years almoſt paſſed between *Joſhua's* and *Davids* daies. *Davids to day* was not *Joſhua's to day.*

To day if ye will hear] That day of ſalvation, wherein the Lord doth offer us mercy in the Miniſtery of his Word, ſhewing us our miſery, and exciting us to uſe the remedy.

Verſe 8. *For if Jeſus*, &c.] That is, *Joſhuah*, who had his name changed when he was ſent as a ſpy into *Canaan*, Numb. 13. 16. from *Oſhea to Joſhuah*, from, Let God ſave, to, God ſhall ſave. Under the Law (which brings us, as it were, into a briery wilderneſs) we may deſire, wiſh and pray, that there were a Saviour: but under the Goſpel, we are ſure of ſalvation. Our Jeſus is *Jehovah our righteouſneſs.*

Verſe 9. *A reſt to the people of God*] Gr. *A ſabbatiſm*, an eternal reſt, a Sabbath that hath neither evening, *Gen.* 2. 2. nor labour, *Revel.* 14. 13. But they ſhall enter into peace, reſt in their beds, be raviſht in ſpirit, receive the full import and purport of the weekly Sabbath, reſt from travel and trouble. 2. Of the ſeventh year-ſabbath: for the creature, the ground ſhall reſt from it's vanity and ſlavery, *Rom.* 8. 20, 21. 3. Of the ſeventh ſeven-year ſabbath, the *Jubilean* Sabbath: for their debts ſhall be all diſcharged, their morgages releaſed, their perſons ſet at liberty from ſins and Satans ſlavery.

Iſa. 57. 2. Apocal. 1.

Verſe 10. *From his own works*] From the ſervile works of ſin. Theſe are our own works, as a lye is the devils own, *Joh.* 8. 44. *When he ſpeaketh a lye, he ſpeaketh of his own:* ſo when we do evil, we work *de noſtro & ſecundum hominem*, 1 Cor. 3. 3. It is impoſſible for us naturally to do good, as for a toad to ſpet cordials.

Pſal. 18. 23.

Verſe 11. *Let us labour*] Here he reſumes and re-inforces his former exhortations; that his words may be as nails and *goads faſtned by the maſters of the Aſſemblies.* The judgement is firſt to be illightened by doctrine, and then the affections to be inflamed by exhortation: like as in the Law firſt the Lamps were lighted, and then the incenſe burned.

Exemplo alterius qui ſapit, ille ſapit.

Fall after the ſame example] God hangs up ſome malefactours, as it were in gibbets, for a warning to others. *Jethro* grew wiſe by the plagues that befel his neighbour-prince *Pharaoh*, as *Rabbi Solomon* obſerveth. And *Belſhazzar* is deſtroyed for not profiting by his fathers calamities, *Dan.* 5. 22. *Thou haſt not humbled thy heart, though thou kneweſt all this.*

Verſe 12. *Quick and powerful*] Gr. *Lively and energetical*; *ſc.* In hearts that can tremble at Gods judgements, as *David* did, *Pſal.* 119. 120. As for hypocrites, the word will ranſack them, and give them a very glimpſe of the judgement to come, as it

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it did *Felix*, *Herod*, &c. God ſmiteth the earth with this rod of his mouth, *Iſa.* 11. 4. he daſheth them in the teeth, and maketh them ſpet blood, as it were; hewing them by his Prophets, and ſlaying them by the words of his mouth, *Hoſ.* 6. 5. *Rev.* 11. 5.

Soul and ſpirit] See the Note on 1 *Theſſ.* 5. 23. It affecteth not only the lower parts of the ſoul, which are leſs pure, but the pureſt alſo, and moſt ſupreme; even the ſpirit of the mind, the *boſom* as well as the *bottom* of the ſoul.

And of the joynts and marrow] the *minima* and *intima*, the leaſt things and the moſt ſecret.

And is a diſcerner] Gr. A *curious* Critick judging exactly, and telling tales of the hearers: diſcloſing the words that they ſpeak in their very bed-chambers, as 2 *King.* 6. 12.

Verſe 13. *Neither is there any creature*] No not the creature of the heart, the moſt ſecret thoughts and intentions.

That is not manifeſt in his ſight] Or in the ſight of it, that is, of the Word preached: but every the leaſt *fibra*, the ſmalleſt ſtring in the heart, that would eſcape the ſight of the moſt exact Anatomiſt is hereby cut up. See 1 *Cor.* 14. 24.

But all things are naked and open] *Naked*, for the out-ſide, and *opened*, diſſected, quartered, cleft in the back-bone (as the word here ſignifieth) for the inſide. *Eraſmus* rendereth it, *reſupinata*, making it a Metaphor from thoſe that lie with their faces upwards, that all paſſengers may ſee who they are. *Theodoret* readeth it, *Hath the throat cut.* So opened (ſay ſome others) as the entrails of a man that is anatomized, or of a beaſt that is cut up and quartered; and not only *naked*, as when the skin is pulled of. He uſeth a Metaphor (ſaith an Interpreter) taken from a ſheep whoſe skin is taken off, and he hanged up by the neck with his back toward the wall, and all his entrailes laid bare, and expoſed to open view. τετραχηλισμένα.

Unto the eyes of him] Or rather, *of it*, of the word, wherewith *we have to do.* The word, like a ſacrificing ſword, lits open, and as it were unridgeth the conſcience.

Verſe 14. *We have a great high-prieſt*] Who by a new and living way will bring us into the reſt above-mentioned. A great high-Prieſt Chriſt is, becauſe 1. Real, not typical. 2. Eternal, and needed not ſucceſſion, as *Aaron.* 3. Entring (not into the holy places made with hands, but) into heaven it ſelf, *Heb.* 9. 23.

Verſe 15. *Which cannot be touched*] Chriſt retaineth ſtill compaſſion, though freed from perſonal paſſion: And though freed from feeling, hath ſtill yet a fellow-feeling, *Acts* 9. 5. *Mat.* 25. 35. *Trajan* the Emperour being blamed by his friends for being too gentle toward all, anſwered that being an Emperour he would now be ſuch toward private men, as he once, when he was a private man, wiſhed that the Emperour ſhould be towards him. Chriſt hath loſt nothing of his wonted pity by his exaltation in heaven. *Manet compaſſio etiam cum impaſſibilitate.*

Tempted] Or, *Pierced thorow.* *Luther* was a piercing preacher, and met with every mans temptations: and being once demanded how he could do ſo? Mine own manifold temptations (ſaid he) and experiences are the cauſe thereof: for from his tender years he was much beaten and exerciſed with ſpiritual conflicts. πεπειρασμένον. *Act. and Mon.*

Yet without ſin] Tempted Chriſt was *to* ſin, but not *into* ſin.

Verſe 16. *Let us therefore come boldly*] In the ſenſe of ſin to wrap our ſelves in Chriſts righteouſneſs, and ſo go boldly to the throne of grace; this (ſaith a reverend man) is an honour to Chriſt our high-prieſt. *Luther* prayd *reverently* to God, and yet *boldly* as to his friend.

Throne of grace] The altar of incenſe ſtood againſt the mercy ſeat, but yet there was a veyl between them. We when we pray, muſt act our faith upon the throne of grace, though we ſee it not.

Chap.

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Chap. V.

Verſe 1. *Both gifts*]

OF things without life.

And ſacrifices] Of living creatures.

For ſins] Chriſt, as God, was the Prieſt and Altar to offer up and to ſanctifie the ſacrifice: And, as God-man, he was the ſacrifice: for the Church was purchaſed by the blood of God, *Acts* 20. 28. A bloody Spouſe ſhe was unto him, as in a ſenſe it may be ſaid.

μετριοπαθεῖν. Verſe 2. *Who can have compaſſion*] Or, *Bear any thing with reaſon*, and not be eaſily angry, but ſhew as much mercy as is meet for his, whether they have ignorantly offended, or upon deliberation. They cannot commit more, then he can remit.

He is compaſſed with infirmity] Chriſt was compaſſed with that which we call miſerable, not that we call ſinful infirmity.

Verſe 3. *He ought as for the people*] A Prieſt is a perſon by Gods appointment taken from amongſt men, and for men to offer gifts and ſacrifices for ſin in their and his own behalf.

Verſe 4. *And no man taketh*, &c.] Or if he do, he ſhall ſmoke and ſmart for it, as did *Nadab* and *Abihu*, *Uzzah* and *Uzziah*,] &c. *In phyſicis aer non facit ſeipſum ignem, ſed fit à ſuperiori*: as *Aquinas* noteth upon this text. No man might come uncalled to the King of *Perſia* upon pain of death. What then ſhall become of ſuch as come without a call to the King of heaven? Chriſt would not let the devil preach him, *Mark* 1. *Quia extra vocationem* (as one well noteth) becauſe he had no calling to ſuch an office.

Verſe 5. *Glorified not himſelf*] As the Pope doth, who will needs be ſtiled *Pontifex maximus*, the greateſt high-Prieſt (whereas Chriſt is called only the *great*, and not *greateſt* high-Prieſt, *Heb.* 4. 14.) Pope *Hilbebrand* eſpecially, whom when no man would advance to *Peters* chair, he gat up himſelf. *Quis enim melius de me judicare poteſt quam ego?* ſaid he, Who can better judge of me then my ſelf? *Heidfeld.*

But he that ſaid unto him] He glorified him, or made him high Prieſt.

To day have I begotten thee] Add the words following, *Ask of me*, &c. and the ſenſe is full. For to ask of God thoſe things that pertain to the peoples ſafety and ſalvation, is the proper office of an high-Prieſt. Chriſt as he expiated his peoples ſins by his own blood, ſo he made interceſſion for them, 1. A little afore his attachment, *John* 17. 1, 2, &c. 2. *In the very time*, when the ſacrifice was hanged up, *Luke* 23. 34. 3. In the heavenly Sanctuary, *Heb.* 9. 24.

Verſe 6. *Thou art a high-Prieſt*, &c.] The former proof was not ſo evident; but this puts the matter out of all queſtion. A Miniſter ſhould uſe ſound ſpeech that cannot be contradicted; that he that is of the contrary part may be aſhamed, having nothing reaſonably to oppoſe, *Tit.* 2. 8. The Jew would object, That Chriſt was not of the Tribe of *Levi*, therefore no Prieſt. The Apoſtle anſwers; yes, a Prieſt, but after another order, and proves it. This is συμβιβάζειν, *collatis teſtimoniis demonſtrare*, as *Paul* did, *Acts* 9. 22. to confirm and aſſert.

ἱκετηρίας. Verſe 7. *Prayers and ſupplications*] Gr. *Deprecations*, and moſt ardent requeſts, uttered with deep ſighs, hands lifted up, and manifold moans, in a moſt ſubmiſſive manner.

With ſtrong crying and tears] Be our hearts ſo hard (ſaith one) that we cannot pray for our ſelves or others? cry *Conqueror tibi lachrymis Ieſu Chriſti*, I cry to thee with Chriſts tears.

Unto him that was able to ſave him, &c.] Neither let any here object, That many Martyrs ſuffered with leſs ado, nay with great joy and triumph. For, 1. What were all their ſufferings to his? 2. He therefore ſuffered the worſt, that they might the better ſuffer. 3 They were lifted up with the ſenſe of Gods love, which he for preſent felt not. 4. Their bodily pains were miraculouſly mitigated; as *Roſe Allen* being asked by a friend, how ſhe could abide the painful burning of her hand held over a candle, ſo long till the very ſinews crackt aſunder? She ſaid, at the firſt it was ſome grief to her; but afterward, the longer ſhe burned, the leſs ſhe felt, or well near none at all. *Sabina* a *Act. and Mon. fol.* 1821.

Roman

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Roman Martyr, crying out in her travel, and being asked by her keeper how she would endure the fire next day; Oh well enough, said she: for now I suffer in child-birth for my sins, *Genesis* 3. But then Christ shall suffer in me and support me.

And was heard in that he feared] Or, *He was heard*, (that is, *Delivered*) *from his fear.* For no sooner had he prayed, but he met his enemies in the face, and asked them, *Whom seek ye? I am he.* ἀπὸ τῆς εὐλαβείας.

Verse 8. *Yet learned he obedience*] He came to know by experience what a hard matter it was, thus to obey God. *Schola crucis, schola lucis*; *Gideon* by threshing the men of *Succoth*, taught them, *Judg.* 8. 7 —— 16. Gods chastisements are our advertisements. See my Treatise on *Rev.* 3. 19. p. 145. παθήματα μαθήματα. *Nocumenta documenta.*

Verse 9. *And being made perfect*] Or, being offered up in sacrifice, or being compleated by this experimental knowledge of passive obedience also. τελειωθείς.

The author] And *finisher too*, c. 12. 2. Gr. *The cause, viz.* by his merit and efficacy. Αἴτιος.

Verse 10. (*alled*] Gr. *Spoken unto*, called by name, or entituled an high-Priest, *&c.* therefore he is truly so. For persons and things are as God calleth them. προσαγορευθείς.

Verse 11. *Of whom we have*, &c.] The digression here begun holds on to the end of the next Chapter.

Hard to be uttered] Gr. *Hard to be expounded.* But difficulty doth not dishearten, but rather whet on heroick spirits to a more serious search: it doth not weaken, but waken their earnestness; nor amate, but animate them.

Seeing ye are dull] Gr. *Slow-paced, and heavy-handed.* Our minds are like narrow-mouthed vessels. Our Saviour therefore *spake as the people could hear*, like as *Jacob* drave as the little ones could go. νωθροὶ ἐκ νῆ & θῶ curro. Mark 6.

Verse 12. *Ye have need that one*] But people plead their rotten charters of age and marriage against Catechism.

Verse 13. *In the word of righteousness*] That is in the more solid doctrine of the Gospel concerning Christ, who is our righteousness.

Verse 14. *To them that are of full age*] Or that are perfect, comparatively perfect, not only past the spoon, but full grown. τελείων.

Who by reason of use] Gr. *By reason of habit*, got by continual custome, and long practice, as in an expert Artist.

Have their senses exercised] *Their inward senses*; for the soul also hath her senses, as the body hath. Instead of seeing, faith; of hearing, obedience; of smelling, hope; of tasting, charity; of touching, humility. These are *exercised* in the Saints with such an exercise as wrestlers use, or such as contend for victory; put forth to the utmost, as that which they have been trained up to, and can therefore very well skill of. αἰσθητήρια.

To discern good and evil] Doth not the ear try words, and the mouth taste his meat? *Job* 12. 11. *Eye hath not seen* &c. 1 *Cor.* 2. 9. *Where the carcase is the Eagles will be.* Saints have a spiritual sagacity; and they lay hold on eternal life.

Chap. VI.

Verse 1. *Let us go on unto perfection*]

Gr. *Let us be carried on*, as with a force, *Acts* 2. 2. breaking thorow all impediments, aiming at the highest pitch, and eying the best patterns. It is a low and unworthy strain in some to labour after no more grace then will keep life and soul together, that is, hell and soul asunder. φερώμεθα.

Repentance from dead works] These are the *six Principles* of Christian religion, that must be laid as a foundation. *Certa semper sunt in paucis*, saith *Tertullian.* Fundamentals are but few; few they are in number, but many in vertue; in sight small, but great in weight; like gold, which being solid, is contracted into a narrow room, but may be drawn into so large an extent, that one Angel may cover an acre of ground, as the Naturalists have observed. The Apostles Creed (anciently called *symbolum*, a sign or badge to distinguish Christians from Infidels and wicked people) was heretofore briefer then now. The mention of the Fathers being Maker of heaven and earth: the Sons burial, and descending into hell, and the Communion of Saints being wholly omitted;

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haply are not necessary for all men to know, as *Suarez* saith, or sufficiently implied in other Articles, or known by the light of reason; and so not making difference between Christians and heathens. The Papists have lately coyned twelve new Articles, by the Authority of Pope *Pius* the fourth, *Anno* 1564. raised out of the Council of *Trent*, and added to the *Nicene* Creed, to be received with oath, as the true Catholike faith, to be believed by as many as shall be saved. Those that list to see them, may read the Epistle before Bishop *Jewels* works, and Sir *Humphrey Lands via tuta*. Whereunto if they will add the *Jesuites* new ten commandments, let them read the *Spanish Pilgrim*.

Usier.

Verse 2. *Doctrine of baptisms*] Inward and outward, *Flaminis & fluminis*, of water, and of the spirit, that washing of regeneration, and renewing of the holy Ghost, *Tit.* 3. 5. *Calvin* thinks the Apostle meaneth the solemn rites or set days of baptising. Others, the doctrine of both the Sacraments; one being figuratively put for both, and the mention of the Lords supper omitted, because the doctrine thereof was not anciently propounded to the *Catechumeni* or young Christians; neither were they suffered to see it administred.

And of laying on of hands] Hereby is meant the whole Ministery, and order of Church-government, as prescribed by the Word. The Scripture is to be taken in the largest sense, if nothing hinder, neither matter, phrase, nor scope.

vilsons theol. rules.

Verse 3. *If God permit*] If God give me life and ability, and you capacity and stability: for many fall away, whose damnation sleepeth not.

Verse 4. *Who were once enlightened*] Knowing persons, and those they call *the wits of the world*, are in greatest danger of the unpardonable sin: which begins in apostacy, holds on in persecution, ends in blasphemy.

φωτισθεντας, as with a flash of lightning.

And have tasted] As Cooks do their sauces with the tip of their finger only; or as the *Israelites* tasted the fruits of the land, and yet perished in the wilderness. Men may taste that which they spet out again, as Physitians oft do.

The heavenly gift] Gr. *Supercelestial gift*, i. e. Christ, who is called the gift, *Joh.* 4. 10. and the benefit, 1 *Tim.* 6. 2.

Partakers of the holy Ghost] Of his common and inferiour gifts and operations. These a man may lose, and have his dispositions to sin seven times more enflamed then before, *Mat.* 12. 44.

Verse 5. *And have tasted the good word*] Catching at the promises, as children do at sweet-meats, rejoycing therein, as the stony-ground-hearers did, conceiving a rowling opinion, as *Haman* did, that they are the men whom the King of heaven will honour.

And the powers of the world to come] i. e. The wonderful works of the world to come, as glorification, resurrection, last judgement, whereinto an hypocrite may see far, and have a glimpse of heaven, or a flash of hell upon his conscience, as *Balaam*, *Spira*.

Verse 6. *If they shall fall away*] Totally and finally, as *Judas* and *Julian* did, and as Mr. *John Glover* thought he had done, and did therefore eat his meat against appetite, only to defer the time of his damnation, which, by mistake of this text, he thought he could not possibly avoid. But God, who comforteth those that are cast down, did not only at last rid him out of all his fears, but also framed him to such mortification of life, as the like lightly hath not been seen, saith Mr. *Fox*, who knew it.

Act. and Mon. fol. 1552.

And put him to an open shame] As if they had not found him the same that they took him for. In those that have wilfully resisted divine truths made known to them, and after taste, despised them, a perswasion that God hath forsaken them (set on strongly by Satan) stirs up an hellish hatred against God; carrying them to a revengeful desire of opposing whatsoever is Gods, though not always openly (for then they should lose the advantage of doing hurt) yet secretly and subtilly, and under pretence of the contrary, as one well observeth.

Verse 7. *And bringeth forth herbs*] So the fruitful Christian (that watered with the Word and Spirit, bringeth forth a harvest of holiness) shall receive the blessing of encrease, *Joh.* 15. 2. Such trees as brought forth fruit fit for meat, were not to be destroyed, *Deut* 20. 19. But trees that were not for fruit, were for the fire, *Mat.* 3. 10. The earth thankfully returns her burden to the painful tiller. Let earth teach earth, *terra quam terimus, terram quam gerimus*, the earth we tear, the earth we bear.

Verse 8. *Is rejected, and is nigh to cursing*] The sin against the holy Ghost is therefore unpar-

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unpardonable, because God (not suffering himself to be derided, or his spirit of truth to be found a lyar) smiteth these sinners against their own souls, with blindness and reprobacy of mind. Whence follows, 1. An impossibility of repentance, sith it is the work of that Spirit whom they have despited, and will not suffer any saving operation of his to fasten on their souls. 2. Such a desperate fury invadeth them, that they resist and repudiate the matter of remission, the blood of Christ, whereby if they might have mercy, yet they would not; but continue raving and raging against both the Physick and the Physitian, to their endless ruth and ruine.

Verse 9. *But beloved, we are perswaded*] He would not be mistaken. *Zuinglius* when he had inveighed against vice, would usually close up his discourse with *Probe vir haec nihil ad te.* All this is nothing to thee, thou honest man. We can hardly beat the dogs out of doors but the children will cry. *Scultet. Annal.*

Things that accompany salvation] Gr. *That have salvation*, that comprehend it, are contiguous to it, and touch upon it. Grace and glory differ not but in degree. ἐχόμενα, i.e. καὶ ἔχόμενα.

Verse 10. *For God is not unrighteous*] That is, unfaithful, 1 *Joh.* 1. 9. There is a justice of fidelity, as well as of equity.

To forget your work] The Butler may forget *Joseph*, and *Joseph* forget his fathers house: but forgetfulness befals not God, to whom all things are present, and before whom there is written a book of remembrance for them that fear the Lord, and think upon his name, *Mal.* 3. 17.

Verse 11. *Do shew the same diligence*] A man may as truly say the sea burns, or fire cools, as that certainty of salvation breeds security and loosness.

To the full assurance] All duties tend to assurance, or spring from it. Strive we must to the riches of full assurance, *Col.* 2. 2. But in case our assurance be not so fair, yield not to temptations and carnal reasonings. Coyns that have little of the stamp left, yet are currant.

Verse 12. *That ye be not slothful*] A ready heart makes riddance of Gods work. Shake off sloth. *Spontaneæ lassitudines morbos loquuntur*, saith *Hippocrates*. Sure I am, that dulness and luskishness argue a diseased soul. *Hippoc. Aphorism.*

But followers of them] It was a good law that the *Ephesians* made, that men should propound to themselves the best patterns, and ever bear in mind some eminent man. Ἄριστον ἐστὶ μνημονεύειν πρὸς τῶν τῆ ἀρετῆ χρωμένων.

Verse 13. *For when God made promise*] Of those many that by faith and patience had inherited the promises, the Apostle instanceth in *Abraham*, famous both for his faith in Gods promise, *verse* 13. and for his patience, *v.* 15.

Verse 14. *Blessing I will bless thee*] Now he whom God blesseth shall be blessed, as *Isaac* said of *Iacob*, Gen. 27. 33.

Verse 15. *After he had patiently endured*] Waited many years for an *Isaac*, and yet longer for eternal life. *I have waited for thy salvation, O Lord*, saith dying *Iacob*, Gen. 49. 18.

Verse 16. *Swear by the greater*] So do not they that swear by sundry creatures and qualities, God can hardly spare such, *Ier.* 5. 7. That passage, *As thy soul liveth*, is not an oath, but an asseveration, or obtestation only, conjoyned with the oath.

An end of all strife] The end of an oath is to help the truth in necessity, and to clear mens innocency, *Exod.* 22. 11.

Verse 17. *God willing more abundantly*] His word is sufficient, yet tendering our infirmity he hath bound it with an oath, and set to his seal. His word cannot be made more true, but yet more credible. Now two things make a thing more credible. 1. The quality of the person speaking. 2. The manner of the speech. If God do not simply speak, but solemnly swear, and seal to us remission of sins, and adoption of sons by the broad seal of the Sacraments, and by the privy seal of his Spirit, Should we not rest assured?

Verse 18. *We might have strong*] Such as swalloweth up all worldly griefs, as *Moses* his serpent did the Sorcerers serpents, or as the fire doth the fewel. The Sacraments are Gods visible oaths unto us: he taketh, as it were, the body and blood of his Son into his hand, and solemnly sweareth to bestow upon us all the purchase of Christs passion. Should not therefore the joy of the Lord be our strength? The comforts of Philosophy are λῆροι καὶ φλύαρα (as *Plato* hath it, as *Socrates* found it, when he was to die) that is, *toys* and *trifles*. *Nescio quomodò imbecillior est medecina quam morbus*, saith *Cicero*, the *Nehem.* 8. 10.

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diſeaſe is too hard for the medicine. But the conſolations of God are ſtrong in themſelves, and ſhould not be ſmall with us, *Job* 15. 11.

To lay hold upon the hope, &c.] Gr. *To lay hold by main force*, and ſo to hold, as not to looſe our hold, when the devil would pull it from us. It is our faith that he fights againſt, our hope that he would ſhred us off. Look to it. *κρατῆσαι.*

Verſe 19. *Both ſure and ſtedfaſt*] *Spes in terrenis, incerti nomen boni: Spes in divinis, nomen eſt certiſſimi.*

And which entereth into that] This anchor is caſt upward, and faſtened not in the depth of the ſea, but in the height of heaven, whereof it gets firm hold, and ſure poſſeſſion. Now that ſhip (ſaith one) may be toſſed, not ſhipwrackt, whereof Chriſt is the Pilot, the Scripture the compaſs, the Promiſes the tacklings, hope the anchor, faith the cable, the holy Ghoſt the winds, and holy affections the ſails, which are filled with the graces of the Spirit.

Verſe 20. *Whither the fore-runner*] Like as the high-prieſt once a year entred into the Holy of Holies to pray for the people.

CHAP. VII.

Verſe 1. *For this Melchiſedech*]

SOme make him the ſame with *Shem*: Others ſay it was the holy Ghoſt, others ſay it was Chriſt himſelf under the habit of a King and Prieſt. It is moſt probable that he was a mortal man, and a *Canaanite*, but yet a moſt righteous man, and a Prieſt of the moſt high God by ſpecial diſpenſation: And that *Kedarlaomer* and the other Kings that over-ran the countrey, and ſpoiled it, forbare out of reverence to the man and his office, to meddle with *Melchiſedechs* territories.

Verſe 2. *Gave a tenth part of all*] So to ſet forth his thankfulneſs to God for the victory. The Lod is the *man of war*, Exod. 15. 3. *The Lord and victor of wars*, as the Chaldee there expreſſeth it. Conquerours ſhould ſend to him, as *Joab* to *David*, to take the honour of the day, 2 *Sam.* 12. 28. The very Heathens, after a victory, would conſecrate ſomething to their Gods. The *Romans* had a cuſtome, when they had received any great victory, the Conquerour in his triumphant charet rode to the *Capitol*: where in all humility he did preſent a palm to *Jupiter*, and offer in ſacrifice a white bullock: ſo acknowledging it was his power whereby the conqueſt was atchieved.

——*laurumque ſuperbum in gremio Jovis abſciſſis deponere Penis. Et taurum albam Jovi mactabunt.* Liv. Lib. 6. decad. 3.

Verſe 3. *Without Father*] *viz.* That we finde mentioned in the holy Scripture. Hence the *Melchiſedechian* hereticks held, That he was the holy Ghoſt; or at leaſt ſome created Angel. See *Cunæus de Rep. Heb. l. 3. cap. 3.* without father and mother he was not in reſpect of generation, but in reſpect of commemoration; his parents are not mentioned: no more are *Jobs* or the three childrens.

Like unto the Son of God] As having neither fellow nor ſucceſſour. And being a lively type of Chriſt, who is the true *Triſmegiſt*, in regard of his three offices. The Heathens called their *Mercury* (haply the ſame with *Melchiſedech*) *Triſmegiſt*, or thrice-great; becauſe he was the greateſt Philoſopher, the greateſt Prieſt, and the greateſt King. *Marcil. Ficin in arg. ad Triſ. Pimandr.*

Ver. 4. *How great this man was*] It is goodneſs that renders a man great, and the grace of God that enobleth, *Iſa.* 43. 4 *Heb.* 11. 2. Keep cloſe to God, and then ye ſhall be ſome of Gods Rabbins; as *Daniel* calls them, *Chap.* 9. 27. See *Job* 32. 9 Great men indeed; not with a belluine, but with a genuine greatneſs.

The tenth of the ſpoils] Gr. *The top of the heap.* *ἀκροθινια.*

M. *Harris.* Verſe 5. *To take tythes of the people*] If tythes be Jewiſh, ſaith one, and yet Miniſters muſt have a maintenance, how will men ſatisfie their conſciences in the particular quantity they muſt beſtow upon them? The Scripture ſpeaks only of the tenth part. Can any ſhew us where the old apportion is reverſed, and which is that *quota pars* now that conſcience muſt reſt in?

Verſe

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Verſe 6. *Received tythes of Abraham*] Gr. *Tythed or tenthed Abraham*, by the ſame Divine Right whereby he bleſſed him. *Melchiſedech* did not take only that which *Abraham* was pleaſed to give him, but he tythed him, ſaith the text, he took the tenths as his due. Δεδεκάτωκε.

Verſe 7. *The leſs is bleſſed* &c.] The Paſtour therefore bleſſing his people according to his office, is greater then his people in that reſpect.

Verſe 8. *That he liveth*] Tythes then are due to the Miniſters of *Chriſt that liveth*, becauſe due to *Melchiſedech*, to whom *Abraham* paid them as a Prieſt, and tythe-taker and type of Chriſt. Who therefore ſhould receive them for him, but thoſe that are in his ſtead? 2 *Cor.* 5. 20.

Verſe 9. *Levi alſo paied tythes*] If any ſhall object, So did Chriſt alſo, ſith he was in the loins of *Abraham* too; It may be anſwered, That though Chriſt was of *Abraham*, yet he was not by *Abraham*. But *Levi* was both.

Verſe 10. *In the loins of his father*] So we were all in the loins of *Adam* when he fell (as all the County is in a Parliament-man) and fell with him.

Verſe 11. *If therefore perfection*] *i. e.* Juſtification, Sanctification, Salvation.

Verſe 12. *A change alſo of the Law*] *For We are not under the law, but under grace.* The Goſpel is *poſt naufragium tabula*, a plank after ſhipwrack, and hath its remuneration, *Heb.* 11. 6. *viz.* of grace and mercy. By *Law* here ſome underſtood only the law of Prieſthood.

Verſe 13. *Pertaineth to another tribe*] That of *Judah*, *v.* 14. which therefore is firſt reckoned, *Revel.* 7. among thoſe that were ſealed; As of thoſe that came by *Rachel*, *Nephtali* hath the firſt place: becauſe in that tribe Chriſt dwelt, *viz.* at *Capernaum*; *Ut utrob que ſuperemineat Chriſti prærogativa.*

Verſe 14. *Nothing concerning Prieſthood*] For when *Reuben by defiling Bilhah*, loſt his birth-right, the birth-right was given to *Joſeph*; the kingdom to *Judah*, and the Prieſthood to *Levi*. But God tranſlated the Prieſthood, and ſetled it upon his Son Chriſt, who ſprang out of *Judah*, in a time when it was commonly bought and ſold to the vileſt of men, and all was out of order.

Verſe 15. *After the ſimilitude of Melchiſedech*] *i. e.* After an order diſtinct and different from that of *Aaron*.

Verſe 16. *Of a carnal command*] *i. e.* External and ceremonial.

But after the power] Both of God the Father, who made him a Prieſt, and of God the Son, who is the Father of eternity, *Iſa.* 9. 6. and a Prieſt for ever: which word [*for ever*] the Apoſtle expoundeth and improveth in the laſt clauſe of this verſe, *The power of an endleſs life.*

Verſe 17. *For he teſtifieth*] Thus the Author ſtill argueth out of Scripture, as knowing that, *Quicquid non habet authoritatem ex Scripturis, eadem facilitate contemnitur qua approbatur*, Whatſoever is not grounded upon Scripture authority, is as eaſily rejected as received. Hieron.

Verſe 18. *For there is verily a diſannulling*] Gr. *An outing, caſſating, expunging.* Ἀθέτησις.

Of the commandment] See the Note on *Ver.* 12. & 16.

For the weakneſs and unprofitableneſs] *ſc.* To juſtifie, ſanctifie, ſave, *Rom* 8 2. though as a ſchoolmaſter to Chriſt, and a rule of life, it is of ſingular uſe ſtill.

Verſe 19. *But the bringing in*] The Law is a ſuperintroduction to Chriſt our hope, who is the end of the Law to every believer, *Rom.* 10. 4.

We draw nigh to God] Having boldneſs and acceſs with confidence by the faith of Chriſt our high-prieſt: who leads us by the hand, and preſents us to his heavenly father, as *Joſeph* did his two ſons to *Jacob*, that he might bleſs them. Ephes. 3. 11.

Verſe 20. *Not without an oath*] A ſingular confirmation: what a monſtrous ſin then is unbelief?

Verſe 21. *And will not repent*] Will not change his minde upon pretence that ſecond thoughts are beſt. Thoſe that can play with oaths, and can ſlip them as eaſily as monkies do their collars, have nothing of God in them.

Verſe 22. *Jeſus was made a ſurety*] As he was our ſurety to God for the diſcharge of our debt (the ſurety and debtour in law are reputed as one perſon) ſo he is God's ſurety to us, for the performance of his promiſes. Chriſt was the ſurety of the firſt covenant (ſaith One) to pay the debt; of the ſecond covenant, to perform the duty.

Verſe

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Verse 23. *By reason of death*] Neither their holiness, nor learning could priviledge them from deaths impartial stroke. ——*Non te tua plurima Penthen, labentem texit pietas.* All our learning also is soon refuted with one black *Theta*, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our reading, and to our being.

Verse 24. *He continueth ever*] What need then is there of a Vicar, as the Pope will needs be stiled?

ἀπαράβατον. *An unchangeable*] Gr. *Impassable.* He needeth no successor.

Verse 25. *To the uttermost*] Perpetually and perfectly, so as none shall need to come after him to finish what he hath begun. He is a through-Saviour, a Saviour *in solidum*, and doth not his work to the halves. How blasphemous then is that direction of the Papists to dying men, *Conjunge, Domine, obsequium meum cum omnibus quæ Christus passus est pro me.* Joyn, Lord, mine obedience with all those things that Christ hath suffered for me?

Verse 26. *Who is holy*] As the high-Priest of old, *Lev.*21. 18. *Exod.* 28.

Harmless] Without any birth-blot.

Undefiled] Free from actual pollution, without original blemish or actual blot, 1 *Pet.*1. 19.

Higher then the heavens] That is, then the *Angels*, those heavenly Courtiers, *Dan.*10 13.

καθ' ἡμέραν. Verse 27. *Who needeth not daily*] Or, *On a certain day of the year, &c.* at the feast of the expiations, *Levit.* 16. 29. See *Heb.* 10. 1.

First for his own sins] Else how could he stand before God for others; The Priests therefore had their laver wherein to wash, before they offered any mans sacrifice. The brazen Altar stood without, the incense-altar of gold within the Sanctuary; to signifie that our own lusts must be sacrificed, ere we take upon us to pray for our selves or others. *David* observeth this method, *Psal.* 25. & *Psal.* 51. He first gets pardon for himself, and then makes request for *Sion.*

Verse 28. *For the law maketh*] As if the Apostle should say, Shall I sum up, and shut up all in a word? The Law maketh men high-Priests which have infirmity, *&c.* Dull scholars must have it over and over. *Nunquam satis dicitur, quod nunquam satis discitur.* Seneca.

Chap. VIII.

Verse 1. *Who is set on the right-hand*]

And is therefore a King, as well as a Priest, as was *Melchisedech.*

λειτουργός. Verse 2. *A Minister of the sanctuary*] Or, *A publike officer*, an Agent for the Saints, about holy things.

Which the Lord pitched] Christs body was conceived in the Virgins womb, not by humane generation, but by divine operation. See *Chap.* 9.11. *Ioh.*1.14. He was the stone cut out of the mountains without hands, *Dan.* 2. The rose of *Sharon* that grows without mans care. Cant. 2. 1.

Verse 3. *Somewhat also to offer*] To wit, His own body, *An offering and a sacrifice to God for a sweet smelling savour*, Ephes. 5. 2. By *Mount Olivet* stood the garden of *Gethsemane*, where Christ was taken and led into the City through the Sheep-gate to be offered up like an innocent sheep, on the altar of his cross, for the sins of his people.

Verse 4. *He should not be a Priest*] Because not of the Tribe of *Levi*, whose Priesthood lasted so long as Christ lived on earth, and was done away by his death.

Verse 5. *Of heavenly things*] So he calleth the mysterie of Christ, shewed hereby to *Moses* in the Mount, and shadowed out to the people by the services of the Tabernacle. All which were Christ in figure: the ceremonial law was their Gospel; Indeed then all was in riddles, *Moses* was veiled, and that saying was verified, *Et latet & lucet.*

Verse 6. *Of a better covenant*] Or rather Testament (διαθήκη and not συνθήκη) heaven being conveyed to the elect by legacy. It is part of Gods testament to write his laws in our hearts, &c. All that he requires of us, is to take hold of his Covenant, to receive his gift of righteousness, to take all Christ, &c. and this also he hath promised to cause us to do, *ver.* 10. Isa. 56. Rom. 5.

Verse 7. *Had been faultless*] Such as had not been weak and unprofitable, *Chap.*7.18.

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See the Note there. If the people could have performed it, and have been perfected by it. If it could have conveyed grace, as *verſ.* 10. The Law may chain up the Wolf, the Goſpel only changeth him: the one ſtops the ſtream, the other heals the fountain; the one reſtrains the practice, the other renews the principles. God therefore gave the law after the promiſe, *Gal.* 3. 19. to advance the promiſe.

Verſe 8. *For finding fault with them*] Or, *Finding fault with it*, that is, with the Covenant; he ſaith to them, *Behold the days* &c. So *Iunius* readeth and ſenſeth it.

Verſe 9. The *Covenant that I made*] He meaneth not here the Covenant of grace made with *Abraham*, but circumciſion, the legal ceremonies and ſervices, that burden which neither they nor their fathers could bear.

When I took them by the hand] *Teaching them to go, taking them by the arms*, Hoſ. 11. 3. keeping their feet, 1 *Sam.* 2. 9. and leading them through the deep, as a horſe in the wilderneſs, that they ſhould not ſtumble, *Iſa.* 63. 13.

And I regarded them not] *Heb.* Although I was an husband unto them, *q. d.* Yet nevertheleſs they forſook the guide of their youth, and forgat the Covenant of their God, *Ier.* 31. 32. *Prov.* 2. 17. *Therefore God regarded them not*, or *cared not for them*, as the Greek hath it. If you forſake him, he will forſake you, 2 *Chron.* 15. ἠμέλησα.

Verſe 10. *I will put my Laws*, &c.] Gods Covenant is to write his laws and promiſes *in his peoples minds*, ſo that they ſhall have the knowledge of them; *And in their hearts*, ſo that they ſhall have the comfort, feeling and fruition of them.

Verſe 11. *And they ſhall not teach*] The full performance of this promiſe is reſerved to the life to come; when we ſhall need no ordinances, but ſhall be all taught of God.

For all ſhall know me] Not *apprehenſively* only, but *affectively*, and with a knowledge of acquaintance, as the Church thought ſhe ſhould know him amidſt all his auſterities, *Iſaiah* 63. 16 *Art not thou our father?*

Verſe 12. *I will be merciful*] I will be propitious through Chriſt the propitiation for our ſins, 1 *Iohn* 2. 2.

To their unrighteouſneſs, and their ſins and iniquities] All kinds and degrees of ſins, *Exod.* 34. 5. *Mic.* 7. 17. All ſins and blaſphemies ſhall be forgiven to the ſons of men, *Mat.* 12. 31. *I was a blaſphemer*, ſaith *Paul*, (that was a grievous ſin againſt the firſt Table) *I was a perſecutor* (that was a great ſin againſt the ſecond Table) yet *I obtained mercy*, why then ſhould any one deſpair?

Will I remember no more] *Nihil obliviſci ſolet prater injurias*, ſaid *Cicero* of *Cæſar*. He was wont to forget nothing but ſhrewd turns. And of our *Henry* the ſixth it is ſtoried, that he was of that happy memory, that he never forgat any thing but injury. Let us but remember our ſins with grief, and God will forget them: Let us ſee them to confeſſion, and we ſhall never ſee them to our confuſion. He is a *forgiving God*, Neh. 9. 31. None like him for that, *Micah* 7. 18. He doth it naturally, *Exod.* 4. 36. Abundantly, *Iſa.* 55. 7. Conſtantly, *Pſal.* 130. 4. *John* 1. 27. *Mal.* 3. 6. *Daniel* contin. by *Truſſel.*

Verſe 13. *He hath made the firſt old*] He hath antiquated and aboliſhed it. This the Apoſtle often inculcates, becauſe the Jews went about to eſtabliſh their own righteouſneſs, and it is a piece of popery natural to us all, to think to go to heaven by our good meanings and good doings.

Is ready to vaniſh away] So is the old man in Gods people: that's their comfort.

Chap. IX.

Verſe 1. *Then verily the firſt Covenant*]

Here the Apoſtle proveth what he had propounded, *Chap.* 8. *verſ.* 5. that his aſſertion might be ſound, ſuch as cannot be condemned, *Tit.* 2. 8.

Ordinances] Gr. *Juſtifications, viz.* Ceremonial, ritual, typical. Δικαιώματα.

A Worldly Sanctuary] *i. e.* Terrene and ſhadowy, oppoſed to true and heavenly.

Verſe 2. *The firſt wherein was*, &c.] He ſpeaks nothing of the outer Court, as not pertinent to his preſent purpoſe. But there was both in the Tabernacle and Temple, the Holy of Holies, the Sanctuary, and the Court of the people: Anſwerable whereunto are in man, *The ſpirit, ſoul and body*, 1 Theſ. 3. 23. And as the cloud, 1 *Kings* 8. 10, 11. filled firſt the moſt holy place, and then the holy, and then the outer Court: ſo doth

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doth the holy Ghoſt renew the ſpirit of our minds, and then our wils and affections, and then the outward man.

Verſe 3. *And after the ſecond veil*] This was not of any hard debarring matter, but eaſily penetrable then, and now alſo rent by Chriſt, to ſhew our eaſie acceſs to God with confidence *by the faith of him*, Eph. 3. 11.

Verſe 4. *The golden Cenſer*] Or the Altar of incenſe, which though it belonged to the moſt holy place, yet was placed without the veil, *Exod.* 30. 6, *&c.* that it might be of daily uſe, the ſweet incenſe offered thereon, eaſily peircing through the veil, and filling the moſt holy with it's ſavour.

Wherein was the golden pot, &c.] In, or near to the Ark of the Covenant was this golden pot of Manna, and *Aarons* rod, and the Tables of the Teſtament, and the propitiatory or covering, and a crown of gold round about it. To inſinuate thus much (ſaith one) that we muſt be like the Ark of the Covenant, being builded and reared up ſtill toward the mark: not only when the Lord feedeth us with the ſweet Manna of his mercy, but alſo when he afflicteth us with the ſharp rod of his correction: and always keep the Tables of the Teſtament, which are the Commandments; that by faith in Chriſt, who is the propitiation for our ſins, we may obtain the golden crown of eternal life.

And the table of the Covenant] It may here be objected, that 1 *Kings* 8. 9. and 2 *Chron.* 5. 10. It is ſaid there was nothing in the Ark, ſave the two Tables of ſtone. For anſwer, ἐν ᾗ, *In which*, relates not to Ark, but Tabernacle: ſo *Junius* obſerveth and reconcileth. *Calvin* and *Pareus* give other anſwers. *Videſis.* Their conceit is not to be miſliked, that ſay, The Ark is the Church, the Tables the Word, the Manna the Sacraments, and the Rod the Diſcipline.

Verſe 5. *And over it the Cherubims*] The Ark covering the Law within it, the Mercy-ſeat upon it, and over them two Cherubims covering one another; All theſe ſet forth Chriſt covering the curſes of the Law, in whom is the ground of all mercy; which things the Angels deſire to pry into, as into the pattern of Gods unſearchable wiſdom and goodneſs.

κατεσκευασμένα. Verſe 6. *Were thus ordained*] Gr. *Prepared, fitted, finiſhed* by the hand of the artificer, and therefore called worldly in a good ſenſe, *ver.* 1.

Ἀγνοήματα. Verſe 7. *For the errours*] Gr. *The not knowings of the people*; Thoſe errours that they could not help, and yet muſt elſe have anſwered for, *Ignorat ſane improbus omnis*, ſaith *Ariſtotle*. Ignorance is the ſource of all ſin, the very well-ſpring from which all wickedneſs doth wooze and iſſue. What will not an ignorant man do, who knows not but he may do any thing? The dark places of the earth are full of the habitations of cruelty, *Pſal.* 74. 12. Chriſt therefore expiated the ignorances of his people.

Verſe 8. *The Way into the holieſt*] That is, into heaven, typified thereby.

Was not yet made manifeſt] In regard of performance, and that evidence of faith and doctrine that is held forth under the Goſpel. The myſterie of Chriſt was manifeſted piece-meal, and parcel-wiſe, *Heb.* 1. 1.

παραβολή. Verſe 9. *Which was a figure*] Gr. *A Parable*, that is, ſuch a form of ſervice as intimated ſome greater matter then to the ſenſe appeared; and called upon the people to look through the type to the truth of things, through the hiſtory, to the myſterie.

Verſe 10. *And carnal Ordinances*] Such as carnal men might eaſily perform, and as were very ſuitable to the diſpoſition of a carnal heart. Hence *Ezek.* 20. 25. they are called *commandments that were not good*, becauſe they commanded neither vertue nor vices in themſelves: and ill people reſted in the outward acts.

Till the time of reformation] Gr. *Of direction or correction*, that is, Evangelical and ſpiritual worſhip, that ſhall take place in the Church, till the times of the reſtitution of all things ſhall come at the laſt day, *Acts* 3. 21.

Verſe 11. *Of good things to come*] *i. e.* Of ſpirituals that were expected as things to come, when Chriſt came with a *Cornucopia*, a horn of ſalvation in his hand. The Latines call proſperous things, *Res ſecundas*, things to come.

A more perfect tabernacle] *i. e.* His humane nature, not made with hands, nor of this building, that is, not by the power of nature, by the ordinary courſe of generation.

Εὑρόμενος. Verſe 12. *Neither by the blood of calves*] As the Levitical high-Prieſt did, *verſ.* 7.

Having obtained] Gr. *Having found.* See *Rom.* 4. 1. The Latines alſo uſe *invenire* for *acquirere*, to finde, for to obtain. See alſo *Mat.* 16. 25. Chriſt overcame by ſuffering,

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ſuffering, and by his own blood purchaſed his Church, as an *Acheldama*, or field of blood.

Verſe 13. *The aſhes of an heifer*] Gr. *Aſhes and cinders* mixt together, as a monument of Chriſts moſt baſe and utmoſt afflictions; and of our juſtification and ſanctification thorow faith in his name. σποδὸς ς. *Sordidus cinis, & ea carbones extincti permiſti ſunt.*

Sprinkling the unclean] With an hyſop-bunch: to note, That none can have comfort either by the merit or ſpirit of Chriſt, without true mortification.

Verſe 14. *By the eternal ſpirit*] That is, By his deity, called the *Spirit of holineſs*, Rom. 1. 4. and *the Spirit*, 1 Tim. 3. 16. that gave both value and vertue to his death, both to ſatisfie, and to ſanctifie.

Purge your conſcience] This is that eternal redemption, *verſe* 12.

From dead works] The moſt ſpecious performances of unregenerate perſons are but dead works; becauſe they proceed not from a principle of life, and have death for their wages, *Rom.* 6. A will written with a dead mans hand can hold no law. God will be ſerved like himſelf.

Verſe 15. *For the redemption*] Here he ſheweth the reaſons why it was needful that Chriſt ſhould enter by his own blood, *verſe* 2. *ſcil.* to expiate our ſins, and to poſſeſs us of heaven.

Verſe 16. *For where a Teſtament is*] See the Note on *Chap.* 8 6. Here the teſtatour is Chriſt; heirs the Saints; legacies the gifts of the Spirit; Executour the holy Ghoſt; witneſſes Apoſtles, Martyrs, *&c.*

Verſe 17. *Whiles the Teſtatour liveth*] For it is in his power to alter it at his pleaſure, as reaſon requireth. Our *Henry* the ſecond firſt crowned, and then caſt off his eldeſt ſon *Henry*, not ſuffering him to be what himſelf had made him.

Verſe 18. *Was dedicated*] Or initiated to holy uſe, *Levit.* 16. 15, 16. ἐγκεκαίνισται.

Verſe 19. *He took the blood*] See *Exod.* 24. 8.

And ſprinkled both the book] Which as it ſeemeth, was laid on the Altar to be ſanctified thereby. The very book of God is ſprinkled with the blood of Chriſt, that it may be opened, and of uſe to the faithful.

Verſe 20. *Saying this is the blood*, &c.] A tropical and ſacramental expreſſion, whereunto our Saviour ſeemeth to allude in thoſe words of his, *This Cup is the new teſtament in my blood*, &c. The Sacraments of the old Teſtament had a reſemblance unto the New: but that was for works of the Law, this is for remiſſion of ſins.

Verſe 21. *He ſprinkled with blood*] This ſprinkling had a fore-ſhadowing of the ſprinkling of the blood of Jeſus Chriſt, 1 *Pet.* 1. 2. *Iſa.* 52. 15. by his finger, that is, by his Spirit, *Luke* 11. 20. with *Mat.* 12. 28.

Verſe 22. *Purged with blood*] Which yet of it ſelf impureth and fouleth.

Verſe 23. *But the heavenly things*] Thoſe ſpiritual good things ſet forth by the types of the Law; Or the Church under the Goſpel, called *Jeruſalem that is above*, &c.

Verſe 24. *To appear in the preſence*] As a Lawyer appears for his client, opens the cauſe, pleads the cauſe, and it is carried. ἐμφανισθῆναι.

Verſe 25. *Not that he ſhould offer*] As Popiſh Maſſe-mongers will have it. *Eamus ad communem errorem* (ſaid *Domitius Calderinus* to his friends, when they perſwaded him to go to Maſs, *Anno Domini* 1442.) Let us go to the common errour.

Verſe 26. *To put away ſin*] To abrogate it, *Heb.* 1. 18. to bind it in a bundle, ſeal it up in a bag, *Dan.* 9. 24. caſt it behinde him as cancelled obligations, *Mic.* 7. blot out the black hand-writing, with the red lines of his blood drawn over it.

Verſe 27. *It is appointed*] Gr. *It lieth as a mans lot. Statſua cuique dies.* Our laſt day ſtands, the reſt run. The Jews at this day pray (ſuch is their blindneſs) for the dead, that that bodily death may ſerve as an expiation of all his ſins. ἀπόκειται. Leo Moden. *Rites of Jews.*

But after this the judgement] Every mans death's day is his doomſday. Many of the Fathers held that mens ſouls were not judged till the laſt day. Which opinion is as contrary to Purgatory (for which *Bellarmine* alledgeth it) as the truth.

Verſe 28. *The ſecond time without ſin*] Imputed to him, as *Iſa.* 53. 6. 2 *Cor.* 5. 21. See the Note there.

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Chap. X.

Verſe 1. *A ſhadow of good things*, &c.]

That is, of Chriſt, ſaith one. When the Sun is behind, the ſhadow is before; when the Sun is before, the ſhadow is behind. So was it in Chriſt to them of old. This Sun was behind, and therefore the Law or ſhadow was before; To us under grace the Sun is before, and ſo now the Ceremonies of the Law, theſe ſhadows are behind, yea vaniſhed away.

Verſe 2. *No more conſcience of ſin*] Chriſt, though he took not away death, yet he did the ſting of death; ſo though he took not away ſin, yet he did the guilt of ſin.

Verſe 3. *Made of ſins every year*] A ſolemn confeſſion of them, and what great need they had of a Saviour to expiate them; laying their hands on the head of the ſacrifice, in token that they had in like ſort deſerved to be deſtroyed.

Verſe 4. *Should take away ſins*] And ſo pacifie conſcience: For ſin is to the conſcience as a mote to the eye, as a dagger to the heart, 2 *Sam.* 24. 10. as an adders ſting to the fleſh, *Prov.* 23. 32.

καταρτίσω. Verſe 5. *But a body haſt thou prepared*] A Metaphor from Mechanicks, who do artificially fit one part of their work to another, and ſo finiſh the whole: God fitted his Sons body to be joyned with the Deity, and to be an expiatory ſacrifice for ſin.

Verſe 6. *Thou haſt had no pleaſure*] *viz.* As in the principal ſervice and ſatisfaction for ſin.

Verſe 7. *Lo I come*] As an obedient ſervant bored through the ear, *Exod.* 21. with *Pſal.* 40. 6, 7. wiſe and willing to be obſequious. *Servus eſt nomen officii*, A ſervant is the maſters inſtrument, and ὅλως ἐκείνου, ſaith *Ariſtotle*, wholly at his beck and obedience.

It is written of me] Chriſt is author, object, matter and mark of old and new Teſtament. Therefore if we will profit thereby, we muſt have the eyes of our minds turned toward Chriſt, as the faces of the Cherubims were toward the Mercy-ſeat.

Verſe 8. *Which are offered by the Law*] To the great coſt and charge of the offerers. This we are freed from, and are required no more then to cover Gods altar with the calves of our lips.

Verſe 9. *Lo I come*] True obedience is prompt and preſent, ready and ſpeedy, without ſhucking and hucking, without delays and conſults, *Pſal.* 119. 60.

He taketh away the firſt] Clear conſequences drawn from Scripture, are ſound doctrine, *Mat.* 22. 32. See the Note there.

Verſe 10. *By the which will*] That is, by the execution of which will, by the obedience of Chriſt to his heavenly Father.

περιελεῖν. *Undiq; tollere.* Verſe 11. *Take away ſin*] *Separando auferre*, ſunder it from the ſoul, ſtrike a parting blow betwixt them.

Verſe 12. *But this man*] Oppoſed to the plurality of Levitical Prieſts. *One ſacrifice*, and *once* for ever, not many and often, as they. And he ſate down, when as they ſtood daily offering oftentimes. Note the Antitheſis, and Chriſts precellency.

On the right hand of God] Which he could not have done, if he had not expiated our ſins, *John* 16. 10. *Of righteouſneſs, becauſe I go to my Father.* He could not have gone to his Father, if he had not firſt fulfilled all righteouſneſs, and fully acquitted us of all our iniquities.

Rom. 16. 20. Verſe 13. *Expecting till his enemies*] Admire and imitate his patience. The God of peace ſhall tread Satan and the reſt under our feet ſhortly.

Verſe 14. *He hath perfected*] He would not off the croſs till all was finiſhed.

μεμαρτύρηκε. Verſe 15. *The holy Ghoſt alſo witneſſeth*] *viz.* By inſpiring the Pen-men, 2 *Tim.* 3. 16. acting and carrying them into all truth, 2 *Timothy* 1. 21. as it were by an holy violence.

Verſe 16. *I will put my laws*] See the Note on *Heb.* 8. 10.

Verſe 17. *Will I remember no more*] Therefore there needs not any repetition of a ſacrifice for ſin in the New Teſtament.

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Verſe

Verſe 18. *When remiſſion of ſin is*] viz. An *Impletory* remiſſion, as now in the New Teſtament, not a *promiſſory* as under the old.

Verſe 19. *To enter into the holieſt*] viz. By our prayers, which pierce heaven and prevail with God.

Verſe 20. *By a new*] Freſh, and as effectual at all times, as if Chriſt were but newly ſacrificed for us. *Tam recens mihi nunc Chriſtus eſt, ac ſi hac hora ſudiſſet ſanguinem*, ſaith *Luther*. Chriſt is even now as freſh to me, as if this very hour he had ſhed his precious blood. προσφατον. *Recens mactatus.*

Which he hath conſecrated, or *new made for us*] Paradiſe had a way out, but none that ever we could find in again. Heaven hath now a way in (*ſc.* this *new and living*, or life-giving *way*, a milky way to us, a bloody way to Chriſt) but no way out again.

Through the veyl, that is, his fleſh] Whereby we come to God, dwelling bodily therein. Like as where I ſee the body of a man, there I know his ſoul is alſo, becauſe they are not ſevered: ſo is it here. The veil or curtain in the Sanctuary did hide the glory of the Holy of Holies: and withal miniſtred an entrance into it for the High-prieſt.

Verſe 21. *Over the houſe of God*] As *Jehojadah* was over the temple, preſided and commanded there, 2 *Kings* 11. 5. All power is given to Chriſt both in heaven and earth, for our behoof and benefit.

Verſe 22. *Let us draw near*] Come, for the Maſter calleth, (*Mark* 10. 49.

With a true heart] That is, With a heart truly and entirely given up to God, uprightly propounding Gods ſervice in prayer, and that out of a filial affection, delighting to do his will, and therefore well content to wait, or, if God ſee good, to want what it wiſheth, deſirous rather that Gods will be done then our own, and that he may be glorified, though we be not gratified; acknowledging the kingdom, power and glory to be his alone. This is *a true heart*.

In full aſſurance of faith] Not with a quarter or half-winde, but with full aſſurance, ſuch a gale of faith as fils the ſails of the ſoul, and makes it ſet up its top-gallant as it were. πληροφορία.

Having our hearts ſprinkled, &c.] Faith ever purgeth from ſin, and worketh repentance from dead works.

Verſe 23. *Without wavering*] Gr. *Without tilting or toſſing to one ſide or other*. This amounts to more then that conjectural confidence of the Popiſh *dubitanti*, and that common faith that holds men in ſuſpence, and hangs between heaven and earth as a Meteor. Ανλιτη.

Verſe 24. *And let us conſider*] Chriſtians muſt ſtudy one anothers caſes, the cauſes and cure of their ſpiritual diſtempers, ſollicitous of their welfare.

To provoke unto love] To whet on, as *Deut.* 6. 7. to ſharpen and extimulate, as *Prov.* 27. 17. to rouſe and raiſe up their dull ſpirits, as 2 *Pet.* 2. 13. to ſet an edge on one another, as Bores whet their tusks one againſt another, ſaith *Nazianzen*. ὡς ὑων ὀδόντας ἀλλήλους θήξαντες.

Verſe 25. *Not forſaking*] Schiſm is the very cutting aſunder of the very veins and arteries of the myſtical body of Chriſt. We may not ſeparate, but in caſe of intolerable perſecution, hereſie, idolatry, and Antichriſtianiſm.

The aſſembling of our ſelves together] In Church-aſſemblies and Chriſtian meetings, as ever we look for comfort at the comming of our Lord Jeſus Chriſt, *and our gathering together*, (the ſame word, as here) *unto him*, 2 Theſſ. 2. 1. the day whereof approacheth, as in this text. Chriſt will come ſhortly to ſee what work we make in this kinde. ἐπισυναγωγὴ.

As the manner of ſome is] It was then, it was afterwards, and is ſtill in theſe ſiding and ſeparating times. The *Donatiſts* made an horrible rent for the life of *Cecilian*. So did divers other for the pride and profaneſs of *Paulus Samoſatenus*. But never was there any ſchiſm ſo cauſleſs and ſenſleſs, as that of our modern Sectaries.

Verſe 26. *For if we ſin wilfully*] Againſt the grace of the Goſpel, deſpiſing and deſpiting it, as thoſe that fall into the unpardonable ſin. Some good ſouls by miſtakes of this text have been much afflicted, as Maſter *John Glover*. Other odious Apoſtates have utterly deſpaired. Others of the Anciens have unworthily caſhiered this Epiſtle out of the Canon, becauſe of this paſſage.

There remaineth no more ſacrifice] For ſins againſt the law, though againſt knowledge, there was an atonement, *Lev.* 6. 1. though it were for perjury; but for this ſin againſt the Goſpel, that repudiates the remedy, theres no ſacrifice; abuſed mercy turns into fury.

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Verſe 27. *Fearful looking for*] Though judgement be not ſpeedily executed, yet it is certainly to be expected. Winter never rots in the air, or dies in the the dams-belly, as they ſay. Could but men fore-ſee what an evil, and a bitter thing ſin is, they durſt not but be innocent.

Verſe 28. *He that deſpiſed*] *i. e.* He that with a high hand violated it, or fell into any capital crime, and it came to light, died without mercy. As for thoſe hainous offences, that not being diſcovered, and ſufficiently proved, came not under the Judges cognizance, the Lord, for the eaſing of mens conſciences, and for the ſaving of their lives, appointed the yearly feaſt of expiations, *Levit.* 16. 29.

Verſe 29. *Who hath trodden under foot*] Reſpecting him no more then the vileſt and filthieſt dirt in the ſtreet, or the moſt abject thing in the world, as *Ambroſe* expounds it: he diſdains to receive benefit by Chriſts propitiatory and expiatory ſacrifice, he would not if he might, he is ſo ſatanized. King *Henry* the ſixth, going againſt *Richard* Duke of *York* (that ambitious rebel) offered them a general pardon. This was rejected by them, and called *A ſtaff of reed*, or *Glaſs-buckler*. In *Kets* conſpiracy, when King *Edward* the ſixth his pardon was offered to the Rebels by an Herald, a lewd boy turned toward him his naked Poſteriours, and uſed words ſuitable to that geſture. Deſperate Apoſtates deal as coarſly with Chriſt: they hold him for a ſcorn as an offendour, that is carted, *Heb.* 6. 6.

Speed 898.

Sir I. Heyw.

The blood of the Covenant] That is, The blood of Chriſt, whereby the Covenant is ſealed, the Church purchaſed, the atonement procured, and heaven opened for our more happy entrance.

Wherewith he was ſanctified] By external profeſſion, and by participation of the Sacraments.

An unholy thing] Gr. *A common profane thing*, as if it were the blood of a common thief, or unhallowed perſon, yea, or of a dead dog. In the Paſſeover they ſprinkled the door and lintel with blood, but not the threſhold, to teach them, that they muſt not tread upon the blood of Jeſus, as they do in an high degree that ſin againſt the holy Ghoſt.

And hath done deſpite, &c.] Spitting at him their helliſh venome, perſecuting and blaſpheming his immediate effect, work and office; and this out of deſperate malice, and deſire of revenge, without any colour of cauſe, or meaſure of diſlike. One that had committed this ſin, wiſhed that his wife and children, and all the world might be damned together with him.

Verſe 30. *I will recompence*] And if God will avenge his elect, *Luke* 18. 7. How much more his Son, and his Spirit?

Verſe 31. *It is a fearful thing*] For who knoweth the power of his anger? even according to thy fear is thy wrath, *Pſal.* 90. 11. A melancholy man can fancy vaſt and terrible fears, fire, ſword, racks, ſtrappadoes, ſcalding lead, boiling pitch, running bell-mettle, and this to all eternity: yet all theſe are nothing to that wrath of God which none can either avoid or abide.

Verſe 32. *But call to remembrance*] *q. d.* You cannot utterly fall away, as thoſe above-mentioned: for as much as you have given good proof already of the reality of your graces.

After ye were illuminated] Till they had a ſight of heaven they could not ſuffer; but no ſooner out of the water of baptiſm, but they were preſently in the fire of perſecution.

Θεατριζόμενοι Verſe 33. *Made a gazing ſtock*] Gr. *Set upon a theatre*: take it either properly, or Metaphorically, both befel Chriſtians. See 1 *Cor.* 4. 9.

D. Sibbs. *Ye became companions of them*] Sympathy hath a ſtrange force; as we ſee in the ſtrings of an inſtrument; which being plaid upon (as they ſay) the ſtrings of another inſtrument are alſo moved with it. After love hath once kindled love, then the heart being melted is fit to receive any impreſſion. Two ſpirits warmed with the ſame heat, will eaſily ſolder together.

Verſe 34. *For ye had compaſſion*] Gr. *Ye ſympathized.* See the Note on *ver.* 33.

And took joyfully] The joy of the Lord was their ſtrength, as it was theirs, *Acts* 5. 41. who took it for a grace to be diſgraced for Chriſt.

The ſpoiling of their goods] If a Heathen could ſay when he ſaw a ſudden ſhipwrack of all his wealth, Well, fortune, I ſee thou wouldſt not have me to be a Philoſopher; ſhould

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ſhould not we, when called to quit our moveables ſay, Well, I ſee that God would have me to lay up treaſure in heaven that is ſubject neither to vanity, nor violence?

Knowing in your ſelves] Not in others, in books, *&c.* but in your own experience and apprehenſion in the workings of your own hearts.

That ye have in heaven] When we loſe any thing for God, he ſeals us a bill of exchange of better things, or a double return. He will recompence our loſſes, as the King of *Poland* did his noble ſervant *Zeliſlaus*; having loſt his hand in his wars, he ſent him a golden hand. Theſe Hebrews had loſt their goods, but not their God. Here is the dry rod bloſſoming.

Verſe 35. *Caſt not away your confidence*] Sith it is your ſhield and buckler, *Eph.* 6 16. but if battered with temptations, beat it out again. *Demoſthenes* was branded with the name of Ριψασπις, *One that had loſt his buckler.*

Verſe 36. *For ye have need of patience*] Whereas they might object: But where is this recompence you tell us of? Oh, ſaith he, You have need of patience to wait Gods time of recompence. Good men find it oft more eaſie to bear evil, then to wait till the promiſed good be enjoyed. The ſpoiling of their goods required patience, but this more then ordinary.

That after ye have done the will of God] *viz.* By ſuffering it, and long-ſuffering, till he reward it.

Verſe 37. *For yet a little while*] *Tantillùm, tantillum, ad hùc puſillum.* A little, little, little while. Gods help ſeems long, becauſe we are ſhort. Were we but ripe, he is full ready. Hence this ingemination, *he that ſhall come, will come,* &c. *q. d.* he will, he will, his mind is always upon it, he is ſtill a comming to deliver. With this ſweet promiſe Reverend Mr. *Whately* comforted himſelf a little before his death. And B. *Jnel* perſwading many to patience, oft ſaid, *hac non durabunt ætatem* this is but for awhile. Επιαειμικρὸν ὅσον, ὅσον. M. *Leighs Annotat.*

Now the juſt ſhall live by faith] In the want of feeling: he ſhall reſt upon God in the fail of outward comforts, as the believing Jews were to do in the Babyloniſh captivity, *Hab.* 2. 4. quoted here by the Apoſtle, though with ſome variation of words.

But if any man draw back] Gr. *Steal from his colours,* run from his captain, revolt from Chriſt, turn Renegado, relinquiſhing his religion, as did *Julian, Lucian,* and other odious Apoſtates. ὑποστείληται.

My ſoul ſhall have no pleaſure] Chriſt hath no delights in daſtards, turn-coats, run-aways, he will not employ them ſo far as to break a pitcher, or bear a torch, *Judg.* 7. 7. *Baldwin* the French Lawyer, that had *religionem ephemeram,* as *Beza* ſaith of him, for every day a new religion, being conſtant to none, became *Deo hominibusq; quos toties fefellerat inviſus,* Hated of God and men, whom he had ſo oft mocked. *Theodorick* an *Arrian* King, did exceedingly affect a certain Deacon, although an Orthodox. This Deacon thinking to ingratiate, and get preferment, became an *Arrian.* Which when the King underſtood, he changed his love into hatred, and cauſed the head to be ſtruck from him, affirming that if he kept not his faith to God, what duty could any one expect from him? *Melch. Adam.*

Verſe 38. *Who draw back unto*] Apoſtates have Martial law, they run away, but into hell mouth. A worſe condition they cannot likely chuſe unto themſelves. For they are miſerable by their own election, *Jon.* 2. 8 and are wholly deſtined to utter deſtruction. *Tranſfugas arboribus ſuſpendunt,* ſaith *Tacitus* of the old *Germans*; they hang up runawayes. And *tranſfugas, ubicunq; inventi fuerint, quaſi hoſtes interficere licet,* ſaith the Civil law. Runaways are to be received as enemies, and to be killed whereever they be found.

To the ſaving of the ſoul] Gr. *To the giving of the ſoul.* A Metaphor from merchants, who either get more or loſe what they have: or elſe haply from gameſters who keep a ſtake in ſtore, however the world go with them. εἰς περιποίησιν ψυχῆς.

CHAP.

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Chap. XI.

Verſe 1. *Now faith is the ſubſtance*]

1 Pet. 1. 9. HAving mentioned the life of faith, *Chap.* 10. 38. and the end of faith (or the reward of it) the ſalvation of the ſoul, *verſe* 39. he now deſcends to the deſcription of this glorious grace, (*James* 2. 1.) and faith, that it is the ſubſtance or ſubſiſtence or *Baſis*, and foundation of things hoped for. It is the ſame that our author had called *confidence*, chap. 10. 35. *Polybius* ſpeaking of *Horatius* his keeping the field againſt the enemies forces ſaith, that the enemies more feared his *hypoſtaſis* (the word here uſed) his confident binding upon the victory, then his ſtrength. Faith is the *vital Artery* of the ſoul (ſaith One) *Hab.* 2. 4. and by the eye of it, thorough the perſpective glaſs of the promiſes, a Chriſtian may ſee into heaven. Faith doth antidate glory: it doth *ſubſtantiate* things not ſeen. Faith altereth the tenſes, and putteth the future into the preſent tenſe, *Pſal.* 60. 6. It is reported of the Chryſtal that the very touching of it quickneth other ſtones and puts a luſtre and beauty upon them. This is true of faith; it makes evil things preſent, far off; and good things far off preſent.

ὑπόστασις. Gul. Pariſienſ.

The evidence of things, &c.] The *Index* or the clear conviction by diſputation, or by making ſyllogiſms from the word. Indeed it is the word (to ſpeak properly) that is the convincing evidence of things not ſeen; but becauſe the word profiteth not further then it is mingled with faith in the heart, therefore that which is due to the word, is here aſcribed to faith.

ἔλεγχος.

Verſe 2. *The elders obtained*, &c.] Gr. *Were atteſted unto*: and are here eternalized in this notable Chapter, *This little book of Martyrs*, as one fitly calleth it. Faith honoureth God, and gives him a teſtimonial, *Joh.* 3. 33. ſuch as is that *Deut.* 32. 4. God therefore honoureth faith, according to 1 *Sam.* 2. 30. and gives it his teſtimonial as here. In this truly named *golden Legend.*

ἐμαρτυρήθησαν.

Verſe 3. *Thorough faith we underſtand*] It is the nature of faith to believe God upon his bare word, and that againſt ſenſe in things inviſible, and againſt reaſon in things incredible. Senſe corrects imagination, reaſon corrects ſenſe, but faith corrects both. *Aufer argumenta ubi fides quæritur. Verba philoſophorum excludit ſimplex veritas Piſcatorum*, ſaith *Ambroſe*. I believe, and that's enough, though I cannot prove principles and fundamentals of faith.

That the worlds were framed] Gr. *Were neatly made up.*

κατηρτίσθαι. *Affabre facta.*

By the word of God] By that one word of his *Fiat*, let it be ſo and ſo. By the way take notice, that faith here deſcribed is taken in a large ſenſe, as it hath not the promiſes only, but the whole Word of God for it's object. Look how the *Iſraelites* with the ſame eyes and viſive faculty wherewith they beheld the ſands and mountains, did look upon the brazen ſerpent alſo, but were cured by faſtening upon that alone: ſo by the ſame faith whereby we are juſtified, we underſtand that the worlds were framed by the word of God, and believe all other truths revealed; and yet faith as it juſtifieth looks upon Chriſt alone, not knowing any thing here, but Chriſt, and him crucified, as is well obſerved by a learned Divine.

Were not made of things, &c.] Of any præexiſtent matter, as *Plato* held. See my Notes on *Gen.* 1. 1.

Ver. 4. *A more excellent ſacrifice*] Good actions and good aims, make a man good in the ſight of God. *Cain* may offer as well as *Abel*. *Doeg* may ſet his foot as far within the Sanctuary as *David*, the Phariſee as the Publican, but with different ſucceſs.

God teſtifying of his gifts] By fire from heaven, or ſome other viſible expreſſion of his gracious acceptation, whereby *Abels* faith was confirmed touching life and ſalvation in Chriſt. *Paulus Phagius* tels us out of the *Rabbines*, that a face of a Lion was ſeen in the heavenly fire inflaming the Sacrifice. Which (if it be true) did probably ſhadow out the *Lion of the tribe of Judah*, of whom all the ſacrifices were Types.

Annot in Chal. Paraphr.

Being dead yet ſpeaketh] Or, *is yet ſpoken of*; Being regiſtred for the firſt Martyr in the Old Teſtament, as *Stephen* was in the New, and as Mr. *Rogers* was here in the *Marian* perſecution.

λαλεῖται.

Verſe 5. *By faith Enoch was tranſlated*] Or carried from one place to another. He changed his place, but not his company, for he ſtill walked with God, as in earth, ſo in heaven.

Μετετέθη.

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That he ſhould not ſee death] The *Arabick* verſion addeth, *He was tranſlated into Paradiſe*, where a plentiful amends was made him for that which he wanted of the daies of the years of the lives of his fathers, in the daies of their pilgrimage, *Gen.* 47. 9.

And was not found] And yet the Lord killed him not, as the *Chaldee* hath, *Gen.* 5. 24. but took him up in a whirlwind, ſay the Hebrew Doctours, as *Elias* was. He was changed as thoſe ſhall be that are found alive at Chriſts ſecond coming, 1 *Cor.* 15. 51. the ſoul and body being ſeparated, and in a moment reunited. *Subitus erit tranſitus à natura corruptibili in beatam immortalitatem*, ſaith *Calvin* there.

That he pleaſed God] He walked with God in all well pleaſing, being fruitful in every good work, *Col.* 1. 10. Hence that teſtimony given him by his own conſcience, that he *gave God good content*. εὐηρεστηκέναι.

Verſe 6. *But without faith*] That is, without Chriſt, in whom the Father is well-pleaſed, *Joh.* 14. 6.

For he that cometh to God] ſc. *Formâ pauperis*, that cometh a begging to him in the ſenſe of his own utter indigence, as *Jacobs* ſons came to *Joſeph*, and as the *Ægyptians* hard-beſtead came to him, ſaying, *We will not hide it from my Lord, how that our money is ſpent*, &c. *Gen.* 47.

Muſt believe that he is] *Zaleucus* Law-giver of the *Locrians*, ſpeaketh thus in the proem to his Laws, *Hoc inculcatum ſit, eſſe Deos*, Let this be well ſetled in mens minds, that there is a Deity, and that this Deity will reward the devout. But what an odd conceit was that of the *Cretians*, to paint their *Jupiter* without either eyes or ears? And what an uncertainty was ſhe at, that prayed, *O Deus quiſquis es, vel in cœlo, vel in terrâ*, O God whoever thou art, for whether thou art, and who thou art, I know not. This uncertainty attending Idolatry cauſed the Heathens to cloſe up their petitions with that general *Diiq; Deaq; omnes*; Hear all ye gods and goddeſſes. And thoſe mariners, *Jon.* 1. 5. every man to call upon his God; and leſt they might all miſtake the true God, they awaken *Jonah* to call upon his God. Chriſtian petitioners muſt ſettle this, that their God is *Optimus, Maximus*, ſuch in himſelf, and ſuch toward them, as he ſtands deſcribed in his holy word. *Medea.* Servius *in Geor. lib.* 1.

Verſe 7. *Moved with fear*] Oppoſed to the ſecurity of the old world, who would know nothing till the very day that the flood came, *Mat.* 24. *Noah* trembled at Gods judgements, whileſt they hanged in the threatnings; and was no leſs affected then if himſelf had been endangered. See the like in *Habakkuk*, after that he threatned the *Chaldeans*, Cap. 3. 16. and in *Daniel*, chap. 4. 19. *Noah* took things fore-told him by God, by the right handle, as the word properly ſignifieth. εὐλαβηθεὶς.

By the which he condemned the world] Of deep and deſperate ſecurity, that dead lethargy, whereinto ſin and Satan had caſt them. Their heathen-poſterity in ſcorn termed him *Prometheus*; and fained him to be chained to *Caucaſus* with a vulture feeding upon his entrailes, in regard of his foretelling the flood, and providing an Ark to eſcape it, near the mountain *Caucaſus*.

And became heir] Heir apparant: he was hereby evidently declared to be ſuch.

Verſe 8. *When he was called*] A man may follow God dry ſhod thorow the red ſea. He is to be obeyed without ſciſcitation, with a blind obedience. *Abraham* winked, as it were, and put his hand into Gods, to be led whitherſoever he pleaſed. *Magnus eſt animus, qui ſe Deo tradidit: puſillus & degener qui oblu&tatur.* That's a brave man indeed that can wholly reſign up himſelf to God —— *Quò fata trahunt, retrahuntque, ſequamur.* *Seneca.* *Virgil.*

Verſe 9. *He ſojourned in the Land*] There he had his commoration, but in heaven his converſation, content to dwell in tents till he ſhould fix his ſtation above.

With Iſaac and Iacob] Perhaps together, as near neighbours. When *Abraham* parted with *Lot*, he would part with him no further then the right hand is from the left, *Gen.* 13. 9 There is ſingular comfort in the ſociety of Saints.

Verſe 10. *Which hath foundations*] Heaven hath a foundation, earth hath none; but is hanged upon nothing, as *Iob* ſpeaketh. Hence things are ſaid to be *on earth*, but *in heaven*.

Whoſe builder and maker] Gr. *Whoſe cunning artificer, and publike workman.* God hath beſtowed a great deal of skill and workmanſhip upon the third heaven.

Verſe 11. *Becauſe ſhe judged him*, &c.] At firſt ſhe laughed, through unbelief, at the unlike-

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unlikelihood: but afterward ſhe bethought her ſelf, and believed. This latter is recorded, the former pardoned. So *Gen.* 18. 12. *Sarah laughed within her ſelf, ſaying, After I have waxen old ſhall I have pleaſure, my Lord being old alſo?* Here was never a good word but one, *viz.* that ſhe called her husband *Lord*, and this is recorded to her eternal commendation, 1 *Pet.* 3. 6. *Iſaac* then was not a child of nature, but of the meer promiſe, ſo are all our graces. We bring forth good things, as *Sarah's* dead womb brought forth a child.

Verſe 12. *As the ſtars*, &c.] The ſeed of *Abraham* (ſaith one) are of two ſorts. Some are viſible members of a Church, yet have earthly hearts, dry and barren as the Sand. Others as the ſtars of heaven, of ſpiritual hearts, minding things above.

Verſe 13. *And embraced them*] Gr. *Saluted them*, Kiſſing Chriſt in the promiſes, and interchangeably kiſſed of him, *Cant.* 1. 1. being drawn together (as the word ſignifies) by mutual dear affection.

Ασπαζ, ab α ſimul & σπαω traho. Plotin ap. Aug. de civ. Dei.

Verſe 14. *That they ſeek a Countrey*] *Fugiendum eſt ad clariſſimam patriam; ibi pater, ibi omnia.* Away, home to our Country, ſaith one, there's our father, there's our All, ſaith one. To dye, is in *Bernards* language no more then *repatriaſſe*, to go home again.

Verſe 15. *If they had been mindful*] But to that they had no mind at all, becauſe there idolatry too much prevailed, *Joſhua* 24. 2. *Gen.* 31. 19. yet not ſo much as among the *Canaanites*, Deut. 12. 31.

Verſe 16. *God is not aſhamed*] But honoureth them as his confederates, becauſe for his cauſe they renounced the world. No man ever did or ſuffered any thing for God, that complained of a hard bargain.

Verſe 17. *Abraham, when he was tried*] Of ten trials which *Abraham* paſſed, this laſt was the ſoreſt. No ſon of *Abraham* can look to eſcape temptations, when he ſeeth that boſome in which he deſireth to reſt, ſo aſſaulted with difficulties.

Offered up his ſon Iſaac] Ready he was ſo to have done, and therefore it is reputed and reckoned as done indeed, 2 *Cor.* 8. 12. See the Note there.

Verſe 18. *Of whom it was ſaid*] This was one of thoſe many promiſes that *Abraham* might think were all loſt in the loſs of his *Iſaac*. Never was gold tried in ſo hot a fire.

Verſe 19. *That God was able*] He founded his faith upon Gods fidelity and omnipotency. Theſe are the *Jachin* and the *Boaz*, the two main pillars whereupon faith reſteth.

Verſe 20. *By faith Iſaac bleſſed*] Patriarchal benedictions were prophetical: the bleſſing of godly parents is ſtill very available for the good of their children; and juſtifying faith is not beneath miraculous in the ſphere of its own activity, and where it hath warrant of Gods Word.

Verſe 21. *When he was a dying*] The ſpirits motions are then many times *quickeſt*, when natural motions are ſloweſt; moſt ſenſible, when the body begins to be ſenſleſs; moſt lively when the Saints lye a dying. The Sun ſhines moſt amiably toward the deſcent. The rivers, the nearer they run to the ſea, the ſooner they are met by the tide. So here.

Verſe 22. *Gave commandment concerning*] He died upon the promiſe, and held poſſeſſion by his bones, to teſtifie his firm hold of heaven.

Verſe 23. *Hid three moneths of his parents*] That they hid him no longer, argued weakneſs of their faith: which yet is both commended and rewarded.

He was a proper child] Fair to God, *Acts* 7. 20. having a divine beauty and comelineſs. Special endowments are a fore-token of ſpecial employment. The very Heathen in chuſing their Kings, had a ſpecial eye to bodily beauty. See 1 *Sam.* 10. 23. and 16. 19. & 17. 42.

Ασειον.

Not afraid of the Kings commandment] Becauſe unjuſt and impious. See the Note on *Acts* 4. 19.

Verſe 24. *When he was come to years*] Gr. *Grown a great one*, and ſo knew what he did, underſtood himſelf ſufficiently.

μεγας γενομενος.

Refuſed to be called the ſon of Pharaohs] And ſo to ſucceed in the kingdom (for we read not of any ſon that *Pharaoh* had) yea in the kingdom of *Ethiopia* too; for being ſent on his foſter-fathers quarrel againſt the King of *Ethiopia*, Hiſtories tell us, that he afterward married that Kings daughter; for the which he was checked of his brother and ſiſter. *Numb.* 12. 1. But he could have told them, that for denying the title of ſon of *Pharaohs* daughter, he was ſoon after called *Pharaoh's* God, *Exod.* 7. 1. and what he loſt

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lost in *Ethiopia*, was sufficiently made up to him when he became *King in Iesburun*. Howsoever, *gratius ei fuit nomen pietatis quam potestatis*, as *Tertullian* saith of *Augustus*, he more prized piety then power.

Verse 25. *Chusing rather to suffer*] The happiest choice that ever the good man made. It was a heavy charge that *Elihu* laid upon *Iob*, that he had chosen iniquity rather then affliction, *Iob* 36. 21. The Church is said to come from the wilderness (of troubles and miseries) leaning on her beloved, *Cant.* 8. 5. The good soul will not break the hedge of any Commandment, to avoid any piece of foul way. *Quas non oportet mortes praeligere?* saith *Zuinglius*. What deaths had we not better chuse, what punishment undergo, yea, what hell not suffer, rather then go against our consciences rightly informed by the good Word of God? Zuing. *epist.* 3.

The pleasures of sin for a season] *Iob* fitly calleth sparks the sons of fire, being ingendred by it upon fuel, as pleasures are by our lusts upon the object. But they are not long-lived, they are but as sparks, they die as soon as begotten, they perish with the use, *Col.* 2. 22. Good God, said *Lysimachus*, for how short pleasure, how great a Kingdom have I lost! May not the voluptuous Epicure say so much better? O what mad men are they that bereave themselves of a room in that City of pearl, for a few carnal pleasures in this land of *Cabul*, or of dirt, as *Hiram* called the Cities that *Solomon* had given him, 1 *Kings* 9. 13.

Verse 26. *Esteeming the reproach*, &c.] Reproach is here reckoned as the heaviest part of Christs cross. And if we can bear reproach for him, it is an argument we mean to stick to him; as the servant in the law that was content to be boared in the ear, would stick to his master.

Then the Treasures in Egypt] *Egypt* for its power and pride is called *Rahab*, Psal. 87. famous it was for its learning, 1 *Kings* 4. 30. *Acts* 7. 22. and is still for its fruitfulness; so that where *Nilus* overfloweth, they do but throw in the seed, and have four rich harvests in less then four moneths. Thence *Solomon* had his chief horses, 2 *Chron.* 9. and the harlot her fine linnen, *Prov.* 7. 16. and yet *Moses* upon mature deliberation, esteemed the reproach of Christ, *&c.* So did *Origen* chuse rather to be a poor Catechist in *Alexandria*, then, denying the faith, to be with his fellow-pupil *Plotinus* in great authority and favour. To profess the truth whiles we may live upon it, this argues no truth: but to profess it when it must live upon us, upon our honours, profits, pleasures, this is praise-worthy, and argues not only truth, but strength of grace, 1 *Sam.* 14. 26. It argued there was much power in that oath, when none dared to touch one drop of that hony; so, to resist strong temptations, argues strong grace.

For he had respect, &c.] We may safely make any of Gods arguments our encouragements; look through the cross, and see the crown beyond it, and take heart, *Quis non patiatur, ut patiatur?* *Moses* cast an eye (when he was on his journey) to chear him in his way; he stole a look from glory, he goes to his cordial, and renews his strength, gets fresh encouragement. *Columbus*, when his men were weary, and resolved to come back, besought them to go on but three days longer. They did so, and discovered *America*. Heaven is but a little afore us. Hold out faith and patience. ἀπίβλεπε.

Verse 27. *As seeing him who is invisible*] An elegant kinde of contradiction. Let us study *Moses* his Opticks, get a Patriarchs eye, see God, and set him at our right-hand, *Psal.* 16. This will support our courage, as it did *Micaiahs*; who having seen God, feared not to see two great Kings in their Majesty.

Verse 28. *Through faith he kept the Passover*] It is the work of faith rightly to celebrate a Sacrament. Speak therefore to thy faith at the Lords Supper, as *Deborah* did to her self, *Awake, awake, Deborah, awake, awake, utter a song.*

Verse 29. *They passed through the red sea*] Which threatned to swallow them, but yet preserved them. Faith will eat its way through the Alpes of seemingly-insuperable difficulties, and finde unexpected out-gates.

As by dry land] *Israel* saw no way to escape here, unless they could have gone up to heaven: which because they could not (saith one) heaven comes down to them, and paves them a way through the red sea.

Assaying to do, were drowned] Here that holy Proverb was exemplified, *The righteous is delivered out of trouble, and the wicked cometh in his stead*, Prov. 11. 8. See *Isa.* 43. 3. God usually infatuateth those whom he intendeth to destroy, as these.

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Verse 30. *By faith the Wals of Jericho*] So do daily the strong-holds of hell, 2 *Cor.* 10. 4. See the Note there. Wherein, albeit the Lord require our continual endeavours for the subduing of our corruptions during the six days of this life, yet we shall never find it perfectly effected, till the very evening of our last day.

Verse 31. *With them that believed not*] To wit, that gave not credit to those common reports of God, and his great works, but despised them as light news, and refused to be at the pains of further enquiry.

When she had received the spies] Whom to secure she told a lie, which was ill done. The Apostle commends her faith in God, but not her deceit toward her neighbour, as *Hugo* well observeth.

Verse 32. *Of Gideon, of Barac, &c.*] Here the Names only of sundry Worthies of old time *per præteritionem conglobantur*, are artificially wound up together for brevity sake. All these were not alike eminent, and some of them such, as, but that we find them here enrolled, we should scarce have taken them for honest men; yet by faith, &c. Christ carries all his of what size or sort soever, to the haven of heaven, upon his own bottom; as a ship doth all the passengers that are therein to the desired shore.

Verse 33. *Wrought righteousness*] Civil and military, spiritualized by faith, and heightned to its full worth. The Scripture maketh it a great matter, that *Abraham* should have a child when he was an hundred years old; whereas *Terah* his father, was 130. when he begat *Abraham*. But because *Abraham* had his child by faith, therefore it was a great matter. And so in all things whatsoever, that we have, do, or suffer, if they be *by faith*, they are great things indeed.

Obtained promises] Faith winds it self into the promises, and makes benefit thereof. A Bee can suck honey out of a flower, so cannot a Fly do. Faith will extract abundance of comfort in most desperate distresses out of the precious promises, and gather one contrary out of another, honey out of the rock, &c. Deut. 32. 36.

Verse 34. *Escaped the edge of the sword*] As *David* by the force of his faith escaped *Sauls* sword, *Eliah Ahabs*, *Elisha* the *Syrians*, 2 Kings 6. *&c.* and divers of Gods hidden ones at this day have escaped by a strange providence, when studiously sought after as sheep to the slaughter. See the prefatory Epistle to *M. Shaws* Sermon.

Out of weakness were made strong] And here their *strength was to sit still*, as theirs was, *Isa.* 30. 7. They thought their strength had been in the help of Egypt; but the Prophet tels them, whatsoever strength they expect from Egypt, they shall have it here. Your *Egypt is to sit still* (so the words may be read) by sitting still you shall have an *Egypt*; whatsoever succour you might think to have that way, you shall have it this way.

Verse 35. *Women received*] As the *Sareptan*, *Shunamite*, widdow of *Naim*, &c. No such mid wife as faith; It hath delivered even graves of their dead.

ἐτυμπανίσθησαν. *Others were tortured*] Gr. *They were tympanized, distended*, stretched upon the rack, as a sheeps-pelt is upon a drum-head. Others render it. *They were bastonaded or beaten with bats or cudgels, to death*, as if it were with drum-sticks.

Not accepting deliverance] On base terms; they scorned to fly away for the enjoyment of any rest, except it were with the wings of a Dove, covered with silver innocency. As *willing were* many of the Martyrs *to die* as to *dine*. The tormentors were tired in torturing *Blandina*. And, we are ashamed O Emperor! The Christians laugh at your cruelty, and grow the more resolute, said one of *Julians* Nobles: *Illud humiliter sublime & sublimiter humile, nisi in Christi Martyribus non videmus*, saith *Cyprian*. This the Heathens counted obstinacy; but they knew not the power of the Spirit, nor the privy armor of proof that the Saints have about their hearts.

Tertul. *in Apolog.*

That they might obtain a better resurrection] The resurrection they knew would recruit and rectifie them. This held life and soul together. So *Dan.* 12. 3. These miserable Caitiffs (saith *Lucian*, the Atheist of the Christians of this time) have vainly perswaded themselves of a glorious resurrection, and hence their fool-hardy forwardness to die. Other of the Heathens jeared the Christians, and told them they needed not to care for their lives, since they should rise again. Will you, said they, *redituræ parcere vitæ*, spare your carkasses that shall rise?

Verse 36. *Of cruel mockings*] As *Jeremy*, *Amos*, *Elisha*, *Go up*, *baldpate*, *Go up*, &c. *To heaven, as they say* (but who will believe it?) *that your Master Elias did*. So they mewed at *David*, mocked at *Isaiah*, Chap. 28. 10. the sound of the words, as they are

in

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in the original, carries a taunt) jeared our Saviour, *Luke* 16. 14. Set these Hebrews upon the stage, as mocking-stocks, *Chap.* 10. 33.

Verse 37. *Were tempted*] Or (as others read the words) *They were burned*. One saith, That it was almost as great a miracle that *Joseph* did not burn, when his mistress tempted him, as it was for the three children not to burn in the Babylonish fire. *Luther* was oft tempted to be quiet, with great sums of money, and highest preferments. *Julian* by this means drew many from the faith. ἐπειράσθησαν.

In sheep-skins and goat-skins] That might have rustled in silks and velvets, if they would have yielded. *Sæpe sub attrita latitat sapientia veste.*

Afflicted, tormented] None out of hell were ever more afflicted then the Saints, to the wonder and astonishment of the beholders.

Verse 38. *Of whom the world*] They were fitter to be set as stars in heaven, and be before the Lord in his glory. The world was not worthy of their presence, and yet they were not thought worthy to live in the world.

Verse 39. *Received not the promise*] *viz.* Of Christs incarnation.

Verse 40. *Some better thing*] *i. e.* Christ that great mysterie, as 1 *Tim.* 3. 16. that chief of ten thousand, *&c.* that gift, *Joh.* 4. 10. that benefit, 1 *Tim.* 6. 2.

Chap. XII.

Verse 1. *With so great a cloud*]

OR, cluster of witnesses, whose depositions we should hearken to, and rest in. *Justin Martyr* confesseth of himself, that seeing the pious lives and patient sufferings of the Saints, he concluded that that was the truth they professed, and sealed with their blood. These, in things imitable, are as the cloud that led *Israel*; but in things unwarrantable (for in many things we fail all) as the black of the cloud, which who so followeth with the *Egyptians*, is like to be drowned as they.

Let us lay aside every weight] Or *burden*, or *swelth*. He that runs in a race will not have a burden upon his back, or shut up himself in a strait-bodied suit. ὄγκον.

The sin which doth so easily beset us] Or that sticks so close to us, or that troubles and puzzles us, or that curbs and girds us in, that we cannot run at liberty. Inordinate passions (saith one) come like foul weather, before we send for them; they often prevent all action of the will: but good affections are so overlaid with sin (which compasseth us about) that if we gather not winde under their wing (so ponderous the flesh is) they cannot mount up to purpose. εὐπερίστατον.

Let us run with patience] This seems to be a contradiction (as one observeth) for running is active, patience passive: but he that here runs without patience, never gets to the end of the race; for in the race of Gods commandments, men have foul play: one rails, another stops him, *&c.*

The race] Gr. *The strife-race*, for we must run and fight as we run, strive also to out-strip our fellow-racers. ἀγῶνα.

Verse 2. *Looking unto Jesus*] Gr. Looking off those things that may either divert or discourage, and looking unto Jesus with loving and longing looks. A *Persian* Lady being at the marriage of *Cyrus*, and asked how she liked the Bridegroom? How? said she; I know not. I saw no body but mine own husband. Saints have a single eye, an eye of Adamant, which will turn onely to one point, to Christ alone. ἀφορῶντες.

The author and finisher] The *Alpha* and *Omega*, the beginner and ender. In all other things and arts, *Non est ejusdem invenire & perficere*, the same man cannot begin and finish. But Christ doth both, *Phil.* 1. 5.

Endured the cross] Ran with a courage though he ran with the cross upon his back all the way.

Despising the shame] Whereof mans nature is most impatient. Christ shamed shame (saith an Interpreter) as unworthy to be taken notice of, in comparison of his design. So according to his measure, did that Nobleman, who when he came into jearing

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company of great Ones, would begin and own himſelf for one of thoſe they called *Puritans*. This was much better then that ſcholar in *Queens* Colledge, mentioned by Mr. *Burroughs*, who profeſſed he had rather ſuffer the torments of hell, then endure the contempt and ſcorn of the *Puritans*.

Αναλογισασθε, *Comparationem inſtituite.* Verſe 3. *For conſider him*] Gr. Make the compariſon betwixt Chriſt and your ſelves, betwixt his ſufferings and yours, and then you will ſee a difference. Our troubles are but as the ſlivers and chips of his croſs. I am heartily angry (ſaith *Luther*) with thoſe that ſpeak of my ſufferings, which if compared with that which Chriſt ſuffered for me, are not once to be mentioned in the ſame day.

ἐκλυόμενοι. *Leſt ye be wearied and faint*] Gr. *Looſened, as the nerves are in a ſwoon or palſey*: or, *let go*, as water ſpilt upon the ground. This to prevent keep your eye upon your Captain and that cloud before mentioned. There were in *Greece* certain fields called *Paleſtæ*, where young men exerciſed themſelves in wreſtling, running, &c. In theſe were ſet up ſtatues of ſundry valiant Champions, that the young men that ran or wreſtled, might fix their eye upon them, and be encouraged. When *Hierom* had read the life and death of *Hilarion*, he folded up the book, and ſaid, Well; *Hilarion* ſhall be the Champion that I will follow.

Verſe 4. *Ye have not yet reſiſted*] *q.d.* You may do, and muſt look to do. And if you cannot endure words for Chriſt, how will you endure wounds? If you have run with the footmen, and they have tired you, how can ye contend with horſes? *Jer.* 12. 5.

Striving againſt ſin] That is, Againſt ſinners that perſecute you, or the ſin that doth ſo eaſily beſet you, and ſollicite you to ſpare your ſelf, and rather to yield a little then to ſuffer ſo much. The Tabernacle was covered over with red (and the Purple-fathers tel us they take that habit for the ſame intent) to note that we muſt defend the truth even to the effuſion of blood. If we cannot endure Martyrdom (if called thereunto) and ſweat a bloody ſweat for Chriſts ſake, we cannot be comfortably aſſured that we are of his body. *Chriſto ſubmittemus* (ſaid that Dutch Martyr) *ſexcenta ſi nobis eſſent colla.* We wil ſubmit to Chriſt, though we ſhould ſuffer never ſo many deaths for his ſake. *John Leaf* a young man, burnt with M. *Bradford*, hearing his own confeſſion taken before the Biſhop, read unto him, inſtead of a pen took a pin, and ſo pricking his hand, ſprinkled the blood upon the ſaid bill of his Confeſſion, willing the Meſſenger to ſhew the Biſhop that he had ſealed the ſame bil with his blood already. See the ſtory of *Will. Pikes*, *Act. and Mon.* 1853.

Act. and Mon. fol. 1474.

Legenda hæc ſunt cum interrogatione. Piſc. Verſe 5. *And ye have forgot the exhortation*] Or, *Have ye forgot the conſolation?* Are the conſolations of God ſmall unto you, *Iob* 15. 11? Do ye inſtead of wreſtling with God, wrangle with him, refuſing to be comforted (as *Rachel*) out of the pettiſhneſs of your ſpirits, as he *Pſal.* 77. 2? Will ye not as children, eat your milk, becauſe you have it not in the golden diſh? Will ye be like the hedge-hog, of which *Pliny* reporteth, that being laden with nuts and fruits, if the leaſt filbeard fall off, will fling down all the reſt in a pettiſh humour, and beat the ground with her briſtles.

Deſpiſe not thou the chaſtening] See my love-tokens, *page* 37. Count it not a light matter, a common occurrence, ſuch as muſt be born by head and ſhoulders, and when things are at worſt, they'l mend again. This is not patience but pertinacy, ſtrength but ſtupidity, *The ſtrength of ſtone, and fleſh of braſs*, Job. 6. 12. When *Gallienus* the Emperour had loſt the Kingdom of *Egypt*, What? ſaid he, *Sine lino Egyptio eſſe non poſſumus?* Cannot we be without the hemp of *Egypt*? But ſhortly after he was ſlain with the ſword. When the Turks had taken two Caſtles in *Cherſoneſus*, and ſo firſt got footing in *Europe*, the proud Greeks ſaid, that there was but a hogſty loſt, alluding to the name of the Caſtle. But that fooliſh laughter was turned within a while into moſt bitter tears. When *Callice* was loſt under Q. *Mary*, thoſe of the faction ſtrove to aſſay the Queens grief, ſaying, that it was only a refuge for runagate hereticks, and that no *Roman* Catholike ought to deplore, but rather rejoyce at the damage:

Turk. hiſt. 185.

At Regina gravi jamdudum ſaucia cura,
Vulnus alit venis ——

Nor faint when thou art rebuked] If we faint in the day of adverſity, our ſtrength is ſmall, ſaith *Solomon*; and it is, *Non quia dura, ſed quia molles patimur*, ſaith *Seneca*; Not for that we ſuffer hard things, but becauſe we are over-ſoft that ſuffer them. As is the man,

Prov. 24. 10. Iudg 8. 21.

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man, so is his strength, said they to *Gideon*. *Josephs* bowe abode in strength even when the iron entred into his soul, *Gen.* 49. 24. and *Jobs* stroak was heavier then his groaning; *Job* 23. 2. *Invalidum omne natura querulum*, saith *Seneca*. It is a weakness to be ever puling. See my Love-tokens, *p.* 44, 45.

Verse 6. *For whom the Lord loves*] Whom he entirely loveth and cockereth above the rest of his children. That Son in whom he is well pleased, saith *Mercer* on *Prov.* 3. 12. whom he makes his white boy, saith *Theophylact* here. See my Love-tokens, *page* 54, 55.

And scourgeth every Son] Laies upon them hard and heavy strokes. When *Ignatius* came to the wild-beasts, Now, saith he, I begin to be a Christian. *Omnis Christianus crucianus*, saith *Luther*. And he hath not yet learned his *A B C* in Christianity, saith *Bradford*, that hath not learned the lesson of the cross. When *Munster* lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his sores and ulcers, (wherewith he was full) and said, *Hæ sunt gemmæ & pretiosa ornamenta Dei*, &c. These are Gods gems and jewels wherewith he decketh his best friends, and to me they are more precious then all the gold and silver in the world. Joh. Manl. loc. com. p. 127.

Verse 7. *God dealeth with you*, &c.] Corrections are pledges of our Adoption, and badges of our sonship. One son God hath without sin, but none without sorrow. As God corrects none but his own, so all that are his shall be sure to have it; and they shall take it for a favour too, 1 *Cor.* 11. 32.

Verse 8. *Then are ye bastards*] *Qui excipitur à numero flagellatorum, excipitur à numero filiorum*, saith one. He that escapes affliction may well suspect his adoption. I have no stronger argument against the Popes Kingdome, saith *Luther*, then this, *Quod sine cruce regnat*, that he raigns without the cross, they have no changes, surely they fear not God.

Verse 9. *And we gave them reverence*] *Pater est; si pater non esses*, &c. It is my Father, &c. This cooled the boyling rage, of the young man in *Terence*. *Nicolas* of *Jemmilo* a young French Martyr, when he was condemned and set in the cart, his father coming with a staff would have beaten him: but the officers not suffering it, would have struck the old man. The son crying to the officers, desired them to let his father alone, saying, he had power over him to do what he would, &c. Act. and Mon. fol. 837.

And live] For corrections of instruction (and God never chastiseth, but withall he teacheth, *Psal* 94. 12.) are the way of life, *Prov.* 6. 23. and 15. 31. See my *Love-tokens*, page 25, 26, 27.

Verse 10. *After their own pleasure*] To ease their stomacks, vent their choler, discharge themselves of that displeasure they have (and perhaps without cause) conceived against us. Not so the Lord: *Fury is not in me*, saith he, *Isa* 27. 4. Though God may do with his own as he pleaseth, yet he doth never over-do. For it goes as much against the heart with him, as against the hair with us; It is even a pain to him to be punishing, *Lam.* 3. 33.

That we might be partakers] Thus bitter pils bring sweet health, and sharp winter kils worms and weeds, and mellows the earth for better bearing of fruits and flowers. The Lilly is sowed in its own tears, and Gods vines bear the better for bleeding. The Walnut tree is most fruitful when most beaten, and Camomile the more you tread it, the more you spread it. Aloes kils worms, and stained cloaths are whitened by frosting.

Verse 11. *The peaceable fruit of righteousness*] *That crown of righteousness* wrought out unto us by afflictions, 2 *Cor.* 4. 17. These are the preludes of our triumph, yea a part of our salvation. Look therefore thorow the anger of Gods corrections, saith one, to the sweetness of his love therein, as by a rain-bow we see the beautiful image of the Suns-light in the midst of the dark and waterish cloud. And look upon these afflictions as on so many wayward and touchy guests; which while they stay, watch every officer, but when they depart, they pay freely.

Unto them which are exercised thereby] Gr. *exercised naked in the fencing-school*, as invincible champions. By suffering they are made more able to suffer as well beaten Soldiers, or Porters to the cross. Thus *David* was better able to bear with *Shimei*, because he was under that great affliction of *Absolons* rebellion.

Verse 12. *Lift up the hands*] Pluck up your good hearts, and buckle close to your business: how else will you run the race that is set before you? *ver.* 1. Gird up the loins

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Apoſtaſion π. loins of your minds: a drooping ſpirit makes no riddance of the way. *Set all to rights*, as the word ſignifieth.

Verſe 13. *Make ſtraight paths*] Seek not by-ways, (thoſe high-waies to hell) leap not over the hedge of any commandment, ſo to eſcape any peece of foul way: but as thoſe kine of the Philiſtims held ſtraight on their way to *Bethſhemeſh*, 1 Sam. 6. 12. though they had calves at home: ſo let us to heaven, though we have divers things to divert us. Let thine eyes look right on; and let thine eye-lids look ſtraight before thee, *Prov.* 4. 25.

Pſal. 120. 7. Verſe 14. *Follow peace*] Gr. *Purſue it*, though it flee from you. *I am peace* (ſaith *David*) but when I ſpeak of it, they are for war.

And holineſs] Or chaſtity, 1 *Theſſ.* 4. 4. ſuch a holineſs as is oppoſed to fornication and profaneſs. *v.* 16.

Without which] The Article may be neuter: and then the ſenſe is, Without which following peace and holineſs, or an holy peaceableneſs, none ſhall ſee God to their comfort.

Verſe 15. *Leſt any man fail*] Or, *Fall ſhort*, as *Chap.* 4. 1. See the Note there. Short ſhooting looſeth many a game: he that in a race ſitteth down ere he come to the goal, gets not the garland. Perſeverance crowns all our vertues. But its an eaſie thing to fall a napping with the fooliſh virgins (yea the wiſe alſo ſlumbered) which will prove to our coſt, when God ſhall ſend forth Summons for ſleepers.

Leſt any root of bitterneſs] Any ſcandalous ſin to the corrupting of others, and the corroding of our own conſciences, and out of which we recover not without much ado, till we have felt what an evil and bitter thing ſin is, as *David* did. *Pſal.* 51.

Verſe 16. *Fornicator or profane*] Hee inſtanceth in ſome roots of bitterneſs. *Eſau's* profaneſs appeared in theſe particulars, 1. In that he was no ſooner asked for the birth-right, but he yielded. 2. That he parted with it for a trifle, a ſiettle *red, red*, as he called it in his haſte and hunger. 3. That he did this, being as he thought, at point of death. 4. That he went his way when he had done, as if he had done no ſuch thing; he ſhewed no ſign of remorſe or regret. Hence he is four or five ſeveral times branded with *This is Edom*. This is he that had a low eſteem of ſpiritual priviledges, that judged a jewel of greateſt price worth forty-pence.

Ambroſe *Who for one morſel*, &c.] Many ſuch *Edomites* now-adaies that prefer earth before heaven, a ſwine-ſty before a Sanctuary, as the *Gadarens*, their part in *Paris* before their part in Paradiſe, as that carnal Cardinal; *Vale lumen amicum*, ſaid *Theotimus*; Farewell eyes, if I may not drink and do worſe, ye are no eyes for me. He would rather loſe his ſight then his ſin; ſo will many rather part with heaven then with their luſts. O what *mad* men are theſe that bereave themſelves of a room in that City of pearl, for a few carnal pleaſures, *&c.* Pope *Sixtus* the fifth ſould his ſoul to the devil to enjoy the Popedome for ſeven years.

Verſe 17. *For ye know how that afterward*] *Serò inquit Nero.*

Sueton. *Ner. c.* 49. Ovid. *Ep. Hel.* *Ad præcepta venit poſſeſſaque gaudia Serò.*

Eſau came too ſhort becauſe too late. Think of the uncertainty of the gales of grace, and be nimble.

Amſtelſiadenſis. *He was rejected*] Or, *Repulſed*. For *Iſaac* when he ſaw that he had done unwilling juſtice in bleſſing *Jacob*, he durſt not reverſe the bleſſing; for he feared an exceeding great fear, *Gen.* 27. 33. Neither natural affection, nor *Eſau's* importunity could make him repent and repeal what he had done.

Though he ſought it carefully with tears] Tears they were of diſcontent, for he cries and at ſame time threatens his brother *Jacob*. Some weep for ſin, ſome for miſery, ſome for joy, ſome for compaſſion, ſome for revenge and in hypocriſie, as *Eſau* here who rued his deed, but repented not his ſin.

Verſe 18. *For ye are not come*, &c.] *q. d.* You are not under the law, but under grace; beware therefore of prophaneſs and licentiouſneſs. For think you that God hath hired you to be wicked? are you delivered to do all theſe abominations? *Jer.* 7. 10. Ought you not to walk Goſpel-high? *Phil* 1. 27. Will not the Angel (Chriſt) that goeth along with you, deſtroy you after that he hath done you good, if ye turn not and repent according to the rules of the Law, the Goſpel? *Exod.* 33. 2, 3, 4, *&c.*

Verſe

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Verse 19. *And the sound of a trumpet*] Shewing the nature of Gods Law, to manifest Gods will, mens sins, and to warn them of the wrath deserved: likewise to summon them to appear before the Judge.

The voice of words] That is, The delivery of the Decalogue, called the words of the Covenant, *Exod.* 33. 28. the ten words.

Verse 20. *For they could not endure*] This shews the nature and use of the Law, contrary to that of the Gospel. It is a killing letter, written in blood, holding forth justice only, and no mercy.

Verse 21. *Moses said, I exceedingly*] This *Paul* might have by tradition, or rather by revelation, unless he gathered it from *Exod.* 19. 19. compared with *Dan.* 10. 8, 16, 17, 19.

Verse 22. *But ye are come to Mount*] And the blessings that come out of *Sion* (Grace and peace that come by Jesus Christ) are better then all other blessings of heaven and earth, *Psal.* 134. 3.

The heavenly Jerusalem] As *Jerusalem* was distinguished into two Cities, the superiour and the inferiour; so is the Church into triumphant and militant; yet both make up but one City of the living God.

To an innumerable company] Gr. *To Myriads*, or many ten thousands of Angels. Some have said that they are 99. to one, in comparison of the Saints: grounding their conceit upon the parable of the lost sheep, *Luke* 15.

Verse 23. *To the general assembly*] Or publike meeting of a whole Countrey, as at a great assize, or some solemn celebrity. The *Roman Emperours* raised up ample *Amphitheatres* in a circular form, that the people sitting round about, might have a commodious sight of such pleasant spectacles as were set before them. That which *Pompey* erected was of such extent, that it was able to receive 40000 men, as *Pliny* witnesseth. But O what a glorious *Amphitheatre* is that of heaven? What a stately Congregation-house? *O praeclarum diem cum ad illud animorum concilium coetumq; proficiscar, & cum ex hac turba & colluvione discedam!* Surely, if *Cicero* or some other Heathen could say so, how much more may we exult and say, O that dear day when we shall go out of this wretched world, and wicked company, to that general assembly of holy and happy souls! And how should we in the mean while turn every solemnity into a school of Divinity: as when *Fulgentius* saw the Nobility of *Rome* sit mounted in their bravery, it mounted his meditation to the heavenly *Jerusalem*. And another when he sat and heard a sweet consort of musick, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying very passionately, What musick may we think there is in heaven! Cic. *de senectute.* M. *Esty.* Art of Meditat. by D *Hal.*

Which are written in heaven] In *Jerusalem* records were kept of the names of all the Citizens, *Psal.* 48. 3. so in heaven. And as the Citizens of *Rome* might not accept of freedom in any other City: so neither should we seek things on earth, as those whose names are written in the earth, *Jer.* 17.

Verse 24. *That speaketh better things*] Every drop whereof had a tongue to cry for vengeance: whence it is called *bloods* in the plural, *Gen.* 4. 10. But the *blood of sprinkling* (so Christs blood is here called, either in allusion to the blood of the Paschal Lamb sprinkled on the door-posts, *Exod.* 12. 7. or else to the sprinkling of that blood of the Covenant described *Exod.* 24. 8. with *Heb.* 9. 18.) speaketh reconciliation, peace and eternal life.

Verse 25. *See that ye refuse not*, &c.] Gr. That ye shift him not off by frivolous pretences and excuses, as those Recusant guests did, *Mat.* 22. It is as much as your souls are worth. Look to it therefore. παραιτησησθε. βλεπετε.

That speaketh from heaven] By his blood, Word, Sacraments, motions of his Spirit, mercies, &c. If we turn our backs upon such bleeding embracements, and so kick against his naked bowels, what will become of us? And mark, that he speaketh of himself, as one.

Verse 26. *Whose voice then shook*, &c.] *viz.* When he gave the Law: What shall he do when he comes to judgement?

Not the earth only, &c.] Not men only, but angels, who stand amazed at the mysterie of Christ. As for men, they will never truly desire Christ, till they are shaken, *Hag.* 2. 7. Gods shaking ends in setling; it is not to ruine, but to refine us.

Verse

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Verse 27. *And this word, Yet once more.*] The Apostle commenteth upon the Prophet whom he citeth, and from that word of his, *Yet once*, concludeth the dissolution of the present frame of the world by the last fire, and the establishing of that new heaven and new earth, wherein dwelleth righteousness, 2 *Pet.* 3. 12, 13. The force of Scripture-words is then well to be weighed by those that will draw therehence right consequences; And they have done singular good service to God and his Church, that have employed their time and their talents for the finding out the sense of the Text, by fishing out the full import and signification of the Original words. In which kind learned M. *Leigh* by his *Critica Sacra* upon both Testaments, hath merited much commendation. And now much more on his late elaborate Annotations upon the New Testament: whereby I confess I have received much help in this review.

Verse 28. *A Kingdom which cannot be moved.*] As the mighty Monarchies of the world could; for those had their times and their turns, their ruine as well as their rise, so that now they live but by fame only. Not so the Kingdom of heaven. You may write upon it the *Venetian* Motto, *Nec flectu, nec flatu movetur*: Neither winds nor waves can stir it. We must so endeavour after grace, as if it were to be gotten by labour, and not bestowed by favour; yet must we acknowledge it to be free, as if we had not laboured at all.

With reverence] Gr. *With bashfulness*, as in Gods holy presence. See *Deut.* 23. 13.

Verse 29. *A consuming fire*] *viz.* To profligate Professors, ungirt Christians, *Isa.* 33. 14. And whereas the Apostle saith *Our God*, he means the God of Christians also (as well as of Jews) is a *consuming fire*, see *Exod.* 23. 20. with the Note. As he is *Pater misericordiarum*, a Father of mercies to the penitent, so he is *Deus ultionum*, a God of vengeance to the rebellious. And as there is a legal and Evangelical Repentance, so also faith, to be exercised of all his people. There is an *Evangelical* faith, which is in applying of Christ in the promises. There is also a *legal* faith, which consists in believing the threatnings, and the terrors of the Lord. And if any would dwell safely with this *devouring fire*, let him read and practise that in *Isa.* 33. 14, 15. Hypocrites shall be afraid, and as womens paint falls off, when they come near the fire, so shall theirs.

Chap. XIII.

Verse 1. *Let brotherly love continue.*]

IT shall continue in heaven; pity therefore but it should on earth. No such heaven upon earth, next unto communion with God, as the communion of Saints.

Verse 2. *Have entertained Angels.*] As *Abraham* and *Lot*, who *pursued hospitality*, as the Apostle speaketh, *Rom.* 12. 13. and had such guests as they hoped not for. The *Galatians* received S. *Paul* as an Angel; so did *Cornelius* entertain *Peter*. Every child of God is an *earthly Angel*; and in entertaining them, Angels also (which are their Guardians) are entertained. The Philosopher told his friends when they came into his little low cottage, *The Gods are here with me.* God and his Angels are where the Saints are.

Ἐιτεῦθεν ἐκ ἄτεστι Θεοί.

Verse 3. *Remember them that*, &c.] Learn hence, saith one, That it is no new thing for the world to put bonds on them, who seek to bring them out of bondage. It is very probable that *Micaiah* was that disguized Prophet, who brought to *Ahab* the fearful message of displeasure, and death for dismissing *Benhadad*, for which he ever after hated him, and held him in prison.

As being your selves also in the body] Not the body of Christ, or the Church, as *Calvin* senseth it, but in the body of flesh and frailty, subject to like afflictions; so *Erasmus*, *Beza*, *Parens*, others. Now such as these must be remembred, so *Ver.* 7. and 16. Hence this chapter is called by a Divine, the *Chapter of Remembrances*, or the *Remembrancers chapter*.

Verse 4. *Marriage is honourable*] And yet say the *Rhemists* upon 1 *Cor.* 7. 9. Marriage of Priests, is the worst sort of incontinency. Is not this to play the Antichrist?

And

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And the bed undefiled] *Admonemur in ipso etiam matrimonio quandam esse scortationis speciem, siquis puro Dei dono purè & sanctè non utatur, ad eum finem cujus causâ est institutum*, saith *Beza*. The Marriage-bed, though lawfull may be defiled by excess, *&c.* and a man may be an adulterer of his own wife. Bez. Confes. p. 194.

God will judge] the Anabaptists of *Germany* inferred from hence, that therefore men ought not to punish adulterers: for God reserved them to his own judgement. Two of them, *Monetarius* and *Hetserus*, were notorious whoremongers; being a pair of such Preachers, as *Zedekiah* and *Ahab* were, whom the King of *Babylon* roasted in the fire, because they committed adultery with their neighbors wives and spake lyes in Gods name, *&c. Jer.* 29. 22, 23. But what a bold man was *Latimer* B. shop of *Worcester*, who presented to *Henry* the eight, for a New-years-gift, a New-Testament with a napkin, having this posie about it, *Whoremongers and adulterers God will judge?* Ioh. Manl. loc. com. p. 487. Ib. 302 & 490. Act. and Mon. 1594.

Verse 5. *Let your conversation*] Gr. *Your turnings and windings* in the world for a livelyhood. Do your business not out of a desire to get silver, but to humble your selves by just labour. τρόπος ἀφιλάργυρος.

Be content with such things] Not to be content, is to be covetous. If men cannot bring their means to their minde, let them bring their minde to their means. A little will serve to bear our charges till we come home to heaven. *Bonus pancis indiget.* See the Note on 1 *Tim.* 6. 6. 8. The contented man sits and sings, Clem. Alex.

Hoc alii cupiant: liceat mihi, paupere cultu
Securo, charâ conjuge posse frui.

For he hath said] Five times in Scripture is this precious promise renewed, that we may press and oppress it, till we have expressed the sweetness out of it, *Isa.* 66. 11.

I will not forsake thee] Gr. *I will not not not forsake thee.* Leave us God may to our thinking, but forsake us he will not. Only we must put this and other promises in suit, by praying them over. God loves to be bound by his own words, to be sued by his own bond. Now all this is nothing to the wicked who are strangers to the promises. These God will bring into the briers, and there leave them, *Ezek.* 22. 20. & 29. 5. His own he will never leave, nor forsake: or if he do, as sometimes he seems, yet he will not forsake them *utterly*; *no that he will not.* The Greek here hath five negatives, and may thus be rendred, *I will not not leave thee; neither will I not not forsake thee.* God may desert his people, but not disinherit them; forsake them in regard of vision, not of union; change his dispensation, not his disposition. οὐδ' οὐ μή. Psal. 119. 8.

Verse 6. *So that we may boldly say*] Having such a promise to build and found our faith upon, we may well proceed to this holy gloriation against all opposition.

Ver. 7. *Them which have the rule*] Gr. *Your Captains, your Guides* (so Ministers are called) *Your Chieftains and Champions*, that bear the brunt of the battel, the heat of the day, and upon whom, as upon his white horses, the Lord Christ rideth about conquering and to conquer, *Rev.* 6. 2. ἡγούμενοι. *Considering the end*] Gr. *Reconsidering*, perusing it over and over, and pacing into the likeness of so holy a pattern. ἀναθεωροῦντες.

Ver. 8. *Jesus Christ the same*] This was the sum of their Sermons, and is the substance of their and your Faith; which therefore you must stick to, standing fast in the street which is called *Straight*, and not wherried about with divers and strange doctrines. Act. 9. 11.

Ver. 9 *Be not carried about*] Error is a precipice, a *vortex*, or whirl-pool, which first turns men round, and then sucks them in. *Illebius Agricola*, that first Antinomian, did many times promise amendment; and yet afterwards not only fell to his error again, but turned Papist, fell into the other extream. So hard a thing it is to get poison out, when once swallowed down. See the Note on *Eph.* 4. 14. περιφέρεσθε.

With divers & strange doctrines] That agree neither with themselves, nor with the truth.

That the heart be established] *Ballasted as a ship*, balanced as the Bee with a little stone taken up by her, when she hath fat to sit in a high wind, *Ne leve alarum remigium precipitent flabra ventorum*, as *Ambrose* observeth, lest the bigger blast should dash her to the ground.

Not with meats] As if they were holy, or helpfull to salvation. By *meats* understand all the legal Ceremonies opposed here to the Gospel, that Doctrine of grace.

Verse 10. *We have an altar*] That is, A sacrifice, even Christ our Passeover, whose flesh is meat indeed, *Joh.* 6. but to believers only, nor to those that pertinaciously plead for Ceremonies and services of the Law, *Gal.* 5. 4. *Hic edere, est credere.*

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Verse 11. *Are burnt without the camp*] And so the Priests had no part of the sin-offering; to shew that they have no part in Christ that adhere to the Levitical services. See *Lev.* 16.27.

Verse 12. *Without the gate*] See how punctually the old Testament is fulfilled in the new. Hardly could those before Christ divine what this meant, till he had suffered it, and the Apostle had opened it. Event is the best key to types and prophecies.

Verse 13. *Bearing his reproach*] The reproach of Saints is the reproach of Christ, and their sufferings his, *Col.* 1.24. And *Nehem.* 4.3,5. God is more provoked then *Nehemiah*. He that saith, *Vengeance is mine, I will repay*, repays oft-times, when we have forgiven, when we have forgotten; and calls to reckoning after our discharges.

Verse 14. *For here we have none*] Improve this argument for the working our hearts off from the things of this world: the beauty of all which, is but as a fair picture drawn upon the ice, that melts away with it.

But we seek one to come] And here we must all turn *Seekers*. *Seek ye first the kingdom of God* &c. *Matth.* 5.33. See the Note there.

Verse 5. *The fruit of our lips*] Covering Gods altar with the calves of our lips, *Hos.* 14.3. This shall please the Lord better then an Ox or Bullock, that hath horns and hoofs, *Psal.* 69.31. This also is the seekers sacrifice, *ver.* 32.

Verse 16. *Forget not*] We very easily forget what we care not to remember. The richer, the harder usually.

For with such sacrifices] How improvident are we that will not offer a sacrifice of alms when God sets up an altar before us?

Verse 17 *That have the rule over you*] Gr. That are your *Leaders or Captains*. But now, as once in *Alcibiades* his Army, most will be Leaders, few Learners. See the Note on *verse* 7.

And submit your selves] Obey their doctrine, submit to their discipline.

As they that must give an account] These are *fulmina, non verba*, as *Erasmus* saith of a like place, *Ezek.* 3.18. not words but thunderbolts. *Chrysostom* (though he usually preached every day, and so excellently that it grew to a Proverb, Better the Sun shine not, then that *Chrysostom* preach not) yet he was exceedingly affected and affrighted with this dreadfull passage; being ready to say with *Job*, *What shall I do, when God riseth up?* and when he calleth to reckoning, what shall I answer? *Job* 31.14.

Verse 18. *Willing to live honestly*] *Tantum velis, & Deus tibi praeccurret. David* could wish well to the keeping of Gods Commandments, *Psal.* 119.4,5. and affect that which yet he could not effect.

Verse 19. *That I may be restored*] Prayer raigns over all impediments. See this excellently set forth by M. *Harris* in his *Peters enlargement*.

Verse 20. *Now the God of peace*] He that would reap prayers, must sow them. What could the *Hebrews* do less then pray for him, that prayed so heartily for them?

Our Lord Jesus] Here's his kingly office. God hath made him both Lord and Christ, *Act.* 2.36.

That great shepherd] That feedeth his people daily and daintily with divine doctrine. Here's his Prophetical office.

Through the blood] Here's his Priestly office. And here we must begin, if we will reckon them right.

Verse 21. *In every good work*, &c.] Works *materially* good, may never prove so *formally* and *eventually*: As when they are but external, partial, coactive, inconstant, &c.

Verse 22. *Suffer the word*] Sharp though it be, and to the flesh tiresom, yet suffer it. Better it is that the Vine should bleed then die. But many are like the nettle, touch it never so gently, it will sting you. *Tange montes & fumigabunt*. Offer to wake men out of their sleep, and they will brawl, in that case with their best friends; yea though it be with them here, as once it was with those that had the sweating sickness, *If they slept they died*. Few are now-adays of *Vespasians* mind, of whom *Quintilian* reporteth that he was *Patientissimus veri*, very patient of truth, though never so tart. Or of *Gersons* temper, who delighted in nothing more then a friendly reproof. This is now become as stronger Physick, not fit for every complexion and state, &c. *In vit. Gers.*

Verse 23. *Know ye that our brother*] Good news should be spred abroad, and

&c

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are a fit matter for Christian Epistles, as one well observeth from these words.

Verse 24. *Salute all them*] This Epistle then was first read to the people, who are required to deliver the Apostle Commends to their Ministers: The Papists debar the people, not of the Scriptures only, but of all books of the Reformed Religion: And for a terrour not to retain such books prohibited, I have seen (saith Sir *Edwin Sands*) in their printed instructions for confession, the hearing or reading of books forbidden set in rank amongst the sins against the first Commandment. *Spec. Europ.*

They of Italy salute you] Few Saints there now; The *Italians* hold integrity for little better then silliness; they blaspheme oftener then swear, they murther more then revile or slander. And yet even in *Italy* there are full four thousand professed Protestants. But their paucity and obscurity (saith mine Author) shall enclose them in a Cipher. *S. Edw. Sands.*

Verse 25. *Grace be with you*] See the Note on *Phil. ver.* 25.

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A COMMENTARY OR EXPOSITION Upon the Epistle general of S. Iames.

Chap. I.

Verse 1. *To the twelve Tribes*]

ONce very devout, *Act.*26.7. still the most nimble and Mercurial wits in the world, but light, aerial and fanatical, apt to work themselves into the fools Paradise of a sublime dotage.

Sueton. c. 25. *Which are scattered abroad*] Banished from *Rome* by the Emperor *Claudius*, *Act.*18.1. and called by S. *Peter*, *Strangers of the dispersion*, 1 *Pet.*1.1. The Jews at this day are a disjected and despised people, according to *Deut.*28.64. having neither country nor resting place; even in *Jerusalem* Breerw. *Enq.* there be not to be found at this day an hundred households of them.

Verse 2. *Count it all joy*] The world wondreth (saith Mr. *Philpot* the Martyr) how we can be so merry in such extream misery. But our God is omnipotent, who turneth misery into felicity. Believe me, there is no such joy in the world as the people of Christ *Act and Mon.* have under the cross; I speak it by experience, *&c.* He *counted* it so *upon mature deliberation*, as the Apostle here adviseth. fol.1668.

All joy] That is, full joy (by an *Hebraism*) compleat and perfect; such as is the joy of Merchants when they see their ships come laden in.

When ye fall into] Not go in step by step, but are precipitated, plunged. Or when ye *fall among*, as he that went down towards *Jericho* fell among thieves, *Luk.*10.30. When ye are so surrounded that there's no escaping them, being distressed, as *David* was, *Psal.*116.3.

Aliud ex alio malum. Teren. *Into divers temptations*] Crosses seldom come single (*Catenata piorum crux*) as neither do mercies, but trooping and treading one upon the heels of another. After rain cometh clouds, *Eccl.*12.2. As in *April*, no sooner is one showre unburdened, but another is brewed. And when the Apostle calleth them *temptations*, he meaneth such afflictions as will put us hard to't, and shew what mettal we are made of; pressing, and piercing crosses.

Verse 3. *The tryal of your faith*] Yea such a well knit patience, as maketh a man suffer after he hath suffered, as *David* did from *Shimei*, but first from *Absolom*. Tile-stones till baked are not useful: but well burnt and hardened they stand out all storms and ill-weather. See my *Love-tokens*, p.170.

Knowing this] And therefore rejoycing, if not in the sense, yet in the use of your afflictions. See the Note on *Heb.*12.10,11.

Verse

Verse 4. *Let patience have her perfect work*] Patience must not be an inch shorter then the affliction. If the Bridge reach but half way over the Brook, we shall have but ill-favoured passage. It is the devils desire to set us on a hurry; he knows his temptations will then work best.

Verse 5. *If any of you lack wisdom*] That is, *Patience* to bear afflictions as he ought, chearfully, thankfully, fruitfully, so as to be able to say, *Well for the present, and it will be better hereafter*, which is the patient mans Motto. I thank thee O Lord for all my pain (said *Francis* of *Assise*, in all his extremity) and I beseech thee if thou think good, to add to it an hundred fold more. *Feri Domine, feri*, said *Luther*: *à peccatis enim absolutus sum*. Smite Lord, smite on, my sins are pardoned; all shall be for the best. Mr. *William Perkins*, when he lay in his last and killing torment of the stone, hearing the by-standers pray for a mitigation of his pain, willed them not to pray for an ease of his complaint, but for an increase of his patience. *Qui placide sortem ferre scit, ille sapit.* D. *Hall* Rem. of profanels.

Let him ask it of God] It hath been questioned by some, Whether a man can have patience, *sine auxilio gratiæ*, without the help of Gods grace. But Christians know they cannot. It is not patience but pertinacy in godless men, that call not upon God; it is stupidity of sense, not a solidity of faith; a wretchless desperation, not a confident resolution; Such was that patience put forth by *Mithridates* of old, and by *Baltasar Gerardus* the Burgundian, that slew the P. of *Orange*, 1584. and for the same endured very grievous torments. True patience is the fruit of prayer: this wisdom from above is one of those *perfect gifts* that cometh down from the *Father of lights*, who is therefore called the *God of patience and consolation*. God as he is skilfull *in dirigendo*, pitifull in *corrigendo*, so will he be bountifull *in porrigendo*. Aquin. 22. q. 136.

That giveth to all men liberally] Not *scantly*, *sparingly*, or with an ill will. He is no *penny-father* (as they say) but rich in mercy to all that call upon him. Ἐμιμήσατο τὸν βασιλέα ὁ βασιλεὺς ἡμῶν, saith *Basil*. Our king gives like himself, and according to his State; he is angry with those that ask him small matters. He doth not shift off his Suitors as *Antigonus* did the Philosopher; who first asked him a groat; he answered, that was too little for a King to give; he requested the King then to give him a talent; who replyed, that that was too much for a begger to crave. God sollicites Suitors *Joh.* 4. 23. and complains (as the Emperor *Severus* once did of his Courtiers) *Hitherto ye have asked me nothing*. He gives also according to his excellent greatness; as *Alexander* the Great gave a poor man a city; and when he modestly refused it as too great for him, *Alexander* answered, *Non quæro quid te accipere deceat, sed quid me dare*. The business is not what thou art fit to receive, but what it becometh me to give. *Consil. Mon. c. 1.* Ἡ βασιλικὸν τὸ δῶμα. Ἡ κυνικὸν τὸ λῆμμα. *Sen. de benef. lib. 2. c. 16.*

And upbraideth not] Neither with present failings, nor former infirmities. *Qui exprobrat, reposcit.* So doth not God; unless in case of unthankfulness. For then he will take his own, and be gone. *Hos.* 2. 8. 9. *Tacit.*

Verse 6. *But let him ask in faith*] See the Note on *Heb.* 1. 16.

Nothing wavering] We are too ready in temptation to doubt, yea to hold it a duty to doubt. This (saith one) is to light a candle before the devil, as we use to speak.

Verse 7. *That he shall receive*] Unless he strive against his doubting, and wade out of it, as the Moon doth out of a cloud. *Qui timide rogat, negare docet*; He that praycth doubtingly, shuts heaven gates against his own prayers.

Ver. 8. *Unstable in all his ways*] As he is that stands on one leg, or as a bowl on a smooth table. Contrarywise, a Believer is as a square stone set into the building, 1 *Pet.* 2. 7. shaken he may be, but he is rooted as a tree; wag he may up and down as a ship at anchor, but yet he removes not.

Verse 9. *Rejoyce in that he is exalted*] Gr. *In his sublimity*, in that high honour of his, *Joh.* 1. 12. This should make him hold up his head, but not too high, be chearfull, but not withall scornful. *Lasci simus, sed non securi, gaudentes in Domino, sed timentes à recidivo.* ἐν τῷ ὑψει αὐτοῦ. *Bern.*

Verse 10. *In that he is made low*] Drawn from that high esteem of outward excellencies. He is now made a greater man, because he seems too big for them; Or *low*, that is *lowly*.

Verse 11. *Shall the rich man fade*] Perish eternally, if he trust in uncertain riches, and

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and not in the living God. See *Jam.* 5.1. Thus that *sapless* fellow *Nabal* faded, when his heart died within him, nor could his riches any more relieve him then they did that rich and wretched Cardinal, *Henry Beauford* Chancellor of *England*, in the reign of *Henry* the sixt, who murmured at death, that his riches could not reprieve him till a further time. *Fie* (quoth he) *will not death be hired? Will money do nothing?* No; money here bears no mastery.

Act. and Mon. fol. 925.

Verse 12. *Blessed is the man*] Provided that God teach him, as well as chastise him, *Psal.* 94.12. instruct him as well as correct him. See my *Love-tokens*, par. 2.

He shall receive the crown] A man can be content to have his head broken with a bag of gold, so he may have it, when its done. Eternal life is called *a crown*; 1. For the perpetuity of it; for a crown hath neither beginning, nor ending. 2. For the plenty; because as the crown compasseth on every side, so there is nothing wanting in this life. 3. The dignity; eternal life is a Coronation-day. *Tertullian* wrote his Book *De corona militis* upon occasion of a certain Christian souldier's refusing to be crowned, and saying, *Non decet Christianum in hac vita coronari*; A Christian is to be crowned when he cometh to heaven.

B. Lake.

Verse 13. *I am tempted of God*] The inclination of mans heart to good, is of it self and properly of God, as light is of the Sun. His inclination to evil is by accident only of God, like as darkness is of the Sun-set by accident, being properly not of the Sun, but of the earth.

Δελεαζόμ. Δελεάζ, *quasi* δολεάζ à δόλος

Verse 14. *Drawn away of his lust*] *Satan hath only a perswading sleight*, not an *enforceing might*. Our own concupiscence carries the greatest stroke.

And enticed] As the silly Fish is by the bait covering the hook, being first drawn aside into the clear water. Or as the unwary Younker; drawn to folly by some subtle *she-sinner*; who thereupon conceiveth, and bringeth forth a Bastardly-brood.

Empedoclis vocabulum apud Aristot.

Verse 15. *When lust hath conceived*] As the plot of all diseases lies in the humors of the body; so of all sin, in the lust of the soul. There is in it a παραφυία, a tacite consent, a seed-plot of all sin. The Papists say (but falsly) that it is the smallest of all sins, not deserving any more of Gods wrath, then only a want of his beatifical presence, and that too without any pain or sorrow of minde from the apprehension of so great a loss. There are also of ours that say, That it is not forbidden by the law: but sure we are, it is cursed and condemned (and therefore forbidden) by the Law.

μὴ πλανᾶσθε.

Verse 16. *Do not erre*] Wander not, as wandering stars, to whom is reserved the blackness of darkness for ever, *Jude* 13. by seeking to father your faults upon God, as *Adam* did, *Gen.* 3.12.

Verse 17. *Every good gift*, &c.] An *Hexameter* verse in the Greek: as little intended perhaps by the Apostle, as the first line in *Tacitus*, which yet may be scanned a long verse.

And perfect giving] Not temporals only (which are good *gifts*) but spirituals also, those *perfect givings*. The greatest excellencies in us do as much depend upon God, as the effigies in the glass doth upon the face that causeth it: or as the light doth upon the Sun that father of all the light in the lower world.

παραλλαγὴ.

With whom is no variableness] No *parallax*, as there is with the Sun, when he declines and leaves us darkling. This word notes the Suns motion from East to West, as the following word τροπὴ, *turning*, notes his motion every year from North to South. That which the Apostle would here assert is, that God tempts no man to evil, because he is unchangeably good, and can be no other.

ἀπεκύησε.

Verse 18. *Of his own will begat he us*] Gr. *Brought he us forth*, as a special instance of his free-grace and fatherly goodness, *Eph.* 1.4,5. The word properly signifies, *He did the office of a mother to us*, in bringing us into the light of life. The *Hebrew* word *Jalad* also signifieth *Genuit, peperit, parturit*; & *est proprium feminarum*: *quamvis eleganter de viro etiam & aliis rebus dicatur*, to bring forth.

ילד

Marcus in Arca Noæ.

Verse 19. *Swift to hear*] Reaching after that word of truth, the Gospel, *ver.* 18. and drinking it in as the dry earth doth the dew of heaven. Life doth now enter into the soul at the ear, as at first death did. *Gen.* 3.

Slow

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Slow to speak] We read oft, *He that hath an ear to hear, let him hear*; but never, He that hath a tongue to speak, let him speak; for this we can do fast enough without bidding. But hath not Nature taught us the same that the Apostle here doth, by giving us two ears, and those open; and but one tongue, and that hedged in with teeth and lips? It is also tyed and bound fast by the root, and hath for guides and counsellors the brain above, and the heart beneath it. Hence your wisest men are most silent; for they know that as some gravel and mud passeth away with much water, so in many words there wanteth no sin.

Slow to wrath] Slow to snuff at those that reprove you. See the Note on *Heb.* 13. 22. Rage not when touched, though to the quick.

Verse 20. *For the wrath of man*] Unless it be as *Moses* and Christs anger was, pure and free from guile and gall, prompting us to pity, and pray for the party. Exod 32. Mark 6.

Verse 21. *All filthiness*] Gr. *The stinking filth of a pestilent ulcer.* Sin is the devils vomit, the souls excrement, *the superfluity or garbage of naughtiness*, as it is here called, by an allusion to the garbage of the sacrifices cast into the brook *Kidron*, that is, into the Town-ditch. *Retentio excrementorum est parens morborum.* Out with it therefore. Some say that the word rendred *filthiness*, properly signifies *the filth under the nails and armholes*: but translated to the mind, it signifies Covetousness, as *Sordes* in Latine: but here any kind of sin, especially inward, as *Superfluity* may note outward evils, that do *superfluere*, float at top. ῥυπαρίαν κακίας.

Receive with meekness] It is ill sowing in a storm: so a stormy spirit will not suffer the Word to take place. ἐμφύτον.

The engrafted word] Engrafted upon the heart, as the scions upon the stock; or sowed in the soul, and mingled with faith, that it may bring forth fruit to God.

Verse 22. *And not hearers only*] The *Panotii* in *Scythia*, are said to have such large ears, as that therewith they cover their whole bodies. Such are our *hearers only*. Isidor. l. 11. c. 3.

Deceiving your own souls] Either as by false reckoning, or false reasoning; Gr. *putting Paralogisms and Fallacies* upon your selves. For hypocrites may easily deceive not others only, but themselves too; as a drunken Stage-player, that in his drunkenness acting a kings part, thinks himself a king indeed. παραλογιζόμενοι.

Verse 23. *His natural face* [Gr. *The face of his nativity*, that wherewith he was born into the world. *Pythagoras* wills his Scholars oft to view themselves in a glass; that if they were well-favoured, they might likewise be well-conditioned: as if otherwise, they might make it up in vertue.

Si mihi difficilis formam natura negavit,
Ingenio formæ damna rependo meæ. Ovid. Epist.

The law is a chrystal glass, wherein a man may soon see his spiritual deformities, and be advertised of his duty. See the Note on Verse 25.

Verse 24. *Straight way forgetteth*] Naturalists make mention of a certain creature called *Ceruarius*, that though he be feeding never so hard and hungerly, if he cast but back his head, he forgets immediately the meat he was eating, and runs to look after new: the *Lynx* is very sharp-sighted, but withall very forgetfull; out of sight, out of mind straight.

Verse 25. *Whoso looketh into*, &c.] As into a glass, *wistly and intently with the body bowed down.* Get thee Gods law as a glass to look in, saith *M. Bradford*; so shalt thou see thy face foul arraied, and so shamefully sawcy, mangy, pocky and scabbed, that thou canst not but be sorry at the contemplation thereof. It is said of the *Basilisk*, that if he look into a glass, he presently dieth; Sin doth. Physitians in some kinde of unseemly Convulsions wish the Patient, to view himself in a glass, which will help him to strive the more, when he shall see his own deformity; so reflect, &c. παρακύψας. Ser. of repent.

The perfect law of liberty] The Moral law, in opposition to the Ceremonial, or so called, because never is a man free indeed, till out of a principle of love he keep Gods law.

Not a forgetful hearer] Some are as hour-glasses, no sooner turned up, but running out immediately. Their souls are like fleeby ponds, wherein fish dye soon, and frogs live long: profane jests are remembred, pious passages forgotten.

Verse

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Verse 26. *Seem to be religious*] There is a great deal of this Seemingness now abroad; *Aliud in titulo, aliud in pyxide. Verba tua Dei plane sunt, facta vero Diaboli*, as one told Pope *Innocent* the Third, You speak like a God, but do like a Devil; a fair professour, but a foul sinner. The form of religion is *bonos*; the power *omnes*. Many do but Act it, Play it: they do no more then assume it, as the Angels did the dead bodies, without a soul to animate them; or as *Jeroboams* wife put on her demure apparel, when she was to goe to the Prophet. The meer *Seemer* is a Jugler, *Job* 13. 16. *impostoram facit & patitur: fumum vendidit, fumo peribit.* He is like the painted grapes that deceived the living birds (saith one) or the golden apples with this Motto, *No further then colour*; touch them and they vanish.

But deceiveth] The heart first deceiveth us with colours, and when we are once a doating after sin, then we join and deceive our hearts by fallacious reasonings.

Verse 27. *And Widows*] A vine whose root is uncovered, thrives not: a widow whose covering of eyes is taken away, joys not.

Chap. II.

Verse 1. *The Lord of glory*]

OR, *Have not the glorious faith of our Lord Jesus Christ, &c.* Faith is a glorious grace indeed.

With respect of persons] *i.e.* Of their outward quality or conditions, as rich poor, of this side or that, &c. *Zanchy.* relates of a certain Frenchman, a friend of his, and a constant hearer of *Calvin* at *Geneva*, that being sollicited by him to hear *Viret* an excellent Preacher, who preached at the same time that *Calvin* did, he answered, If *S. Paul* himself should preach here at the same hour with *Calvin*, *Ego, relicto Paulo, audirem Calvinum*, I would not leave *Calvin* to hear *Paul*. This is not only partiality, but *Anthropolatry* or *Man-worship*, saith he. *Grynæus* reports a speech of *George* Duke of *Saxony*; Although I am not ignorant, saith he, that there are divers errors and abuses crept into the Church, *Nolo tamen amplecti Evangelium quod Lutherus annunciat*, yet I will none of that Gospel-Reformation that *Luther* preacheth. *Compertum est*, it is for certain, saith *Erasmus*, that many things are condemned as heretical in *Luthers* writings, that in *Austins* and *Bernards* books are approved for sound and pious passages.

Zanch. Miscel. præfat.

Lett. in Hag. p. 41.

Erasm. epist. ad Card. Mogunt.

Verse 2 *For if there come, &c.*] It is probable (saith an *Interpreter* here) that the Primitive Christians, the better to ingratiate with the richer Pagans, gave them very great respect, contrary to that *Psal.* 15. 4. But *I* rather think the Apostle speaketh in this Text of wealthier Christians, unworthily preferred before better but poorer persons.

Verse 3. *That weareth the gay cloth*] As *Hospinian.* tels us of the dogs that kept *Vulcans* Temple, and as others say of the *Bohemian* currs, that they will fawn upon a good suite, but flie upon one that is in ragged apparel. So is it with many. *Vestis virum.*

Verse 4. *Are ye not then partial*] Or, *Are ye not for so doing condemned in your own consciences?* Or, *Neither have ye so much as once doubted or questioned the matter within your selves, whether in so doing you have not done amiss.*

& Dorsiguus.

Verse 5. *Chosen the poor*] This the world wonders and stumbles at. The Heathen Romans would not receive Christ (though they heard of his miracles and mighty works) into the number of their Gods, because he preached poverty, and made use of poor persons. *Algoland* King of *Saragossa* in *Arragon*, refused to be baptized, because he saw many *Lazars* and poor people expecting alms from *Charlemains* table; and asking what they were, was answered, That they were the messengers and servants of God: And can he keep his Servants no better, said he? I'le be none of his Servants. But what saith Christ? I know thy poverty: but (that's nothing) Thou art rich. And The poor are *Gospellized*; not only receive, it but are changed by it. We usually call a poor man a *poor soul*: a poor soul may be a rich Christian; and a rich man may have a poor soul; as he in the Gospel that had *animam triticeam*, a wheaten soul, *Luk.* 12. and

Turpine.

Revel 2. *Mat.* 11.

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and as those other rich fools in *Davids* days, whose hearts were *fat as grease*; they delighted not in Gods law, *Psal.* 119. 70.

Heirs of the Kingdom] Heads destinated to the diadem, saith *Tertullian.*

Verse 6. *Ye have despised the poor*] *Pauper ubique jacet.* Zeph. 3. 12. *afflicted* and *poor* are joyned together: because poverty is an affliction, and makes a Man trodden upon. Men go over the hedge where its lowest. Therefore S. *Paul* joyns them together, *I have learned to want, and to be abased*: they that *want*, shall be *abased*, *Luke* 15. 30. *This thy son.* He saith not, *This my brother*, because in poverty; which is therefore to be deprecated and prayd against, as *Prov.* 30. 8. First *propter inediam, as Gen.* 37. 25. Secondly, *propter injuriam, Psal.* 10. 9. Thirdly, *Propter infamiam.* as here. Our Saviour cals that good begger *Lazarus*: that is, *God help me*, Luke 16. 29. as proper a name for a begger as could be forgiven.

Oppress you] Subjugate you, and bring your heads under their girdles; trample upon you with the feet of pride and cruelty; yea, devour you, as the greater fish do the lesser. *Fera parcunt, aves pascunt, homines saviunt*, saith *Cyprian.* The wild beasts spare *Daniel*, the ravenous Ravens feed *Elias*; onely men rage and ravage, they tyrannically oppress Gods poor people (as the word here imports) acting therein the devils part. See *Acts* 10. 38. (where the same word is used) there is neither equity nor mercy to be had at their hands. Hence they are called *Men-eaters*, Cannibals, *Psal.* 14. 4. and charged with beating Gods people to pieces, and grinding the faces of the poor. *Isa.* 3. 15. with eating their very flesh, and flaying their skins from off them, and breaking of their bones, and chopping them in pieces as for the pot, and as flesh within the cauldron, *Mic.* 3. 3. This is a sin against race, grace and place. *Cyprian. Serm.* 6.

Draw you before the judgement seats] Vex you with law-sutes, and by might rob you of your right. *Cedit viribus aequum.*

Verse 7. *Do not they blaspheme*] That is, *Cause to be blasphemed*, as *Rom.* 2. 24. 1 *Tim.* 1. 20. *Marcellinus* a Heathen Historian, taxeth the Christians of his times for their dissensions, biting and devouring one another, till they were even consumed one of another. A sad thing that a Heathen should see such hellish miscarriages among Christs followers. *Am. Marc. l.* 2. *cap* 2.

Verse 8. *If ye fulfil the royal law*] Acknowledging Gods soveraignty, and sending a lamb to the Ruler of the earth, *Isa* 16. 1. seeking the help of that free or noble spirit of his, *Psal.* 51. 13. that royal, ruling spirit, as the Greek version there hath it.

Verse 9. *Ye commit sin*] That's flat; though ye have thought otherwise. See the Note on *Verse* 4.

And are convinced of the law as transgressors] This they held either no sin or a small one, a *peccadillo.* The *Civilian* indeed saith, *De minutis non curat lex*, The Law makes no matter of small matters. But Gods law condemneth small faults; as the Sun-shine sheweth us atomes, moths.

Verse 10. *He is guilty of all*] The whole law is but one copulative, *Exod.* 16. 18. *Ezek.* 18. 10, 11, 12, 13. He that breaketh one Commandment *habitually* breaketh all; not so *actually*. The godly keep those Commandments that actually they break; But a dispensatory conscience keeps not any Commandment. *Deus non vult cum exceptione coli*, God will not be served with an exception, saith a learned Interpreter here. He that repents with a *contradiction* (saith *Tertullian*) God will pardon him with *contradiction.* A man must not be *funambulus virtutum* (saith the same Author) going in a narrow tract of obedience: but, must do every thing as well as any thing, or all is lost; his obedience must be universal, extending to the compass of the whole law. *Illyr. Clavis*

Verse 11. *For he that said, God spake all those words, and said*; there is the same divine authority for one Commandment as another. The Pharisees had their *minutula legis*, but Christ cries them down, *Mat.* 5. The Jews at this day senselesly argue, *Cursed is he that abides not in all things*, therefore, he is not cursed, that abides in some things only. *Exod.* 20.

Thou art become a transgressour of the law] Now, *every transgression and disobedience receiveth a just recompence of reward.* Heb. 2. 2.

Verse 12. *As they that shall be judged*] Or, *As they that should judge by the law of liberty*; which is so called, because it doth freely and fully discover unto every man, without respect of persons, the errours and evils of his life. And we should walk as

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patterns of the rule. See the note on *Matthew* 11. 19. It is also called *a law of liberty*, because it is freely and willingly kept of the regenerate, to whom it is no burden or bondage,

κατακαυχᾶται. *ab κὐχὴν Cervix*, treadeth on the neck of judgement.

Verse 13. *For he shall have mercy*] See the Note on *Mat* 5. 7.

And mercy rejoyceth against judgement] That is, the merciful man glorieth, as one that hath received mercy, and shall not come into condemnation; for God's mercy rejoyceth against such a mans sins, as against an adversary, which he hath subdued and trampled on.

Liv. *dcc.*4.

Verse 14. *Though a man say he hath faith*] Saying serves not the turn. *Livy* telleth us of the *Athenians*, that they waged *Word-war* against *Philip* King of *Macedony*; *Quibus solis valebant*, and *that was all they could do*. Men may word it with Gods and yet miscary, *Isa.* 58. 2. 3. he is too wise to be put off with words; he turns up our leaves, and looks what fruit; whereof if he miss, he laies down his basket, and takes up his ax, *Luke* 13. 7. Christianity is not a talking, but a walking with God; and at the last day it shall be required of men, *non quid legerint, sed quid egerint, non quid dixerint, sed quomodò vixerint*, Not what they have said, but how they have acted.

Can faith save him?] That is, An ineffectual faith, that worketh not by love, such as is the faith of the *Solifidians*, a faith in profession only; If a man say he hath faith, and no more, as good he might say nothing. *Quid verba quæro* &c? That faith is easily wrought, which teacheth men to believe well of themselves, though their lives be evil.

Verse 15. *If a brother or a sister*] As it may befal the best to be; and they are not of the *Camelion*-kinde to live (with *Ephraim*) *upon Wind*, Hos. 12. 1. to be fed with fair words, or to be cloathed with a suite of compliments. *Sion* should be *taken by the hand*, Isa. 51. 18. And *Tyrus* converted, leaves hoarding nd aheaping up wealth, and fals to feeding and cloathing Gods poor people, *Isa.* 23. 18.

Verse 16. *And one of you say*] This age aboundeth with mouth-mercy, which is good cheap. But a little handful were better then a great many such mouth-fuls.

Be ye warmed] But with what? with a fire of words. Be filled; But with what? with a mess of words. Away with these airy courtesies. How many have we now-adaies that will be but as friends at a *sneeze*? the most you can get of these benefactours is, *God bless you, Christ help you.*

Verse 17. *If dead, being alone*] That is, *Being workless*; for life discovers itself by action; so doth true faith by trust in God, and love to men. A tree that is not for fruit, is for the fire.

Verse 18. *My faith by my works*] It appeared by the fruits it was a good land, *Numbers* 13. 23. It appeared that *Dorcas* was a true believer by the coats she had made; so here.

φρίσσουσι. Verse 19. *Believe and tremble*] Gr. *Roar as the sea, and shrike horribly*, Acts 19. 29. Mar. 6. 49. Their hearts ake and quake within them; and shall any man mock at Gods menaces? Shall not the devils keep holliday in hell, in respect of such Atheists?

Verse 20. *But wilt thou know*] *Interrogatio doctrientis*, saith *Piscator*. A question made by one that is desirous to teach.

Thou vain man] Gr. *Thou empty man*; for works without faith are nothing else but a nutshel without a kernel, grapes without juice, chaff without corn, saith *Mercer* in *Jon.* 3. 8.

Verse 21, *Justified by Works*] sc. *Declarativè & in foro humano*, but not before God' *Rom.* 3. 2. It is faith that justifieth the man; but they are works that justifie faith to be right and real, saving and justifying.

Verse 22. *Wrought with his Works*] Or, *Was a help to his works*, and was her own midwife to bring them forth of her self into the open light, *Heb.* 11. 17

Was faith made perfect] That is, declared to be operative and effectual.

Verse 23. *And it was imputed*] See the Note on *Gen.* 15. 6. on *Rom.* 4. 3. and on *Gal.* 3. 6.

The friend of God] A very high stile. If *Eusebius* held it such an honour to be the *friend of Pamphilus*, and Sir *Fulk Greevill* Lord *Brook*, to be friend to Sr. *Philip Sidney*, causing it to be so engraven upon his tomb; What is it to be the friend of God? And yet such honour have all the Saints.

Verse

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Verse 24. *By works a man is justified*] *Declaratively*, as by faith *apprehensively*, by God *effectively*.

Verse 25. *The Messengers*] Gr. *The Angels*, so *Luke* 7. 24. *Acts* 12. 15. See the Notes there.

Verse 26. *As the body*, &c.] Yet is not charity the soul of faith, but the vital spirit only.

Chap. III.

Verse 1. *Be not many masters*]

Masters of opinions, that boldly obtrude upon others their own *placits*, and will not have them disputed or debated: Such are the *Sorbonists*, who rejoyce to be called *Magistri nostri Parisienses*, our Masters of *Paris*. *Bacon* the Carmelite was called *Doctor resolutissimus*, because he would endure no guessing or may-be's. The Popes parasites perswade the people, that what interpretation soever he gives of Scripture, be it right or wrong, it is without further trial to be received, as the very word of God. *Præfat in* 1. *Sent.* *Est ipsi mum Dei verbum.* Hosius.

Knowing that we shall receive the greater condemnation] *sc.* If either we become heresiarchs and Sect-masters, *Rev.* 19. 20. or supercilious censurers of others, *Mat.* 7. 1, *Rom.* 2. 1.

Verse 2. *For in many things*, &c.] This is *Triste mortalitatis privilegium*, the sad priviledge of man-kind, as one phraseth it, to have leave to offend sometime. Every Pomgranate hath at least one rotten grain within it, saith *Crates*. And it is the honour of God alone to be perfect, saith *Plato*. *Hierom* pronounceth a curse upon him that shall say, that the fulfilling of the whole law is impossible to any. But *Patres legendi cum venia*; *Hierom* was out in this, and too too blame. S. *James* a far better man then *Hierom* (for he was worthily called *James the just*) affirmeth here of himself and other sanctified persons, *we offend or stumble all*. *Euphormio.* μόνη θεὸς γεγὼς ὃς οὐ πταίει.

A perfect man] That is, A prudent man, *Psal.* 37. 30, 31.

Verse 4. *That they may obey us*] Horses, asses, camels, elephants, God in great wisdom for the use of man, hath made without gals, that they might with the more ease be made tame and serviceable πταίομεν, *impingimus omnes.*

Verse 4. *Whithersoever the Governour*] *Peterent cœlum Belgæ si navibus peti posset*, saith one.

Verse 5. *Boasteth great things*] Gr. *It doth magnifically lift up it self*, as an untamed horse doth his head. It exalts it self and exults of great things. It walketh through the earth, and faceth the very heavens, *Psal.* 73. 9. It can run all the world over, and bite at every body: being as a sharp rasour, that *doth deceit*, that instead of shaving the hair cutteth the throat, *Psalm.* 52. 2. It is made in the shape of a sword: and *David* felt it as a sword in his bones *Psal.* 42. 10. It is thin, broad and long as an instrument most fit to empty both the speakers and the hearers heart. It is of a flame-colour, as apt to set *on fire the whole Wheel of nature*. vers. 6. Johnston *de Nat. constant.* Μεγαλαυχες.

Behold how great a matter] Or *wood*. *Camerarius* tels a story of two brethren walking out in a star-light night: Saith one of the brethren, Would I had a pasture as large as this Element; and saith the other, Would I had as many oxen as there be stars. Saith the the other again, where would you feed those Oxen? in your pasture, replied he. What? whether I would or no? yea, said he, whether you will or no. What in spite of me? Yes, said he. And thus it went on from words, till at length each sheathed his sword in the others bowels.

Verse 6. *A world of iniquity*] A new-found world. Not a city or countrey only, but *a world of iniquity*, a sink, a sea of sin, wherein there is not only *that Leviathan, but creeping things innumerable.*

So is the tongue amongst our members] For better purpose it was there set, *sc.* in the midst betwixt the brain and the heart, that it might take the advise of both: and that we might *verba prius ad limam revocare, quam ad linguam*,

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That it defileth the whole body] Leaving a stain upon the speaker, and setting a stain upon the hearer; even the guilt and filth of sin.

Psal. 104. 26. *The course of nature*] Gr. *The wheel of our nativity.* Their breath, as fire devoureth, *Isa.* 33 10. *The poyson of Asps is under their lips* Rom. 3. 13. The venemous heat of which deadly poison, like a fire in the flesh, killeth the wounded with torments, the likeliest hell of any other. In the holy tongue *Dabber* signifieth a word, *Debber* a pest; to shew, (saith One) that an evil tongue hath the pestilence in it.

And is set on fire of hell] That is, *of the devil* (called elsewhere *the gates of hell*) as the holy Ghost (on the other side) set on fire the Apostles tongues with zeal, that *flame of God*, *Cant.* 8. 6. *Acts* 2. 3. Evil speech is the devils drivel; a slanderer carries the devils pack. He hath his name in *Hebrew* from *footing it*, trotting and tracing up and down to sow strife. *Ragal*, to defame or slander; *Regel*, a foot. In Greek the same word signifieth *a devil* and a *slanderer*. The *tale-bearer* carrieth the devil in his tongue (saith One) the *Tale-bearer* in his ear.

Verse 7. *For every kind of beasts, &c.*] See the Note on *Heb.* 2. 7. Some Creatures indeed may be taken, but not tamed, as the *Tyger*, *Panther*, *Monoceros*, of which last it is testified, *quod interimi potest, capi non potest*; Slain he may be, but not taken. Such unruly talkers and deceivers the Church is pestered with, *Tit.* 1. 10. 1 *Thes.* 5. 14. sons of *Belial*, untamable, untractable, untouchable, unteachable, 2 *Sam.* 23. 6, 7 & 1 *Sam.* 25. 17.

Verse 8. *But the tongue, &c.*] Where then are our Justiciaries with their pretended perfection? *Davids* heart deceived him. *Psal.* 39. 1. *I said I will look to my ways, I will bridle my tongue.* But presently after, he shews how soon he brake his word, *My heart was hot*, &c. and *I spake with my tongue.* *Pambus* in the Ecclesiastical history, could never take out that one lesson read him out of *Psal.* 39 1. There is one *Bennus* celebrated
Sozomen. *lib. 6. cap. 28.* in the same Ecclesiastical history for this (but I can hardly believe it) that he was never seen of any man to be angry, never heard to swear, or lye, or utter a vain word.

An unruly evil] There be but five vertues of the tongue reckoned by Philosophers. But there are 24 several sins of the tongue, as *Peraldus* recounteth them. The *Arabians* have a proverb, *Cave ne feriat lingua tua collum tuum*; Take heed thy tongue cut not thy throat. An open mouth is oft a purgatory to the master. *Full of deadly poyson.* See the Note on *Vers.* 6.

Full of deadly poyson] Such as poysoneth it self, and poysoneth at a distance, which no other Poyson doth. Some poysons are not poysonful to some creatures: Storks feed upon Serpents, Ducks upon Toads, &c But the tongue is an universal poyson, &c.

Verse 9. *Therewith bless we God*] And so make our tongues *our glory.*

Therewith curse we men] Yea the best of men; as *Core* and his complices fear not to object to *Moses* the meek, with one breath, pride, ambition and usurpation of authority. So *Shimei* cursed *David*, the Pope curseth the Reformed Churches. But *cursing men are cursed men*; those *detestable God-dammes* especially, with their fearful self-damning imprecations and innominate soul-damning oaths, God justly may and doubtlesly doth take many of them at their words, as he did those who wished they might dye in the wilderness, *Numb* 14. 28.

Verse 10. *Out of the same mouth*] As it did once out of the mouth of Pope *Julius* the
Annal. Gallic. second: who in the battel of *Ravenna* on Easter-day between him and the French, as he sate by the fire reading of his prayers, and having news of the defeat, he flung away his book, saying, *Sit ergo Gallus in nomine diabolorum.* The devil take the French. Is not this that mouth that speaketh great things and blasphemies? *Rev.* 13. 5. A loaf of the
D. Prideaux *Lect.* same bran was that foul-mouthed Cardinal, who entering the City of *Paris*, and being met by the people who begged his blessing, blessed them at first; but when they came thicker upon him, and hindered his passage, he cursed them as fast; using these words, *Quandoquidem hic populus vult decipi, decipiatur in nomine diaboli, i. e.* Sith this people will needs be deceived, let them be deceived in the devils name. *Os sceleratum & profanum* Plutarch in *Dion* tels of a land about *Athens*, that brings forth the best honey, and worst poyson. *In Polypidis capite bonum inest & malum.* Lo such is the tongue.

γλυκύπικρος. Verse 11. *Doth a fountain send forth*] The fountain or rather the botch of sensual and sinful pleasure doth. Sin is a bitter-sweet, the poyson of asps, which first tickleth, and
Tertul. then killeth. All creature-comforts are *dulcis acerbitas*, saith one. *Amarissima voluptas*, saith another.

Princi-

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Principium dulce eſt, at finis amoris amarus;
Læta venire Venus, triſtis abire ſolet.

Verſe 12. *Both yield ſalt water and freſh*] That is ſtrange that is reported of the rivers of *Peru*, that after they have run into the main ſea, yea, ſome write 20. or 30 miles they keep themſelves unmixt with the ſalt water; ſo that a very great way within the ſea, men may take up as freſh water as if they were near the land. But that is as ſure as ſtrange, that an eye-witneſs reporteth of the *Danuby* and *Sava* (two great rivers in *Hungary*) that their waters meeting mingle no more then water and oyl: ſo that near the middle of the river I have gone in a boat (ſaith mine author) and taſted of the *Danuby*, as clear and pure as a well; then putting my hand not an inch further, I have taken of the *Sava* as troubled as a ſtreet-channel, taſting the gravel in my teeth. Thus they run 60. miles together. *&c.* *Abbots* his Geog. *Blunts* voyage *p.* 10.

Verſe 13. *Who is a wiſe man*] Not he that words it moſt; for *multiloquio ſtultiloquium*; and as any one is more wiſe, he is more ſparing of his cenſures; but every fool will be medling. *Sapiens is eſt, cui res ſapiunt prout ſunt*, ſaith *Bernard*. He is a wiſe man that judgeth aright of every thing. And all the wiſdom of a man is in this one thing, ſaith *Lactantius*, *ut Deum cognoſcat & colat*, that he know and worſhip God. *Lib. 3. cap. 30.*

With meekneſs of wiſdom] As it is ſaid of *Athanaſius*, that he was *high in worth, and humble in heart*; a Load-ſtone in his ſweet, gentle, drawing nature, and yet an Adamant in his wiſe and ſtout deportment towards thoſe that were evil. *Hierom* and *Auſtin* in their diſputations, it was no matter who gained the day; they would both win by underſtanding their errors. What a ſweet reſolution was that of *Calvin*, *Though* Luther *call me devel, yet I will honour him as a ſervant of God*? Nazianz. *in encom.* Athan.

Verſe 14. *Bitter envying*] Properly ſo called; for it flows from the gall; it ſhews that the man is in the gall of bitterneſs, and of kin to the ſtar called *wormwood*, Rev. 8. 11. It is alſo an evil wherein is ſteeped the venome of all other vices. It is the obſervation of a late Reverend Divine, that *Gen.* 38. 29. *Pharez* was the ſon of *Tamar*, *Diviſion*, of a *palm-tree*, which hath its name *ab amaritudine*, from bitterneſs, ſaith *Pagnine*. Diviſion comes from bitterneſs, and envy drinks up the moſt part of its own venome; It infecteth alſo others with her venemous breath; as that Maid mentioned by *Avicen*, who fed upon poyſon.

Glory not] *viz.* Of your wiſdom.

Lye not againſt the truth] As if ye were true Chriſtians, when in truth you are not ſo; *Jeſuits* you may be (thoſe great bouteſeaus of the world) but Chriſtians ye are none; ye have not ſo learned Chriſt.

Verſe 15. *Earthly, ſenſual*] Here's a true character of carnal wiſdom; The world is a pearl in its eyes, it cannot ſee God. *Earthly it is called*, as managing the luſts of the eyes unto the ends of gain; *Senſual*, managing the luſts of the fleſh unto the ends of pleaſure: and *devilliſh*, managing the pride of life unto the ends of power.

Verſe 16. *For where envying and ſtrife is*, &c.] The number of *two* hath been therefore accounted accurſed, becauſe it was the firſt that departed from unity. Diviſions (ſaith One) are like the torrid Zone, nothing proſpers under it. When the Dogſtar ariſeth, no plants thrive as at other times. When a fire is kindled in a town, the bels ring backwards: when fires of contentions are kindled in places, all things go awoke. *D* Rayn. *M. Burr.* his Heart diviſions.

Verſe 17. *Eaſie to be entreated*] Tractable, docible, not as horſe and mule that muſt be ruled with rigor, not with reaſon, *Pſal.* 32. 9 *Without partiality*, (or, *without judging*) *without hypocriſie*. Theſe two ſtand fitly together: to note, that the greateſt Cenſurers are uſually the greateſt hypocrites; and as any one is more wiſe, he is more ſparing of his cenſures.

Verſe 18. *Is ſown in peace*] Only we muſt not think to ſow and reap all in a day. By the *fruit of righteouſnes* may be meant the crown of righteouſneſs, 2 *Tim.* 4. 8. which Chriſt (the Prince of peace) ſhall put upon all the ſons of peace; as in the mean time they ſhall be called the ſons of God, *Mat.* 5. 9. have not only the comfort, but the credit, the name and note of ſuch. Luke 10. 6.

CHAP.

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Chap. IV.

Verſe 1. *From whence come wars*]

πολεμοὶ. That is, *Word-wars*, needleſs and endleſs ſtrifes and contentions. The Greek word properly ſignifies *quarrels*, that cauſe much *blood-ſhed*.

Among you] Being 1. brethren; and that one conſideration ſhould quaſh all quarrels: and ſhould be like the Angel that ſtaid *Abrahams* hand, when the blow was coming. 2. ſcatered brethren, *Jam.* 1. 1. and ſhould not *miſery breed unity*? Is it not enough, that blows great ſtore are dealt you by the common adverſary, but your own muſt add to the violence? Surely all unkind and unchriſtian ſtrifes would eaſily be compoſed, did we not forget that we are brethren, and fellow-ſufferers.

ἡδονῶν. *Even of your luſts*] Gr. *Of your pleaſures*: for wicked men take pleaſure in unrighteouſneſs; it is their meat and drink, *Prov.* 4. 17. they cannot ſleep, nay live without it, *verſe* 16. Look how *Tartarians* feed upon carrion with as great delight as we do upon venſon; as the Turkiſh gally-ſlaves eat *opium* as it were bread; and as the maid in *Pliny* fed on ſpiders, and digeſted them into nouriſhment; ſo do Senſualiſts feed upon ſins murthering morſels, and ſwallow them down with delight.

Verſe 2, *Ye luſt and have not*] *viz.* To the ſatisfying of your luſts; for that's an endleſs piece of work. Luſt ſtill cries *Give, Give*: and is ever ſick of a ſpiritual dropſie; the barren womb, the horſleeches daughter, the grave, is nothing to this gulf, to this curſe of unſatisfiableneſs.

Becauſe ye aſk not] He muſt be of a ſedate ſpirit that prays to purpoſe. How ſhall we think God will hear us when we hardly hear our ſelves? Married couples muſt agree, that their prayers be not hindered, 1 *Pet.* 3. 7. There's no ſowing in a ſtorm; no taking phyſick in a hot fit, as aforeſaid.

Verſe 3. *Ye aſk and receive not*] Ye aſk and miſs, becauſe ye ask amiſs. It is the manner that makes or mars an action.

Verſe 4 *Ye adulterers and adultereſſes*] You that have your hearts full of harlotry, that go a whoring from God after the creature, that mind only earthly things, *Phil.* 3. 19 and woo this *Mundus immundus*, this *Propudium*, this vile ſtrumpet the world, that laies forth her two breaſts of profit and pleaſure, and enſnareth many; for the which ſhe muſt be burnt, as a whore, by the fire of the laſt day.

Know ye not] Worldlings care not to know any thing more then how to get, *&c.* their wits ſerve them not for better things; they cannot skill of theſe ſcripture-matters; they are brutiſhly ignorant of God and his will, of themſelves and their duties.

Is enmity with God] That ſuch both *hate God*, *and*, interchangeably, are *hated of God*.

Ver. 5. *That the Scripture ſaith in vain*] No: it doth not only ſay, but do; not only convince us that an evil and an envious ſpirit poſſeſſeth us (ſuch a ſpirit as luſteth to have others mens abilities eclipſed, that ſo our candle might ſhine alone) but alſo it *giveth more grace*: it not only convinceth, but converteth the ſoul, *Pſal.* 19. 7. It cauſeth a man to rejoyce heartily in the good parts of others; and this is more then to excell others in any excellency if this be wanting.

Verſe 6. *But he giveth*] Or, *It*, that is, *The ſcripture giveth*, &c. transforming us into the ſame image, and conforming us to the heavenly patern by the ſpirit that breatheth in it.

Ἀντιτάσσεται. *God reſiſteth the proud*] Gr. *Setteth himſelf in battle-array againſt ſuch*, above all other ſorts of ſinners, as invaders of his territories, and forragers or plunderers of his chief treaſures. Pray therefore to be preſerved from the perilous pinacle of ſelf-exaltation; God defieth ſuch as deifie themſelves; he knoweth them afar off, *Pſal.* 138. 6. he cannot abide the ſight of them. Neither need we wonder, ſith (as *Boetius* well obſerveth) whereas all other vices flie from God, Pride lets flie at him; yea flies in his face, and ſeeks to dethrone him; as we ſee in that proud Prince of *Tyrus Ezek.* 28. who thought himſelf firſt wiſer then *Daniel*, ver. 3. then, that he exceeded the high-Prieſt in all his ornaments, *v.* 13. Then, he thought himſelf to be above *Adam. v.* 13. then above the *Cherubims*

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bims 14. and laſtly, he ſaid he was God himſelf, *and ſat in the ſeat of God.* So the Pope, 2 *Theſſ.* 2. 4.

But giveth grace to the humble] Humility is both a grace, and a veſſel to receive grace. God poureth the oil of his grace into broken veſſels, contrite ſpirits.

Verſe 7. *Submit your ſelves therefore to God*] Gr. *Set your ſelves under him*, not above him; as the proud perſon doth, *verſe* 6. Sit at his feet to receive his law, as ſcholers ſat at the feet of their teachers, (See *Deut.* 33. 3. with the Note) obey him as your ſuperiour in all things: ſay to him, *Juſſa ſequi tam velle mihi, quam poſſe neceſſe eſt.* ὑποτάγητε.

Reſiſt the devil] *i. e.* Worldly and fleſhly luſts ſtirred up by the devil, *Eph.* 4. 26. Luſt reſiſted is ſin materially, not formally; for the guilt is done away, in that we do not allow it, but abhor it, as ſome are of opinion. M. *Capell.* of Tempt.

And he will flee from you] He is but a coward therefore: for like the Crocodile, if you follow him he fleeth, if you flee from him he followeth you. In all other fights, the firſt encounter is ſharpeſt, but here, eaſieſt; for the old ſerpent having his head bruiſed and cruſhed, cannot now ſo eaſily thruſt in his mortal ſting, unleſs we dally with him, and ſo lay our ſelves open. *Eſt Leo ſi fugias: ſi ſtas, quaſi muſca recedit.*

Verſe 8. *Draw nigh to God*] *viz.* In duty, and *he'l draw nigh to you* in mercy. Sanctifie him, *Levit.* 10. 3. and he will ſatisfie you, *Pſal.* 91. 16. The very Turks are remorſeleſs to thoſe that bear up; but they receive humiliation with much ſweetneſs.

Cleanſe your hands] For there's no comming near God, *Joſh.* 24. 19. The very Heathens knew this; and had therefore their *cœna pura* before their ſolemn ſacrifices; and the ſacrificers were appointed to purifie themſelves ſome days before. We waſh our hands every day; but, when to dine with ſome great man, we ſcour them with bals. God will be ſanctified in all them m that draw nigh to him, *Lev.* 10. 3. he will be ſerved like himſelf; he will be no loſer by us. *Godw.* Antiq. *Demoſth.*

Ye double-minded] Ye that have your hearts divided betwixt two, and as it were cloven aſunder; Out with the corruption that cleaveth to your hearts; and then there will be a conſtancy and an evenneſs in your mouths and manners.

Verſe 9. *Be afflicted*] Or, *Be miſerable*; Ye are ſo, but ſee your ſelves to be ſo. Or, afflict your ſelves, *viz.* with voluntary ſorrows for your ſins. See that ye be active here. ταλαιπωρήσατε.

And mourn] Savourily and ſoakingly, with a deep and down-right ſorrow, ſo as a man would do in the death of his deareſt friend. The Greek word imports a *funeral-grief.* πενθήσατε.

And weep] In judgement at leaſt; and then, dry ſorrow may go as far as wet, where tears will not come. But if it be poſſible, look not upon ſin with dry eyes: point every ſin with a tear.

Let your laughter be turned] Turn all the ſtreams into this one channel, that may drive the mill, that may grinde the heart. Meal was offered of old, and not whole corn.

And your joy to heavineſs] Such as makes a man hang down his head, and go heavily through grief and ſhame. κατήφεια. *Triſtitia cum vultus demiſſione.* Budæus.

Verſe 10. *Humble your ſelves*] He beats oft upon this moſt needful, but much neglected duty of humiliation: and all's little enough; there being nothing that more goes againſt the heart and the hair with us, then to go downward; and yet it muſt be done, or we are undone.

And he ſhall lift you up] The Lion of *Judah* rents not the proſtrate prey. But as *William* the Conquerour ever held ſubmiſſion ſatisfactory for the greateſt offences, and often received rebels into grace: ſo doth Chriſt much more. The Sun in the morning gathereth clouds, but then it ſoon ſcattereth them again: ſo doth the Sun of righteouſneſs caſt men down, that he may raiſe them up again. *Daniels* Chro. *fol.* 51.

Dejicit ut relevet, premit ut ſolatia præſtet,
Enecat ut poſſit vivificare Deus.

Verſe 11. *Speak not evil,* &c.] As *Ezekiel's* hearers did of him *By the wals, and in the doors of the houſes*, Chap. 33. 30. and as too many of ours do; for the which they will be

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be full dearly accountable. The tale-bearer hath the devil in his tongue, the tale-hearer in his ear.

Speaketh evil of the law] Which flatly forbiddeth detraction. And as the ſtrokes given upon the left ſide are felt upon the right: ſo it is here. The law is evil ſpoken of, when a brother is evil-ſpoken of.

And judgeth the law] As not ſevere enough, or as over-ſtrait. *Plato* commendeth that law of the *Lydians*, that puniſheth detracters like as they did murtherers. There is a murther of the tongue alſo, *Ezek.* 22. 9.

Verſe 12. *There is one law-giver*] What doſt thou then do pierking into his place, by cenſuring and defaming another: Is not this to be a Pope in thine own cauſe, exalting thy ſelf above God, 2 *Theſſ.* 2. 4. or at leaſt appealing from him to thy ſelf?

Verſe 13. *We will go into ſuch* &c.] As if they were petty gods within themſelves, and needed not to call God into counſel, or to take his leave along with them. But ſuch confident exchange language became not the mouths of ſcattered exiles. And yet it is the common ſin of diſperſed Jews in all places to this day. And I would it were their ſin only; and that this rude and raſh peremptorineſs were not in uſe amongſt us alſo.

Verſe 14. *Ye know not what* &c.] God delights to croſs ſuch vain boaſters, and to confute their confidences, that ſpeak and live, as if their lives were riveted upon eternity. They might eaſily obſerve that many things fall out betwixt the cup and the lip, betwixt the chin and the challice. *Ne glorietur igitur accinctus quaſi diſcinctus.* Sell not the hide before ye have taken the beaſt. Who knows what a great-bellied day may bring forth? *Proverbs* 27. 1. Whiles a woman is yet with child, none can tell what kinde of birth it will be, *Luke* 12. 16, 17.

It is even a vapour] Thy breath is in thy noſtrils, ever ready to puff out: at the next puff of breath thou maiſt blow away thy life. *Petrarch* relates of a certain holy man, that being invited to a feaſt on the morrow, he anſwered, I have not had a morrow-day to diſpoſe of this many a year; If you would any thing of me now, I am ready. Meer man is but the dream of a dream, but the generation of a fancy, but a poor feeble unable dying flaſh, but the curious picture of nothing. Can a picture continue that is drawn upon the ice? (What is man ſaith *Nazianzen*) but *ſoul and ſoyl*, breath and body; a puff of wind the one, a pile of duſt the other, no ſolidity in either? *Surely every man in his beſt eſtate, when he is beſt underlaid, and ſetled upon his beſt bottome, is altogether vanity.* Two fits of an ague could ſhake great *Tamberlane* to death, in the midſt of his great hopes and greateſt power, when he was preparing for the utter rooting out of the *Othoman* family, and the conqueſt of the *Greek* Empire. What is mans body but a bubble? the ſoul the wind that filleth it? the bubble riſeth higher and higher till at laſt it breaketh; ſo doth the body from infancy to youth, and thence to age, *&c.* So that it is improper to ask when we ſhall die? but rather when we ſhall make an end of dying (ſaith a divine) for firſt the infancy dyeth, then the childhood, then the youth, then age, and then we make an end of dying. Should we then live and trade as if your lives were rivetted upon eternity? Too blame were thoſe *Agrigentines* who did eat, build, *&c.* as though they ſhould never die.

Lib. 3. Memor.

Νῦς κὶ χῦς, *ex Gen.* 2. 7.

Pſal. 39. 5.

Turk. hiſt.

Verſe 15. *If the Lord will*, &c.] So *Socrates* taught *Alcibiades* to ſay, *If God will*, &c. And another could ſay,

ἐὰν Θεὸς ἐθέλῃ.

Nullius eſt fœlix conatus & utilis unquam,
Conſilium ſi non detq; juveteq; Deus.

Pſal. 64. 9.

Verſe 16. *In your boaſtings*] Of long life and ſuitable ſucceſs. God will ſhoot an arrow at ſuch ſuddenly, as he did at the rich fool, *Nebuchadnezzar, Haman, Herod, Senacherib and other* bragadochio's.

Verſe 17. *To him that knoweth*] Leſt they ſhould reply, We know all this, that except we live and God liſt, we can do nothing. Do ye know to do well, ſaith he, and do it not? this increaſeth your guilt. Sin againſt knowledge is ſin with an accent, wickedneſs with a witneſs, ſuch as is not to be excuſed by any plea or colour. See *Joh.* 9. 41. with the Note.

CHAP.

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Chap. V.

Verse 1. *Go to now ye rich men*]

THose rich wretches mentioned, *chap.*2.6,7. that blaſphemed God, and oppreſſed men. *Magna cognatio ut rei ſic nominis, divitiis & vitiis.*

Weep and howl] Better weep here, where there are wiping-handkerchiefs in the hand of Chriſt, then to have your eyes whipt out in hell. Better howl with men, then yell with devils.

That ſhall come upon you] Gr. *That are even now ſtealing upon you.* ἐπερχομέναις.

Verſe 2. *Your riches are corrupted*] Being ſubject to vanity and violence, *Mat.*6.19. See the Note there. Provide your ſelves therefore bags that wax not old; treaſure that faileth not, *&c. Luk.*12.33.

Verſe 3. *And ſhall eat your fleſh*] i.e. *With hell-fire*, which ſhall conſume your fleſh, nay your ſouls with eternal torments. Some ſtrong poiſon is made of the ruſt of metals: none worſe then that of money.

For the laſt days] Wrath for the day of wrath; or ſtore for old-age, it being the old mans care, as *Plutarch* obſerves, ὅτι οὐκ ἔχει διὰ γῆρας καὶ πένητας, That he ſhall not have what to keep him while alive, and what to bury him honeſtly when dead.

Verſe 4. *Kept back by fraud crieth*] Bloodſhed, *Gen.*4.10. unnatural luſt, *Gen.*18.21. and oppreſſion (whether by force or fraud) cry to God, and he will hear, for *he is gracious*, Exod.22.27. Oppreſſion is a boney ſin, *Amos* 5.12,13.

Clamitat in cœlum vox ſanguinis, & Sodomorum,
Vox oppreſſorum, & merces detenta laborum.

Lord of Sabbaoth] Who hath all power in his hand, and can eaſily reach you.

Verſe 5. *Ye have lived in pleaſure*] Ye have lain melting in ſenſual delights, which have drawn out your ſpirits, and diſſolved them. τρυφὴ of θρύπτω.

Upon earth] No place of pleaſure to good men, but of purgatory, baniſhment and bondage. A place of that nature, that (as it is reported of the Straits of *Magellan*) which way ſoever a man bend his courſe (if home-ward) he is ſure to have the wind againſt him. It was a heavy charge laid upon *Dives*, *Son, remember that thou in thy life time receivedſt thy good things*, &c. Luk.6.15.

And been wanton] Fulneſs breeds forgetfulneſs, *Deut.*32.15. The word properly ſignifies, *Ye have petulantly skipped up and down, like young kids*; ye are ſo wanton that ye know not whether to go on your heads or on your feet. This was the guiſe of theſe rich Riotors. ἐστρηλιάσατε.

As in a day of ſlaughter] *For ſacrifice*; when they uſed to have good chear, *Prov.*7.14. And hereunto the Wiſe man alludeth, *Prov.*17.1. The Apoſtle here ſeemeth to intimate, that theſe rich ſenſualiſts lived upon the cream of ſinning, and had ſuch plenty, that they pickt out none but the ſweeteſt bits to nouriſh their hearts withal.

Verſe 6. *Ye have condemned and killed*] Take it either properly or Metaphorically, of uſerers and extortioners, that not only rob, but raviſh the poor that are fallen into their nets, *Pſal.*10.9. that is, *their bonds, debts, mortgages*, as *Chryſoſtom* interpreteth it: there is neither equity nor mercy to be had at their hands; hence they are called *men-eaters*, *Canibals*, &c. One ſaith there is more juſtice to be found in hell, then here among men; for in hell no innocent perſon is oppreſſed.

And he doth not reſiſt you] Meekneſs of Spirit commonly draws on injuries and indignities from unreaſonable men. A Crow will ſtand upon a ſheeps back, pulling off wool from her ſide, ſhe durſt not do ſo to a Wolf or a Maſtiff. *Veterem ferè do injuriam invitas novam*

Verſe 7. *Be patient therefore*] *q.d.* You poor oppreſſed ones, hold out faith and patience. You ſhall ſhortly have help. As the Mothers breſts ake to be ſuckling, ſo doth Gods heart yern to be helping.

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Unto the coming of the Lord] *ſc.* By particular deliverance; and not only by the general judgement. Let patience have line and rope.

Waiteth for the precious fruit] Being *in novum annum ſemper dives*, as the proverb is, ever rich againſt the next year. *Spes alit agricolas.* Hope holds up the husbandmans heart.

And hath long patience] He looks not to ſow and reap in a day, as the *Hyperboreans* are ſaid to do, that ſow ſhortly after the Sun-riſing with them, and reap before the Sun ſet; becauſe the whole half year is one continuate day with them. Heresbach. *de re ruſtic.*

Verſe 8. *For the coming*] See *ver.* 7. And he when he comes, ſhall ſet all to rights: We ſhall ſee ſo much reaſon in his proceedings, which now we comprehend not, that we ſhall yield him the *only wiſe God.*

Verſe 9. *Grudge not*, &c.] Groan not, Grumble not, grow not ſowr and ſullen one to another. Μὴ στενάζετε.

Leſt ye be condemned] As *Sarah* had been, if the Lord had come, as ſhe deſired him, to judge betwixt her and her husband. The moſt guilty are commonly moſt querulous and complaint-full.

The judge ſtandeth before the door] If the Magiſtrate be preſent, we may not offend another, to defend our ſelves. *Ecce judex pro foribus*: Therefore, *Hold a blow*, as we ſay.

Verſe 10. *For an example of ſuffering*] Examples very much affect us, as they did many of the Martyrs. See the Note on *Mat.* 5. 12.

A bove majori diſcit arare minor.

Verſe 11. *We count them happy*] If they ſuffer as they ſhould do, not elſe: *Mithridates* ſhewed long patience, ſuch as it was, forced and fained. He was in a kinde of Fever called *Epialis*, wherein men be cold without, but hot as fire within. This Fever he quenched with his vital blood, ſhed with his own hand.

Ye have heard of the patience of Job] His impatience is not once mentioned againſt him; but he is crowned and chronicled here for his patience. God paſſeth by infirmities, where the heart is upright.

And have ſeen the end of the Lord] That is, how well it was with *Job* at the laſt. Or (as others will have it) what a ſweet end the Lord Chriſt made; whereunto you were ſome of you eye-witneſſes, and ſhould be herein his followers.

And of tender mercy] Having for his Motto that of the Emperor *Rupert*, *Miſeria res digna miſericordia*, Miſery calleth for mercy.

Verſe 12. *But above all things*] Swear not in jeſt, leſt ye go to hell in earneſt. See the Note on *Mat.* 5. 34, 35. and on *Mat.* 23. 16, 18. Swear not in your paſſion (the Apoſtle is here exhorting them to patience) as the Jews did ordinarily, and ſo it were by the creature, held it no great ſin, *Mat.* 5. 33. and 23. 16. The Swearer rents and tears Gods name as a Draper raſheth out a piece of Cloth to the buyer. He makes his tongue a Granado to ſhoot our oaths and blaſphemies againſt heaven. He ſhall one day ſmart for it in his tongue as *Dives* did, and be worſe puniſhed then the *French* were in the days of *Lewis* 11. who puniſhed ſwearing by ſearing the lips of the ſwearer with an hot iron.

Verſe 13. *Is any among you afflicted*] Any one may: for grace is no target againſt affliction.

Let him pray] Not only becauſe prayer is ſuitable to a ſad diſpoſition, but becauſe it is the conduit of comfort, and hath *virtutem pacativam*, a ſetling efficacy. beſides, there is no time for hearing of prayers, like the time of affliction. Then the Saints may have any thing of God with reaſon; for then his heart is turned within him, his repentings are kindled together, *Hoſ.* 11 8. See *Zach.* 13. 9. *Pſal.* 91. 15. Then it was that *Lot* had *Zoar* given him, *David*, the lives of his enemies; *Paul*, all the ſouls in the ſhip, &c. See the promiſe, *Pſal.* 50. 15.

Is any man merry] Gr. *Is he right ſet, well hung on*, as we ſay? All true mirth is from the rectitude of the minde, from a right frame of ſoul, that ſets and ſhews it ſelf in a chearfull countenance. Εὐθυμεῖ.

Let him ſing Pſalms] So that in all eſtates we muſt be doing ſomewhat for God. *Tam Dei*

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Dei meminisse opus est, quam respirare. A Christians whole life is divided into praying and praising, as *Davids* Psalms are. If he begin with petition, he commonly concludes with thanksgiving. Thus, by an holy craft, he insinuates into Gods favour; driving a Trade betwixt earth and heaven, receiving and returning, importing one commodity and transporting another.

Verse 14. *Is any man sick?*] *Behold he whom thou lovest is sick*, said *Martha* to our Saviour, *Mat.* 11. *Si amatur, quomodò infirmatur*, saith *Augustine*? If Christs friend, how comes he to be sick? Well enough: Its no new thing for Christs best beloved to be much afflicted.

Let him send for the elders] This help God hath provided for such as are by sickness disabled to pray for themselves. Sick *Abimelech* was sent to *Abraham* (a Prophet) for prayers.

Anointing him with oil] As an extraordinary sign of an extraordinary cure. From mistake of this Text, the Church instead of Pastors had Ointers and Painters in times of Popery, who did not only *ungere*, but *emungere*, anele men, but beguile them of their monies, and of their souls. Neither want there at this day, that hold this anointing the sick as a standing ordinance for Church-members amongst us; and they tell of strange cures too effected thereby. I hope they aym better then *Pflugius* and *Sidonius*, Authors of that wicked piece called the *Interim*, did; for they defended the Popish *Chrisme* and extream *Unction*, *ut ipsi discederent unctiores*, (as one saith) that they might get fat Bishopricks thereby. The Popish ointment differeth much from St. *James* his oyl, used as an outward Symbole and sign till miracles ceased. See *Mar.* 16, 17. *Act.* 3. 16. *Proculus* a Christian, healed *Severus* the Emperor on this wise, as *Tertullian* testifieth. *Adverf. Scapulam.*

Verse 15. *And the prayer of Faith*] The Greek word for prayer hath its denomination from well pouring out the heart, or from well cleaving to God. Afflictions (saith one) cause us to seek out Gods promise, the promise to seek faith, faith to seek prayer, and prayer to finde God. εὐχὴ ἀπὸ τοῦ εὖ χέειν, vel ἀπὸ τοῦ εὖ ἔχεσθαι τοῦ Θεοῦ.

They shall be forgiven him] And so he shall be cured on both sides. He shall be sure to have his prayer out, either in money or moneys-worth; his *labour* shall not *be in vain in the Lord.*

Verse 16. *Confess your faults*] To any such godly friend, as can both keep counsel, and give counsel. Often times the very opening of mens grievances easeth; the very opening of a vein cools the blood. Howbeit, it is neither wisdom nor mercy (saith a good Divine) to put men upon the rack of confession, further then they can have no ease any way else. For by this means we raise a jealousie in them towards us, and oft without cause: which weakeneth and tainteth that love that should unite hearts in one.

The effectual fervent prayer] Gr. *The working prayer*, that sets the whole man a work to do it as it should be done, and so works wonders in heaven and earth; being after a sort *omnipotent*, as *Luther* said. The word rendred *effectual fervent*, is by one rendred *a thorough-wrought prayer*. An allusion he maketh it to cloth, or such like, which we use to say is *thoroughly well wrought*, or but slightly wrought. ἐνεργουμένη.

Availeth much] *Jamblicus* a profane writer hath such a commendation of prayer, as might well beseem a better man. He calleth it *Clavem qua Dei penetralia aperiuntur, rerum divinarum ducem & lucem*, &c. The key of Gods treasury, the guide to God, &c. In the Island called *Taprobane*, they sail not by any Observation of the Stars; they cannot see the North-pole; but they carry Birds along with them which they often let go, and so bend their course the same way; for the Birds will make toward Land. Let us oft send up prayers to heaven, and let our hearts go along with them, and they will certainly speed. God will come, but he will have his Peoples prayers lead him, *Daniel* 10. 12. *I came for thy word.* He will help, but then we must work in Prayer; and as when a Cart is in a Quagmire, if the horses feel it coming, they'l pull the harder; so must we, when we finde deliverance is coming, and that God is upon his way. Lib. 5. c. 27.

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Fervent prayer may fitly be resembled to the precious stone *Pyrites*, which if rubbed, grows hot, and burneth the fingers; as on the other side, dull prayers do little good, but are as the precious stone *Diacletes*, which having many vertues in it, looseth them all, if put into a dead mans mouth, as Naturalists tell us.

Verse 17. *Subject to like passions*] For he fled at the threats of *Jezabel*, *Factus seipso imbecillior*, saith one: and he would have died, when under the Juniper, discontented.

Verse 18. *And the earth brought forth*] When the roots and fruits seemed all dried up, and the Land past recovery. But prayer never comes too late, because God never doth.

Verse 19. *If any do err from* &c.] Err about fundamentals, fall into deadly heresie; *Damnable*, *Peter* calleth it, 2 *Epist.* 2. 1.

Verse 20. *Shall save a soul*] A high honour to have any hand in such a work.

Cover a multitude] *i.e.* He shall be a means that God shall cover them.

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A COMMENTARY OR EXPOSITION Upon the first Epistle general of S. Peter.

CHAP. I.

Verse 1. *To the Strangers*]

THat is to the Provincial Jew. See the Note on *Jam.* 1.1. These strangers were (probably) those that came up to *Jerusalem* at *Pentecost*, and were converted by St. *Peter*, *Act.* 2. to whom therefore he here writes, as to new-born Babes, *chap.* 2.2. and such as met with manifold afflictions for Christs sake, *chap.* 3. 14. *&c.* He exhorts them therefore to stedfastness in the Faith, and constancy in tryal. Christs young plants need watering.

Verse 2. *Through sanctification unto obedience*] To the means as well as to the end, to sanctification as well as to salvation. Some there be (saith Mr. *Philpot* in an Epistle of his to the Congregation) that for an extream refuge in their evil doings, run to Gods election, saying, If I be elected I shall be saved, whatever I do. But such be great tempters of God, and abominable blasphemers of his holy election: These cast themselves down from the pinacle of the Temple in presumption, that God may preserve them by his angels thorow predestination. *Gods election* ought to be with a simple eye considered, to make us more warily walk according to his Word, and not set cock in the hoop, and put all on Gods back, to do wickedly at large. Thus he. *Act. and Mon. fol.* 1663.

Grace unto you, and peace be multiplied] Or, *enlarged* to the utmost, filled up, and accomplished. He prays for further measures, that they might be past the spoon and get to a well-grown, full-grown age in Christ, *Eph.* 4.13. until they came to be Fathers gray-headed, experienced Christians, such as the Psalmist speaketh of, *Psal.* 92. 12, 13, 14. πληθυνθείη.

Verse 3. *Blessed be the God*] A stately proeme, and such as can hardly be matched again, unless it be that of S. *Paul* to the *Ephesians*, chap. 1.3.

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Unto

Unto a lively hope] Sure and solid, clearing the conscience, and chearing the spirit. *Vivere spe vidi qui moriturus erat.* If it were not for hope, the heart would break; as they do, whose lives and hopes end together. True hope lives when the man dies. It hath for its motto, *Dum expiro, spero.* The righteous hath hope in his death, as St. *Steven* had; who

Bembus. *Ibat ovans animis, & spe sua damna levabat,*

Went with good cheat to take his end. And many of the holy Martyrs went as willingly to die, as ever they did to dine, they called it their wedding-day. They knew it was but winking only, and they should be in heaven immediatly; hence their invincible courage at the hour of death. The ungodly are not so; their hopes are dying hopes, they are no better then as the giving up of the Ghost, *Job* 11.20.

Verse 4. *Undefiled, and that fadeth not*] The two Greek words here used are also Latine; *Amiantus* is a precious stone (saith Doctor *Playfere* out of *Isidore*) which though it be never so much soiled, yet it cannot be blemished. And *Amarantus* is the name of a flower, which being a long time hung up in the house, yet will is fresh and green, as *Clemens* writeth. To both these possibly the Apostle might here allude: And it is as if he should say, The crown that you shall receive, shall be studded with the stone *Amiantus*, which cannot be defiled; and it is garnished, with the flower *Amarantus* which is fresh and green, *&c.*

Isidor. *Etym.* l. 16 c. 4.

Pædagog l. 1. c. 8.

φρουρουμένους. Verse 5. *Who are kept*] As with a guard, or as in a garison, that is well fenced with walls and works, and so is made impregnable.

By the power of God] Much seen in the Saints perseverance. *My father is stronger then all: none therefore can take you out of my hands, sith I and the Father am one,* Joh. 10.

ἀγαλλιᾶσθε. Verse 6. *Wherein ye greatly rejoyce*] Gr. *Ye dance for joy*, ye dance a *galliard*, or as children do about a bonefire; ye cannot but express your inward joy in your countenance, voice and gesture.

If need be, ye are in heavinesse] When our hearts grow a grain too light, God seeth it but needfull to *make us heavy* through manifold temptations. When our water (as it were) looks but a little too high, our heavenly father, a Physitian no less cunning then loving (saith one) doth discern it, and quickly ties us, whom he most tendereth, with that which will reduce all to the healthsom temper of a broken spirit.

Bayns letters.

Verse 7. *That the trial of your faith*] If affliction (which is the trial of our faith) be so exceeding precious, what is faith then, and the promises whereon faith lays hold? There are that by the *trial of faith* understand here a wel-tried faith, which is called *gold tried in the fire*, Rev. 3.18.

Pareus. Verse 8. *Whom having not seen*] They had not been, belike, at the feast of the Passover (at which time our Saviour suffered) but came up to the feast of Pentecost, and were converted, *Act.* 2.

δεδοξασμένῃ. *And full of glory*] Gr. *Glorified already*; a piece of Gods kingdom and heavens happiness aforehand. *O the joy! the joy! the inexpressible joy that I finde in my soul!* said a dying Saint.

Verse 9. *The end of your faith*] The period and perfection, the reward and meed of it, in all fulness. See *Psal.* 19.12. *Prov.* 22.4. Some grapes of *Canaan* God gave them aforehand, to sustain them, not to satisfie them.

Verse 10. *The Prophets have enquired*] This highly sets forth the weight and worth of it, sith such men took such pains about it. Base spirits are busied about light matters; as *Domitian* spent his time in catching Flies, *Artaxerxes* in making knive-hafts; Not so *Caleb*, who *had another spirit, and followed God wholly*: So did the ancient Prophets, as *Isaiah*: whiles the merry Greeks were taken up at their Olympick-games in the year 1540. from the flood; the Prophet *Isaiah* seeth that heavenly vision of Christ sitting on his Throne, and heareth that thrice happy *Trisagion*, *Isaiah* 6. 1, 2, 3. And in this disquisition and scrutiny, the Prophets with singular desire and industry exercised themselves, as the two compound Greek words used in the next verse do import.

Num. 14.24.

Buchol. *Chron.*

ἐζήτησαν ἐξεδύσαν.

Verse

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Verse 11. *Searching what, &c.*] With greatest sagacity and industry, as Hunters seek for game, and as men seek for gold in the very mines of the earth. ἐρευνῶντες.

The sufferings of Christ, &c.] *Macarius* was utterly out, in saying that the Prophets knew that Christ should be born for Mans redemption, but that they knew nothing of his death and sufferings. *Isaiah* writes of them more like an Evangelist then a Prophet, and is therefore called the *Evangelical Prophet.*

Verse 12. *Not unto themselves*] In regard of the accomplishment of those oracles that they uttered: and yet to themselves, in regard of their right and interest therein.

They did minister] None must hold themselves too good to serve the Saints.

The Angels desire to look into] To look wishly and intently, as the Cherubims of old looked into the Mercy-seat, *Exod.* 25.18,19. παρακύψαι. *Prono capite & propenso collo accurate introspicere.*

Verse 13. *Wherefore gird up, &c.*] We are seldom comforted, but we have need to be exhorted. So apt are our hearts to security, and so apt is Satan to interrupt our joys with his base injections. How soon did *Hezekiah* fondly overshoot himself to the Babylonish Embassadors, after his sweet entercourse with God in holy duties? And how shamefully did *Jonah* forget himself and break out into a brawl with God, after his Embassage faithfully discharged to the Ninivites, and the sweet comforts that came in to his soul thereupon?

Gird up the loins of your mind, &c.] Gird your selves and serve God, *Luk.* 17.8. A loose discinct and diffluent mind is unfit for Gods service. Girding implies, 1. Readiness. 2. Nimbleness, handiness, handsomness. The main strength of the body is in the Loins. Therefore some say, The strong purposes and resolutions of the mind are here meant.

Hope to the end] Gr. *Hope perfectly* or entirely; *q.d.* do it not by halves: let there not be any odd reckonings between God and you, but work out your salvation, *Phil.* 2. 12. See the Note there. τελείως

For the grace] That is, for the glory.

That is to be brought unto you] It must be brought unto us (such is our dulness) we will scarce go seek it, hardly be perswaded to live happily, raign everlastingly.

Verse 14. *Not fashioning your selves*] As a Player is fashioned to the obscene speeches and carriages of him whom he personateth. συσχηματιζόμενοι.

In your ignorance] Men may remain grosly ignorant amidst abundance of means, as these Jews did. *Who is blind but my Servant? or deaf as my Messenger &c. Isai.* 42.19,20.

Verse 15. *In all manner of conversation.*] Our very Civilities must savour of Sanctity, and our common conversation relish of religion. S. *Pauls* Civil conversation was in heaven, *Phil.* 3.20. Holiness must be written upon our bridles when we war; upon our cups when we drink, *Zach.* 14.20,21. It is said of a certain Scotch-Divine, that he did even eat and drink, and sleep eternal life. πολίτευμα

Verse 16. *Be ye holy*] *i.e.* Separate from sin, and dedicated to God, in conformity to whom stands our happiness. See the Note on *Mat.* 5. 48.

Verse 17. *Of your sojourning*] Having your commoration on earth, but your conversation in heaven. *Fugiamus ad cœlestem patriam, &c.* could a Heathen say. παροικία, *Inchoatus, commoratio.*

In fear] Those that fear, of all others are most likely to hold out, *Jer.* 32.40. It is a reverential filial fear of God as of a father that is here required; causing us, First, To have high and honorable conceptions of God in our hearts; *Sanctify the Lord God in your hearts, and let him be your dread, and fear ye him.* Secondly, Making all honorable mention of him with our mouths whether we speak to him, or of him, *Eccles.* 5.1. *Deut.* 28.58 Presume not in a sudden unmannerliness to blurt out the dreadfull name of God; much less to blaspheme it, and *bore it thorow* with hideous oaths and imprecations. To speak evil of ones father, was death by *Plato's* law as well as by Gods law; and *Suidas* testifieth of the same *Plato* and other Heathens, that when they would swear by their *Jupiter*, out of the meer dread and reverence of his name, they forbare to mention him; breaking off their oath with a Μὰ τὸν, as those that only dared to owe the rest to their thoughts. Thirdly, walking before him in our whole course with an holy bashfulness, being evermore in the sense of his presence and light of his countenance, in the *fear of the Lord, and in the comfort of the Holy-ghost*, as those antient Christians, *Acts* 9.31.

Verse 18. *Ye were not redeemed with silver and gold*] These are poor things to purchase

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chase a soul with (more likely they are to drown it in perdition and destruction, 1 *Tim.* 6.9.) Our Saviour who only ever went to the price of souls, tells us that one soul is more worth then a world, *Mat.*16.26.

Received by tradition] Children are very apt to follow their Parents example, whether of good or evill. *Me ex ea opinione quam à majoribus accepi de cultu Deorum, nullius unquam movebit oratio*, saith *Tully*, I will never forsake that way of Divine service that I have received from my fore-fathers.

Verse 19. *Without blemish*] Of original pollution.

And without spot] Of actual sin: or thus, *without blemish*, that is, sound within: and *without spot*, right, in the outward parts. A lamb may be fair without, that is rotten within. Christ was none such, but a complete sacrifice for sin.

Verse 20. *Who verily*, &c.] So carefull was God to make all sure concerning our Redemption in Christ, saith one here.

Verse 21. *Might be in God*] And so in a safer hand then our own; he hath laid help upon one that is mighty.

Verse 22. *Ye have purified*] *Animabus vestris castificatis.* A Metaphor from the Legal purifications.

Verse 23.] *Born again*] A man shall never have occasion to curse the day of his new birth.

By the word of God] Made prolifical and generative by the Spirit. 1 *John*, 3.9. It is the Father that regenerateth us originally, *Tit.*3.5. the Son meritoriously and effectively, *John* 14.19. *Ephes.*5.26. the Holy-ghost consummately and applicatorily, through faith wrought and increased in us by the Word and Sacraments. *Jam.*1.18. *Acts* 22.16. *Be baptized, and wash away thy sins*, i.e. be renewed.

Verse 24. *All flesh is grass*] To live is but to lie a dying. Can a Picture continue that is drawn upon the ice? *Fœneâ quadam felicitate temporaliter florent*, saith *Austin*, after *David*, *Psal.* 37.2. The wicked flourish as grass, but they shall be cutt down in their flourish.

Manlii loc. com.419. Verse 25. *The word of the Lord*, &c.] This Sentence is the Motto of the Dukes of *Saxony*. See *Psal.* 119.89. By *the word of the Lord* understand that which is written *in cordibus, non in codicibus*; in the heart, not in the book.

Chap. II.

Verse 1. *All malice and all guile*]

Out with this leven utterly, 1 *Cor.*5.7. Howsoever we otherwise fail, let us not in these be found faulty at all. These are not the spots of Gods children, *Deut.*32.5. They are without *gall*, without *guile*, *children that will not lye*; they do not wallow or allow themselves in any kind of these evils; which are therefore plurally expressed.

*Psal.*63.8.

Verse 2. *Desire the sincere*] As in children all speaks and works at once, hands, feet, mouth. See *Davids* desire, *Psalm* 42.1. & 119.20, 40, 131. The Greek word signifieth *vehemently to desire.* See *Romans* 1.11, 2 *Corinthians* 5.2. *Phil.*1.8 & 2.16.

Ἀλογον. ἐπιποθήσατε

The sincere] Gr. *Guileless*, unmixed milk, not sugred or sophisticated with straines of wit, excellency of speech, &c. 1 *Cor.*2.1.

That ye may grow thereby] After generation (1 *Pet.* 1.23.) augmentation. That Word which breeds us, feeds us. : as the same blood of which the babe is bred and fed in the womb, strikes up into the mothers brests, and there, by a further concoction, becometh white, and nourisheth it. And as milke from the brests is more effectually taken, then when it hath stood a while, and the spirits are gone out of it: so the word preached rather then read, furthereth the souls growth. Let it be our care that we receive not the grace

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grace of God in vain: that we be not like the changling *Luther* mentioneth, *ever sucking, never batling*: lest God repent him of his love and dry up the breasts; or send in the *Assyrian* to drink up our milk, *Ezek.* 25. 4. that we be not always learning, and never to know the truth, 2 *Tim.* 3. 6. as ants run to and fro about a molehil, but grow not greater. A Christian should go from the word, as *Moses* did from the mount, as *Naaman* did out of *Jordan*, or as the woman of *Samaria* came to the well *pecatrix*, went away *prædicatrix*, saith *Ambrose*.

Verse 3. *If so be ye have tasted*] As babes taste the milk they take down, *Isa.* 66. 11. We are bid to suck and be satisfied with the brests of consolation, to press and oppress the promises, till we have expressed, and even wrung the sweetness out of them. This will make us even sick of love; our sleep will be pleasant unto us, and our hearts filled with gladness. The Saints taste how good the Lord is, and thence they so long after him. *Optima demonstratio est à sensibus*, as he that feels fire hot, and that tastes hony sweet, can best say it is so.

Verse 4. *As unto a living stone*] Living and all-quickning, as *Acts* 7. 38. Lively, that is, life-giving oracles. He that hath the Son hath life, 1 *Joh* 5. 12.

Disallowed indeed of men] For the Cock on the dung-hill knoweth not the price of this jewel.

And precious] Far beyond that most orient and excellent stone *Pantarbe*, celebrated by *Philostratus*; or that precious adamant of *Charls* Duke of *Burgundy*, sold for 20000. duckets and set in the Popes triple-crown. *In vita Apol. l. 3. c. 14.* Alsted. *Chron. p. 509.*

Verse 5. *Ye also as lively stones*] Gods house is built of growing stones, of green timber, *Cant* 1.

To offer up spiritual sacrifices] Such as are prayers, *Psal.* 141. 2. Praises, *Heb.* 13. 5. Alms, *Heb.* 13. 16. Our selves, *Rom.* 12. 1. Our Saviour, whom we present as a propitiation for our sins, 1 *Joh.* 2. 1. laying our hands on his head, seeing him bleed to death, and consumed in the fire of his Fathers wrath for our sins.

Verse 6. *Wherefore it is contained*] The Jews were so well versed in Scripture, that in quoting of texts there was need to say no more to them then *It is written*, *It is contained*, &c. they could tell where to turn to the place presently: and this was a a great furtherance to the conversion of many of them, by the preaching of the Apostles. Many amongst us are better seen in Sir *Philip* then in St. *Peter*: in Monsiuer *Balzacks* letters then in St. *Pauls* Epistles; like that Bishop of *Dunkelden* in Scotland, they know little or nothing either of the old or new testament; and therefore one may preach riff-raff, Popery or any errour unto them, and they know not how to disprove it. περιέχει.

Shall not be confounded] The Hebrew text hath it, *Shall not make haste*, Isa. 28. 16. Haste makes waste, as we say, and oft brings confusion. Children pull apples afore they are ripe, and have worms bred of them.

Verse 7. *He is precious*] Gr. *He is a peice*, or *an honour*. If you had not found all worth in him, you would never have sold all for him. τιμὴ.

Verse 8. *And a rock of offence*] Like that rock, *Judg.* 6. 21. out of which comes fire to consume the reprobate.

Which stumble at the Word] An ill sign, and yet an ordinary sin. A bridge is made to give us a safe passage over a dangerous river; but he who stumbleth on the bridge, is in danger to fall into the river. The word is given as a means to carry us over hell into heaven; But he who stumbles and quarrels at this means, shall fall in thither, from whence otherwise he had been delivered by it. Few sins are more dangerous then that of picking quarrels at Gods word, and taking up the bucklers against it, snuffing at it, *Mal.* 1. 13. chatting against it, *Rom.* 9. 19, 20. enviously swelling against it, *Acts* 13. 45. casting reproaches upon it, *Ier.* 20. 8, 9. gathering odious consequences from it. Surely of such, a man may say, as One doth of an hypocrite; I read not in scripture, saith He, of an hypocrites conversion; and what wonder? For whereas after sin, conversion is left as a means to cure all other sinners; what means to recover him who hath converted conversion it self into sin? so here; what hope that he shall be saved who stumbleth at the only ordinary means of his salvation? D. *Rainolds.*

Verse 9. *But ye are a chosen generation*] A pickt people, the dearly beloved of Gods soul; such as he first chose for his love, and then loves for his choice.

A roiall Priesthood] Or (as *Moses* hath it, *Exod.* 20. 6.) a kingdome of Priests, Priests

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Gods people are in respect of God, Kings in respect of men. The righteous are Kings. *Many righteous men have desired*, &c. saith *Matthew*, chap. 13. 17. *Many Kings*, saith *Luke*, chap 10. 24. Indeed they are somewhat obscure Kings here, as was *Melchisedech* in the Land of *Canaan*: but *Princes they are in all lands*, Psa. 45. 16. and more excellent then their neighbours, let them dwell where they will, *Prov.* 12. 26.

λαὸς εἰς περιποίησιν. *A peculiar people*] Gr. *A people of purchase*: such as comprehend, as it were, all Gods gettings, his whole flock that he makes any great reckoning of.

ἐξαγγείλητε. *Shew forth the praises*] Gr. *Preach forth* the vertues by our suitable practice. The picture of a dear friend should be hung up in a conspicuous place of the house; so should Gods holy image and grace in our hearts.

Vile latens virtus; quid enim submersa tenebris
Claud. *Proderit?* &c.

Hierom said that he did *diligere Christum habitantem in Augustino*, love Christ dwelling in *Austin*. So ought we to walk, that others may see and love Christ dwelling in us. He
Cant. 5. ult. is *totus desiderabilis*, saith the spouse in the Canticles, all over desireable; and there is in him that which may well attract all hearts unto him.

Verse 10. *Which in time past were not*] If *Plato* thought it such a mercy to him that he was a man and not a woman, a *Grecian* and not a *Barbarian*, a Scholar to *Socrates*, and not to any other Philosopher, what exceeding great cause have we to praise God, that we are born Christians, not *Pagans*, Protestants not Papists, in these blessed daies of Reformation, *&c.*

Verse 11. *As Pilgrims and strangers*] Excellently doth *Justin Martyr* describe the
Epist. ad Diog. Christians of his time; they inhabit their own countries, saith he, but as strangers; they partake of all as Citizens, and yet suffer all, as forraigners; every strange land is a Countrey to them, and every countrey a strange land.

And strangers abstain] Thoughts of death will be a death to our lusts, *Lam.* 1. 9. Her filthiness is in her skirts, and all because she remembreth not her last end. As the stroaking of a dead hand on the belly cureth a Tympany, and as the ashes of a viper applied to the part that is stung draws the venom out of it; so the thought of death is a death to sin.

From fleshly lusts] Those parts in our bodies that are the chiefest and nearest both subjects and objects of lust and concupiscence, are like unto the dung-gate, 1 *Chron.* 26. 16. whereby all the filth was cast out of the Temple. God hath placed them *in our* bodies, like snakes creeping out of the bottom of a dung-hill, and abased them in our eyes, that we might make a base account and estimation of the desires thereof, as one well observeth.

Which war against the soul] Only man is in love with his own bane (beasts are not so) and fights for those lusts that fight against the soul. And whereas some might say
Capell of temptation. that other lusts fight against the soul, as well as *fleshly lusts*, it is answered that other lusts fight against the graces, but these more against the peace of the soul. Take we up therefore that Motto of Otho 2. *Pacem cum hominibus cum vitiis bellum*; Lets quarrel with our faults and not with our friends.

Verse 12. *Having your conversation honest*] Leading *convincing lives* the best arguments aggainst an Atheist-adversary.

They speak evil of you] See the Note on *Mat.* 5. 11.

Which they shall behold] Whiles they pry and spie into your courses (as the Greek
ἐποπτεύοντες. word imports) to see what evil they can find out and fasten on.

In the day of visitation] When God shall effectually call and convert them. See the Note on *Mat.* 5. 16.

Verse 13. *Submit to every ordinance*] That is, Although the ordinance or govern-
Full. answ. to D. *Fern.* ment in the manner of its constitution be from man, yet because of the necessity of its institution it is from God; submit to it, though of man, for the Lords sake. For although it is called here *Mans creature* or *ordinance*, either in respect of *man* the subject by whom it is exercised, or *Man* the object, about whom it is conversant, or of *Man* the end, to whose emolument it tendeth: yet is is it still the gift and institution of God the primary Author, and provident ordainer. *A Deo sanè est sive jubente, sive sinente*, Of God it is surely, either so commanding or so suffering it to be, saith *Augustin*: *contra Faust. Man.* l. 22. c. 7.

Ver. 14. *Or unto Governours*] In the Kingdom of Christ, this is wonderful, saith *Zan-*

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chy, that he wils and commands all Princes and Potentates to be ſubject to his Kingdome, and yet he wils and commands likewiſe that his Kingdome be ſubject to the Kingdoms of the world. Miſc. ep. ded.

Verſe 15. *Te may put to ſilence*] Gr. *Muzzle*, or halter up, button up their mouths, as we ſay. See the Note on *Mat* 22. 34. It is an old fetch of the devil, to perſwade the world that faithful people are *Antimagiſtratical*; theſe muſt be powerfully confuted by our contrary practice. φιμοῦν.

Verſe 16. *As free*] See the Note on *Gal.* 5. 13.

As free, and not uſing, &c.] *Free* in reſpect of our conſciences, exempted from humane powers, and *yet as ſervants of God*; bound in conſcience to obey him in obeying them, ſo far forth as he doth command us to obey them. B Downam.

For a cloak] Or *cover*. This were to put light not under a buſhel, but under a dunghil. *Beza* thinks the Apoſtle here alludes to that old cuſtome at Rome, that thoſe that were manumitted or ſet free, ſhould go with their heads covered, who before uſed to go bareheaded. Religion is an ill *cloke of malicioufneſs*: and will ſurely ſerve hypocritical Libertines, as the diſguiſe *Ahab* put on, and periſhed.

Verſe 17. *Honour all men*] As made in the image of God, as capable of heaven, and as having ſome ſpecial talent to trade with.

Honour the King] *i. e.* The Roman Emperour, who diſclaimed the name of a *King*, to avoid the hatred of the people, and yet ſought the full right of Kings, and ſo to deſtroy the liberty of the people. But Kings that will be honoured muſt be juſt, *Ruling in the fear of God*. 2 Sam. 23 3. Tortuoſis, curvis.

Verſe 18. *To the froward*] Croſs, crooked, ſtrample, fooliſh. The Greek word comes of an Hebrew word, that ſignifies *a fool*. σκολιὸς סכל

Verſe 19. *This is thank-worthy*] God accounts himſelf hereby gratified, as it were, and even beholding to ſuch ſufferers: this being the loweſt ſubjection, and the higheſt honour men can yield unto their maker. God will *thank ſuch*, which is *condeſcenſio ſtupenda*, a wonderful condeſcenſion. τοῦτο γὰρ χάρις ὅδε.

Verſe 20. *For what glory is it*] In peace-offerings there might be oil mixt, not ſo in ſin-offerings. In our ſufferings for Chriſt there is joy; not ſo when we ſuffer for our faults.

Verſe 21. *Leaving us an example*] Gr. *A copy or pattern*. Chriſts actions were either moral, or mediatory. In both we muſt imitate him. In the former by doing as he did. In the latter, by ſimilitude, tranſlating that to our ſpiritual life, which he did as Mediatour; as to die to ſin, to riſe to righteouſneſs, *&c.* and this not only by example (as *Petrus Abeſardus* held of old, and the *Socinians* at this day) but by vertue of Chriſts death and reſurrection working effectually in all his people; not as an exemplary cauſe only, or as a moral cauſe by way of meditation, but as having force obtained by it, and iſſuing out of it, even the Spirit that kils ſin, and quickens the ſoul to all holy practice. There is a ſtory of an Earl called *Eleazar*, a paſſionate Prince, that was cured of that diſordered affection by ſtudying of Chriſt and his patience. *Crux pendentis cathedra docentis*, Chriſt upon the croſs, is a Doctour in his Chair, where he reads unto us all a lecture of patience. The Eunuch, Act. 8. 32. was converted by this praiſe in Chriſt. It is ſaid of *Hierome*, that having read the godly life and Chriſtian death of *Hilarion*, he folded up the book, and ſaid, Well, *Hilarion* ſhall be the Champion whom I will follow. Should we not much more ſay ſo of Chriſt? ὑπογραμμὸν. Anton. Tract. 17. cap. 1. Paragr. 5. In vitae jun. apud Surium.

Verſe 22. *Who did no ſin*] S. *Paul* ſaith, *He knew no ſin*, 2 Cor. 5. 21. to wit, with a practical knowledge (we know no more then we practice) with an intellectual he did: for elſe he could not have reproved it.

Neither was guile found in his mouth] Which imports, that they ſought it. The wicked ſeek occaſion againſt the godly.

Verſe 23. *But committed himſelf*] Or, *The whole matter*. We alſo ſhall do our ſelves no diſſervice, by making God our Chancellour, when no law elſe will relieve us. And indeed the leſs a man ſtrives for himſelf, the more is God his Champion. He that ſaid, I ſeek not mine own glory, adds, but there is one that ſeeketh it, and judgeth. God takes his part ever, that fights not for himſelf.

Verſe 24. *Who his own ſelf*] Without any to help or uphold him, *Iſa.* 63. 5. he had not ſo much as the benefit of the Sun-light, when in that three hours darkneſs he was ſet upon by all the powers of darkneſs.

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Ἀνήνεγκαν. *Bare our sins*] Gr. *Bare them aloft. viz.* When he climbed up his Cross, and nailed them thereunto. *Surely he hath born our griefs, and carried our sorrows*, Isa. 53. 4. He taketh away the sins of the world, *Joh.* 1. 29.

Ἀπογενόμενοι. *That we being dead to sin*] Or, *Separated from sin*, or *unmade to it*, cut off from it, the old frame being utterly dissolved.

By whose stripes] Or, *Wales*. This he mentioneth to comfort poor servants, whipt and abused by their froward Masters. *Sanguis medici factus est medicina phrenetici*, The Physicians blood became the sick mans salve. We can hardly believe the power of sword-salve. But here is a mystery that only Christian religion can assure us of that the wounding of one should be the cure of another.

Verse 25. *As sheep*] Then the which no creature is more apt to stray, less apt and able to return. *The Ox knoweth his owner*, &c.

Chap. III.

Verse 1. *Be in subjection to your husbands*]

YEt with a limitation; Subject the wife must be to her husbands lawful commands and restraints. It is too much that *Plutarch* lays as a law of wedlock on the wife, to acknowledge and worship the same gods, and none else, but those whom her husband doth. *Serena* the Empress suffered Martyrdom under her cruel husband *Diocletian*: and *Elizabeth* wife to *Joachimus*, the Prince Electour of *Brandeburg*, was forced to fly to the Court of *Saxony*, *Anno Dom.* 1527. from the perpetual imprisonment provided for her by her Popish husband (for receiving the Sacrament of the Lords supper in both kinds) and died in banishment.

Luther *in Epistol.*

κερδηθήσονται. *Be won by the conversation*] *i. e.* Be prepared for conversion; as *Austins* father and himself were, by the piety of his mother *Monica*. The Greek word for *won* signifieth *gained*; and seems to allude to those good servants, *Mat.* 25. who traded their talents, and doubled them with their good husbandry.

ἐποπτεύσαντες. Verse 2. *Whiles they behold*] Curiously pry into. Carnal men watch the carriages of professors, and spend many thoughts about them.

Your chaste conversation] When *Livia* the Empress was asked how had she got such a power over her husband that she could do any thing with him? She answered, *Multâ modestiâ*, by my much modesty. A prudent wife commands her husband by obeying.

Dio *in* Aug.

Coupled with fear] not slavish fear of blows, but reverent fear. 1. Of offending God, by using unlawful means to get their husbands love, as by plaiting of the hair, &c. 2. Of offending their husbands by immodesty or frowardness.

Verse 3. *Whose adorning*] *Mundus muliebris.* See *Isa.* 3. 18. Where the Prophet as punctually inveighs against this noble vanity, as if he had viewed the Ladies wardrobes in *Jerusalem*.

Let it not be that outward] *Vestium curiositas, deformitatis mentium & morum indicium est*, saith *Bernard*. Excessive neatness is a sign of inward nastiness. It was a true saying of wise *Cato*, *Cultus magna cura, magna est virtutis injuria*. They are never good that strive to be over-fine. Superfluous apparel saith *Cyprian*, is worse then whoredom. *Lysander* would not suffer his daughters to wear gorgeous attire; saying it would not make them so comely as common.

Lib. de cult. fem. Verse 4 *But let it be hidden*] *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitiæ, Taliter pigmentatæ Deum habebitis amatorem.* It is *Tertullians* counsel to young women, Cloth your selves, saith he, with the silk of piety, with the sattin of sanctity, with the purple of modesty; So shall you have God himself to be your suitor. *Plutarch* speaks of a *Spartan* woman that when her neighbours were shewing their apparel and jewels, she brought out her children, vertuous and well taught, and said, These are my ornaments and jewels.

In that which is not corruptible] Or, *In the incorruption of a meek and quiet spirit*, &c. a garment that will never be the worse for wearing, but the better. Some wives may seem to have been molten out of that salt pillar into which *Lots* wife was transformed; these as they please not God, so they are contrary to all men.

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Of great price] God makes great reckoning of a quiet minde, because it is like himself. He promiseth earth to the meek, and heaven to the incorrupt or sincere, and pure in heart.

Verse 5. *Who trusted in God*] And therefore would not by unlawful means seek to get or keep their husbands love and favour; but trusted God for that. So *Hezekiah* trusted in God, and pulled down the brazen serpent, 2 *Kings* 18.4. 5. opposing his presence to all peril.

Verse 6 *Calling him Lord*] See here, how in a great heap of sin, God can finde out his own, and accept of it. There was no good word in all the whole sentence, but this, that she called her husband *Lord*. God is pleased to single out this, and set it as a precious diamond in a gold ring to *Sarah's* eternal commendation. So *Heb.* 11. 31. mention is made of *Rahabs* entertaining the spies, and not of the lye she told; God lays the finger of mercy on the scars of our sins, as that Limner in the story.

And are not afraid, &c.] Fear they must, *vers.* 2. and yet they must not. Fear God, but not their husbands undeserved checks or threats for obeying God. One fear must expell another, as one fire drives out another.

Verse 7. *Likewise ye*] *Officium ascendit, amor descendit.*

According to knowledge] Where should wisdom be but in the head? This must be shewed *Uxoris vitium aut tollendo, aut tolerando*, said *Varro*, either by curing, or at least covering his wives weaknesses.

As unto the weaker vessel] Glasses are to be tenderly handled; a small knock soon breaks them. So here. *Vipera virus ob venerationem nuptiarum evomit*, saith *Basil.* The Viper, for the honour of coupling with his mate, casts up his poison; and wilt not thou for the honour of marriage cast away thy harshness, roughness, cruelty to a consort? *Et tu duritiem animi, tu scritatem, tu crudelitatem ob unionis reverentiam non deponis?*

As being heirs] Souls have no sexes, *Gal.* 3. 28.

That your prayers be not hindered] *Isaac* prayed in the presence of his wife. This course of praying together, apart from others, being taken up by married couples, will much increase and spiritualize their affection one to another. But jarring will make them leave praying, or praying leave jarring.

Verse 8. *Be courteous*] Gr. *Friendly-minded*, ready to any good office. Christianity is no enemy to courtesie, but includes it. See the practise of it in *Abraham*, and the Hittites, *Boaz* and his reapers, the Angels and Apostles salutations, the Primitive Christians holy kiss, in use in *Irenaus* his time, and *Tertullians*, till taken away for the abuse it grew into; as likewise their love-feasts. φιλόφρονες.

Verse 9. *railing for railing*] *Convitium convitio regerere, quid aliud est quam lutum luto purgare?* saith one. To render railing for railing, is to think to wash off dirt with dirt.

That ye should inherit a blessing] Blessings by words, properly. They that will speak good words to men, shall hear good words from God; they shall have his good word for them in all places, and in the hearts of their greatest enemies, as *Jacob* and *Job* had. εὐλογίαν.

Verse 10. *Love life*] Man is ζῶον φιλόζωον, a creature that loves life, saith *Aristotle.* Who is the man that willeth life? saith *David*, Psal. 34. 12. And hereunto every man will be ready to answer, *Ego*, I do, as *Austin* observeth. But when the condition shall be added, *Cohibe linguam*, &c. Refrain thy tongue, &c. Refrain thy tongue, &c. then, saith he, scarce any will appear, or accept the motion.

And see good days] That is, Prosperous and peaceable days; for all the days of the afflicted are evil, *Prov.* 15. 15. a joyless life is no life. *Rebecca* was weary of her life, and so was *Eliah* when he sat under the Juniper. *Multi etiam magni viri sub Elia Junipero sedent*: It is many a good mans case.

Verse 11. *Seek peace*, and *ensue it*] A contentious man never wants wo; *Ut habeas quietum tempus, perde aliquid*, was a Proverb at *Carthage*, as *Austin* relates it; *Et concedamus de jure ut careamus lite.* For a quiet life let a man part with his right sometimes.

Verse 12. *For the eyes of the Lord*] Should not God see as well as hear, his children should want many things. We apprehend not all our own wants, and so cannot pray for relief of all. He of his own accord, without any Monitour is wont to aid us.

His ears are open unto, &c.] Gr. *His ears are unto their prayers*, *q. d.* though their prayers are so faint that they cannot come up to God, God will come down to them.

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them. He can feel breath, when no voice can be heard, *Lam.* 3, 56. *Fletus sæpè agitur non affatu.*

Verse 13. *And who is he that will,* &c.] Natural conscience cannot but do homage to the image of God, stamped upon the natures and works of the godly: as we see in the carriage of *Nebuchadnezzar* and *Darius* toward *Daniel.* I have known some (saith a grave Divine) the first occasion of whose conversion was the observation of their stoutness under wrongs and oppressions, whom they have purposely persecuted with extreamest hate and malice.

M. *Bolton.*

2 Thes. 3. 3. Verse 14. *But and if ye suffer*] *q. d.* Say you meet with such unreasonable men made up of meer incongruities and absurdities, that will harm you for well doing, yet you shall be no losers.

Verse 15. *Sanctifie the Lord God*] Consider and conceive of him, as he stands described in the Scriptures, and as related to his people, resting upon his power, and love, for safety here, and salvation hereafter.

Ready always to give an answer] Gr. *To make apology*, a bold and wise profession of the truth, with due observation of just circumstances. To dissemble is ever a fault: but not to profess is then only a fault, when a man is silent, *Intempestivè & loco minimè idoneo*, at an unfit time and place. Let me be counted and called proud, or any thing, *Modo impii silentii non arguar*, said *Luther*, so I be not guilty of a sinful silence.

To every man that asketh] Christians should in this case stay till they are asked *Cyprian* reproveth the rashness of those in his time, that would go of their own accord to the Heathen Magistrates, professing themselves Christians; whereby they were put to death. This made one of the persecutors cry out, *O miseri, si libet perire, num vobis rupes aut restes desunt?* O wretches, can ye find no way else to dispatch your selves, but that I must be thus troubled with you? Christ, saith *Cyprian*, would have us rather confess, then profess our religion. Now, he confesseth, that doth it being asked: as he professeth, that doth it of his own free accord.

A reason of the hope] Not every trifling question, or malicious cavil. Christ answered the Governour not a word to some things, and yet he *witnessed a good confession before Pontius Pilate*, 1 Tim. 6. 13.

With meekness and fear] Lest you should dishonour a good cause by an ill carriage. *Austin* professeth this was it that heartned him, and made him to triumph in his former *Manichism*, that he met with feeble Opponents, and such as his nimble wit was easily able to overturn. *Carolostadius* also had the right on his side; but was not able to make it out, and maintain it against *Luther.*

Verse 16. *Having a good conscience*] Which you cannot have, if you deny or but dissemble the truth. *George Marsh* Martyr being examined before the Earl of *Darby* kept himself close in the point of the Sacrament. But after his departure, thus he writes. I departed much more troubled in my spirit then before, because I had not with more boldness confess'd Christ, but in such sort as mine adversaries thereby thought they should prevail against me; whereat I was much grieved; for hitherto I went about as much as in me lay, to rid my self out of their hands, if by any means without open denying of Christ and his Word, that could be done, *&c.*

Act. and Mon. fol. 1419.

As of evil-doers] Malefactors not Martyrs.

They may be ashamed that falsly accuse] This is an excellent way of stopping an open mouth. Oh these real apologies are very powerful. Thus did the Primitive Christians plead for themselves, *Non aliunde noscibiles quam de emendatione vitiorum pristinorum*, saith *Tertullian*, known from all others by their reformed lives. Thus did those old Protestants the *Waldenses*; *In moribus sunt compositi & modesti*, &c. said that Popish Inquisitour their professed adversary. Their doctrine, said he, is naught, but their lives are unblameable. The mans life (saith *Erasmus* concerning *Luther*) is approved of all men: his veriest adversaries cannot accuse him for any thing in point of practice. *Lewis* King of *France*, having received certain complaints against the Protestants of *Merindol* and *Chabriers*, sent certain to enquire into the business, and hearing what they related to him, he swore a great oath they were better men then either himself was, or any other of his subjects.

Tert. *ad* Scapulam.

Nec hostes repertant quod calumnientur. Anno Dom. 1513.

That falsly accuse your good conversation] We should so carry your selves, saith *Hierom*, *ut nemo de nobis male loqui absq; mendacio possit*: that no man might speak evil of us without a manifest lye.

Verse

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Verse 17. *That ye suffer for Well-doing*] The cause, and not the pain makes the Martyr. Together with the Lord *Cromwel* was beheaded (in *Henry* the eighths time) the Lord *Hungerford*, neither so Christianly suffering, nor so quietly dying for his offence committed against nature. What a sad thing was that related by *Eusebius*, that the cruel persecution under *Docleſian* was occasioned chiefly by the petulancy, pride, and contentions of the Pastours and Bishops? which gave occasion to the tyrant to think that Christian religion was no better then a wretched device of wicked men. *Lactantius* to the like purpose crieth out, *Nunc male audiunt caſtiganturque vulgò (christiani, quod aliter quam ſapientibus convenit vivant, & vitia ſub obtentu nom nis celent*, &c. Christians are hardly spoken of, and deeply censured by the vulgar, because they live not as becometh wise men; but cover their vices under pretence of their religion. *Speeds Chron.* *De opific. Dei, proam.*

Verse 18. *That he might bring us*] To reconcile and bring men again to God, was the main end of Christs coming and suffering. This is the wonderment of Angels, torment of devils, *&c.*

The just for the unjust] O the vile dulness of our hearts, that cannot be duly affected herewith! Behold here was piety scourged for the impious mans sake: wisdom derided for the fools sake, truth denied for the lyars sake, justice condemned for the unjust mans sake, mercy afflicted for the cruel mans sake, life dies for the dead mans sake. What a suffering was that, when the Just suffereth for the unjust, with the unjust, upon unjust causes, under unjust Judges, and by unjust punishments? &c. *Euripides* saith its is but righteous, that they that do things not good, should suffer things not pleasant: But what had that innocent *Lamb of God* done?

Verse 19. *He went and preached*] *Righteousness*, i. e. *Repentance*, 2 Pet. 2. 5. and the faith of the Gospel, 1 *Pet.* 4. 6. whereby some of those many that perished in the waters, arrived at heaven. *Nunquam ſerò, ſi ſeriò.* Christ went to them as an Embassadour sent by his Father, and spake to their hearts.

Verse 20. *Which some times were disobedient*] Gr. *Unperſwadable, unconſellable.* They jeared where they should have feared, and thought *Noah* no wiser then the Prior of S. *Bartholomews* in *London*, who upon a vain prediction of an idle Astrologer, went and built him a house at *Harrow* on the hill, to secure himself from a supposed flood, foretold by that Astrologer. *Holinshed.*

Verse 21. *Baptism doth also now save*] It is of permanent use, and effectual to seal up salvation whensoever a man believes and repents. Hence we are once baptized for all. See *Ephes.* 5. 26. *Tit.* 3. 5. The Popes decrees say, That Confirmation is of more value then Baptism, and gives the holy Ghost more plentifully and effectually. How fitly might the Glos have set upon this decree *Palea*, or *Hoc non credo*, as they use to do, when any thing in the Decrees pleaseth them not?

Not the putting away] That none bear himself bold upon his Christendom: Unregenerate *Israel* is to God as *Ethiopia*, *Amos* 9. 7. A man may go to hell with baptismal water on his face.

But the answer] The *Stipulation*, or *confident interrogation*, such as is that of the Apostle, *Rom.* 8. 33, 34, 35. and of *Jeremy* pleading with God, *Chap.*, 12. 1. and reasoning the case with him. *David* from his circumcision promised himself victory over that uncircumcised Philistim; so may we from our baptism, against al spiritual wickednesses; bring but this Confident answer of a good conscience, and the devil will never be able to abide by it. *Luther* maketh mention of a certain holy Virgin, who usually quenched the devils fiery darts with the water of baptism. For whensoever he tempted her to evil, she confidently answered *Christiana ſum*, I am a Christian, I have been baptised, and therein promised to renounce the devil, and all his works, &c. For to that custom of asking the party to be baptized, and taking his answer, (*Credis? credo: abrenuncias? abrenuncio*) the Apostle seemeth here to allude Or, as others are of opinion, to the manner of *Iohns* baptism wherein people confessed (renounced) their sins, and asked him what they should do, *Luke* 3. 10. ἐπερώτημα. *Intellexit hoſtis ſtatim virtutem baptiſmi, &c. & fugit ab ea.* Luth. ἐπερώτων. ἐπερώτημα.

Verse 22. *Angels and authorities*] *Psal.* 68. 17. The word rendered Angels, signifieth *Seconds*, as being second to Christ, or next to him. See *Dan.* 10. 13.

CHAP.

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Chap. IV.

Verse 1. *Christ hath suffered*]

AS *Chap.* 3. 18.

In the flesh] In humane nature; so must we suffer in sinful nature, subduing it to God, and ceasing from sin, nailing it and nailing it to the cross of Christ. First have sin to the cross of Christ: force it before the Tree on which he suffered; tis such a sight as sin cannot abide. It will begin to dye within us upon the first sight of Christ upon the cross. For the cross of Christ accuseth sin, shameth it, and by a secret vertue feedeth upon the very heart of it. Secondly, Use sin as Christ was used when he was made sin for us; Lift it up, and make it naked by confession to God. And then pierce, 1. The hands of it, in respect of operation, that it may work no more. 2. The feet of it, in respect of progression, that it go no further. 3. The heart in respect of affection, that it may be loved no longer, &c.

Verse 2. *That he no longer*, &c.] To spend the span of this transitory life after the ways of ones own heart, is to perish for ever.

Verse 3. *For the time past of our life may suffice us*] We may every one say with *Austin*, *Nimis serò te amavi Domine.* It should be a burden to our souls, that we begin no sooner to love God.

In lasciviousness, lusts, &c.] The true picture of a Pagan conversation, which yet is too too common among those that call themselves Christians. The world is now grown perfectly prophane, and can play on the Lords day without book; making it as *Bacchus Orgies*, rather then Gods holy day, with piping, dancing, drinking, drabbing, *&c.* We may say as once *Alsted* of his *Germans*, that if the Sabbath-day should be named according to their observing of it, *Dæmoniacus potiùs quam Dominicus diceretur*, it should be called not Gods-day, but the devils. *Alsted Encycl.*

Excess of wine] Or, *Red and rich faces*, as they call them. ἐυφρυγίαις.

Revellings] *Stinks* saith the Syriack: Drunkards are stinkards. As *Luther* called the *Swenck-feldians Stink-feldians*, from the ill savour of their opinions. *Tacitus* tells us that among the old *Germans* it was no disgrace counted to continue drinking and spewing night and day. κώμοις. *Diem noctemq; continuare potando.*

Banquettings] Gr. *Compotations*, or good fellow-meetings; some render it *bibbings*, *sippings*, *tiplings*, sitting long at it, though not to an alienation of the mind. How much more when they leave not till they have drunk the three *Outs* first; *viz.* Wit out of the head, Money out of the purse, and Ale out of the pot? πότοις.

And abominable Idolatries] Some idolatries then, say the Papists, are not abominable. A sweet inference. That all Papists are Idolaters, D. *Rainolds* hath plainly and plentifully proved in his learned work *De idololatria Romana*, never yet answered. *Weston* writeth that his head ached in reading it. But what a poor shift is that of *Vasquez*, expressly to maintain that the second Commandment belonged to the Jews only: as holding it impossible to answer our arguments against their Image-worship? Other Popish writers utterly disannul the second Commandment, making it a member of the first; and so, retaining the words, they destroy the sense and interpretation.

Verse 4. *They think it strange*] Gr. That they think it a new world, marvelling what is come to you alate. *It is I*, said the harlot; *but it is not I*, said the convert. ξενίζονται. *At ego non sum.* οὐ συντρέχετε.

Into the same excess] Gr. *Bubling or boiling*, as the raging sea, foaming out its own filth.

Verse 5. *Who shall give account*] Of their ungodly deeds and hard speeches, *Jude* 15. Angels did their first execution in the world upon luxurious Sodomites; they will be very active doubtless against such at the last day. See 2 *Pet.* 2. 10. and mark that word, *Chiefly.*

Verse 6. *For, for this cause*] See the Note on 1 *Pet.* 3. 19.

That they might be judged] Either by God chastising them, 1 *Cor.* 11. 32. or by themselves, *vers.* 31. The Gospel melts the hearts of Gods elect with voluntary grief for sin, it makes them condemn themselves in the flesh.

But

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But live according to God] The Father of ſpirits, with whom the ſpirits of juſt men departed are made perfect, *Heb.* 12. 23. *Euſebius* and *Auſtin* make mention of certain *Arabians*, who ſaid that the ſoul dies with the body, and revives not again till the reſurrection of the body. This old hereſie is now, among many others, digged out of the grave, and held by certain Sectaries amongſt us. Euſeb *l.* 2. *c.* 29. Aug. *tom.* 6. *de hæreſ.*

Verſe 7. *Be ye therefore ſober*, &c.] To be ſober in prayer (ſaith one) is to pray with due reſpect to Gods Majeſty, without trifling or vain babling; To let our words be few, *Eccleſ.* 5. 3. Alſo it is keep Gods counſel, not to be proud or boaſt of ſucceſs, or ſpeak of the ſecret ſweetneſs of Gods love without calling: It is to conceal the familiarity of God in ſecret. Or, it is to ſubmit our will to the will of God; being well pleaſed that He is any way glorified, though we be not every way gratified.

And watch unto prayers] Againſt dulneſs of body, drouſineſs of ſpirit, Satanical ſuggeſtions, diſtractive motions, which elſe will muſter and ſwarm in the heart like the Flies of *Ægypt*.

Verſe 8. *Charity ſhall cover*] This is meant of mutual love, whereby we forgive offences one to another, and not that which ſhould juſtifie us before God in a Popiſh ſenſe, as appears by the precedent words, and by *Prov.* 10. 12.

Verſe 9. *Without grudgings*] Without ſhucking and hucking. See 2 *Cor.* 8. 12. with the Note there.

Verſe 10. *Even ſo miniſter*] Clouds when full, pour down, and the ſpouts run, and the eaves ſhed, and the preſſes over-flow, and the Aromatical trees ſweat out their precious and ſoveraign oyls, and every learned Scribe brings out his rich treaſure, &c. *The manifeſtation of the ſpirit is given to every man to profit withall*, 1 Cor. 12. 7. There are ſome that make it their chief work *proficere potius quam prodeſſe*, to inform themſelves, rather then to inſtruct others, to know, then to teach. *Syneſius* inveighs againſt a ſort of ſuch in his times, as having a treaſure of rare abilities in them, would aſſoon part with their hearts as with their conceptions: the canker of whoſe great skill ſhall be a ſwift witneſs againſt them. *Cardan* ſpeaketh of one that had a receipt that would ſuddenly and certainly diſſolve the ſtone in the bladder; and concludes of him that he was undoubtedly damned, becauſe he never revealed it before he died, to any one. Let men be ready to communicate the good they have, as the Moon doth her borrowed light, as the Stars are ſtill in motion for the good of others; as the heart receiving ſpirits from the liver, miniſtreth them to the brain, and the brain to the other parts of the body. *Non dubito quin iſte ſit apud inferos*, &c.

Verſe 11. *If any man ſpeak*] *i. e. Preach.* Every ſound is not muſick, ſo neither is every Pulpit diſcourſe preaching.

As the oracles of God] Thoſe lively and life-giving oracles, the holy Scriptures. Theſe he muſt expound with all gravity and ſincerity, not ſeeking himſelf, not ſeeking himſelf, nor ſetting forth his own wit and eloquence, ſo putting the ſword of the Spirit into a velvet ſcabbard, that it cannot prick and pierce the heart. *Loquamur verba Scripturæ* (ſaith *Ramus*) *utamur ſermone Spiritus ſancti; denique divinam ſapientiam & linguam noſtrâ infantiâ & ſophiſticâ ne corrigamus, i. e*, Let us ſpeak the very words of the Scripture, let us uſe the ſpeech of the holy Spirit; and not think to correct the divine wiſdom and eloquence with our babling and ſophiſtry. It is not for us to *wit-wanton* it with God: his holy things muſt be handled *ſanctè magis quam ſcitè* (as he once told the wanton Veſtal) that is with fear and reverence, rather then with wit and dalliance. Acts 7. 38.

Which God giveth] Liberally and magnifically. χορηγεῖ.

Verſe 12. *Think it not ſtrange*] *Ne tanquam hoſpites percellamini.* Stand not wondering, and as if ſtruck into a maze. Fain would this fleſh make ſtrange of that which the Spirit doth embrace (ſaith M. *Saunders* Martyr, in a letter to his wife.) O Lord how loth is this loitering ſluggard to paſs forth in Gods path. It fantaſieth forſooth much fear of fray-bugs. And were it not for the force of faith which pulleth it forward by the rein of God moſt ſweet promiſe, and of hope which pricks on behind, great adventures there were of faiming by the way. But bleſſed, and everlaſtingly bleſſed be our heavenly Father, &c. *Act. and Mon. fol* 1360.

Concerning the fiery trial] *John Brown of Aſhford*, through the cruel handling of Arch-

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Archbishop *Warrham*, and *Fisher* Bishop of *Rochester* was so pitiously intreated (saith M. *Fox*) that his bare feet were set upon the hot burning coals, to make him deny his faith: which notwithstanding he would not do, but patiently abiding the pain, continued in the Lords quarrel unremoveable. See the like of *Rose Allen*, Act. and Mon. 1820.

Act. and Mon. fol. 1177.

As though some strange thing] Fore-cast afflictions. which being fore-seen come no whit the sooner, but far the easier: It is a labour well lost, if they come not, well spent if they do: whereas coming upon the sudden, they finde weak minds secure, make them miserable, leave them desperate. Bishop *Latimer* ever affirmed, that the preaching of the Gospel would cost him his life, to the which he no less chearfully prepared himself, then certainly was perswaded that *Winchester* was kept in the Tower for the same purpose; and the event did too truly prove the same. Being sent for to *London* by a pursuivant, and coming through *Smithfield*, he merrily said, That *Smithfield* had long groaned for him. To the Leiutenant of the Tower he said, You look I think, that I should burn; but except you let me have some fire, I am like to deceive your expectation: for I am like here to starve for cold.

Act. and Mon. fol. 1579.

Verse 13. *But rejoyce*] As the Apostles did, *Acts* 5. 41. See the Note there.

Inasmuch as ye are partakers of Christs sufferings] So they are called. 1. Because they are for his sake. 2. Because he suffereth with us; though not with a sense of pain, yet with a sense of pitty; for in all our *afflictions he is afflicted*, 3. We fill up that which is behind of the sufferings of Christ, &c. *Col.* 1. 24. See the Note there.

Ἀγαλλιώμενοι. *With exceeding joy*] Gr. *Dancing a galliard, Leaping Levalto's*, lifting up your heads, because your redemption draweth nigh. *Vincentius* laughing at his tormentors, said that death and tortures were to Christians *Jocularia & ludicra*, matters of sport and pastime; and walking upon hot burning coals, he boasted that he walked upon roses; Other Martyrs said, that they felt no more pain in the fire then if they lay upon a bed of Down. *Constantine* embraced *Paphnutius*, and kissed his lost eye; So will Christ deal at the last day by his suffering servants.

Luther.

μακάριοι. Verse 14. *Happy are ye*] See the Note on *Mat.* 5. 11, 12. The word signifies, *Ye are out of harms-way; out of the reach of danger.*

ἀναπαύ. *Resteth upon you*]. With great delight and content. How strangely were the holy Martyrs spiritualized and elevated, carried out of themselves, and beyond themselves, as were easie to instance? We read of some godly men so overwhelmed with joy, that they have cried out, Hold Lord; stay thine hand, I can bear no more; like weak eyes that cannot bear toogreat a light. *The Spirit of Glory and of God is* by the *Syriack* Interpreter rendred *the glorious Spirit of God.*

Resteth upon you] *sc.* by divine abode or dwelling, which the Hebrews call *Shechinah.* The heart of a believer reproached for the name of Christ is no private place; but a place where God taketh pleasure. It is the house of God; and over against it is the gate of heaven. He seems here to allude to *Isa.* 4. 5.

Verse 15. *As a busie body*] Gr. *A bishop in another mans Diocess*, a pragmatical person that medleth with other mens matters without call or commendation.

Verse 16. *Suffer as a Christian*] Under the Emperor *Antoninus* the Philosopher, there fell out a very bitter storm of persecution in *France*, which swallowed up sundry Martyrs, as *Maturus*, *Pothenus*, *Attalus* and *Blandina*: which good woman in the midst of all her sufferings, oft cried out, *Christiana sum*, I am a Christian. By which word she gathered new strength, and became more then a Conqueress. So *Sabina*, an other glorious Roman Martyr, crying out when she was in prison, and being asked by the Jailour, how she would endure the fire next day, that made now so much a do in her travel? Very well, said she, I doubt not; for now I suffer as a sinner, but then I shall suffer as a Christian. They were wont to say of cowards in *Rome*, that there was *nothing Roman in them.* I would we had not cause to say of many Christians, that there is nothing Christian in them. He, and he only is a right Christian, and can quit himself accordingly both in doing and dying for Christ (if called thereunto) whose person is united to Christ by the ligament of a lively faith, and whose nature is elevated by the spirit of regeneration; and whose principles, practices, and ayms are divine and supernatural.

Fucho'c.

Iob. Manl.

Let him not be ashamed] He need not; Christ is not a Master that a man need be ashamed

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ashamed of. He was no ashamed of us, when we had never a rag to our backs, nay when we were *in our blood, in our blood, in our blood*, and no eye pitied us. &c. *Ezek.* 16.

Let him glorify God] *viz.* for his great preferment, *Phil.* 1. 28. See the Note there.

Verse 17. *Judgement must begin*] The mortality at *Corinth* began at the believers, 1 *Cor.* 11. 30. Infidels scaped Scot-free. Gods cup is first sent to *Jerusalem*. There was bread in *Moab*, when there was none in *Israel*, Ruth 1. 1. The stormy shower lighteth first on the high hils: and having washed them, setleth with all the filth in the valleys.

Verse 18. *Scarcely be saved*] Hard and scarce; not at all from outward miseries (whereof he is sure to have his back burden) and not without somewhat a do from hell torments. The wise Virgins had no oyl to spare: the twelve Tribes served God instantly and constantly day and night, and all little enough, *Acts* 26. 7.

Where shall the ungodly, &c. Surely no where: not before Saints and Angels for holiness is their trade. Not before God, for he is of *more pure eyes*, &c. Not before Christ: for he shall come in flaming fire rendering vengeance. Not in heaven, for its an undefiled inheritance, *&c.*

Verse 19. *Commit the keeping*,] As a precious *depositum*. So did our Saviour both in his life time, 1 *Pet.* 2. 23. and at his death, *Luke* 23. 46. So did *Stephen* and all the holy Martyrs after him. Archb. *Cranmer* oft repeated these words in the flame, *Lord Jesu, receive my spirit*. A certain Spanish Monk that stood by and heard him, ran to a Nobleman there present, and cryed out that *Cranmer* dyed in great desperation, *ratus desperationis fuisse voces*, as conceiving those to be words of despair.

As unto a faithful] Who will rather unmake all, then we shall miscarry. And doth still manage all occurences to the glory of his name, and the good of those that trust in him. Psal. 124. 8.

CHAP. V.

Verse 1. *Who am also an Elder*]

GR. *A fellow-Elder*, not a Commander, a Lord paramount, a Compeer and Consort to the blessed Trinity, as Pope Leo the first, and *Nicolas* the third blasphemously said he was. *Leo* 1. *Petrum in consortium individuæ Trinitatis assumptum fatuit.*

Verse 2. *Feed the flock*] being both learned and loving. The Greek word for a *shepherd* signifieth one that earnestly desireth after his sheep.

Feed the flock] That is, rule them, say the Popes Janizaries. True it is the word signifieth sometimes to govern: usually to feed: but they catch at government, let go feeding. ποιμαίνειν, *quasi* ἀπὸ τῶν οἰῶν ἀιδεῖν.

Not by constraint, but willingly] It is with the Pastors of *Germany* for most part, saith *Melancthon*, as with him in *Plautus*, that said, *Ego non servio libenter; herus meus me non habet, libenter tamen utitur me ut lippis oculis*. I serve of no good will, my master also hath as little good will to use my service; and yet he makes such use of me as he doth of some eyes, which he must have or none.

Not for filthy lucre] As your Church-choppers, and money-changers, that take up the Ministry onely as a trade to pick a living out of it. We preach the Gospel amongst us, saith a Popish writer, *tantum ut nos pascat & vestiat*, meerly for food and raiment. Christs faithful under-shepherds, though as men, they have natural necessities and relations, and as Labourers in the word and doctrine, they have need of *communicating with others by way of giving and receiving* of this worlds good, yet they have higher aims, which of ready mind they duely prosecute, &c. There is a worm called *Clerus*, that destroyeth honeycombs; so doth the Popish Clergy the Lords inheritance. But *Clerus Angliæ* was wont to be *stupor Mundi*, the worlds wonder for height of holiness and depth of learning.

Verse 3. *Neither as being Lords*] About the year 1620. the Clergy and Laity of *England* set themselves against the Popes exactions; and when the Legat alledged that all Churches were the Popes, *Magister Leonardus* made answer, *Tuitione non fruitione, defensione non dissipatione*. Jac. Ravius in vit. Pontif.

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Verse 4. *Ye shall receive a crown*] A crown imports perpetuity, plenty, dignity, the height of humane ambition. *Quarta perennis erit*, was Sir *Thomas Bodly* his posie. *Manet ultima cœlo*, was *Henry* the thirds of *France*, who was first crowned King of *Poland*. See the Note on *James* 1. 12.

Verse 5. *Yea all of you be subject*] In regard of Love and modesty, not of change and confusion of offices.

ἐγκομβώσασθε *Be cloathed with humility*] The Greek word imports, that humility is the riband or string that ties together all those precious pearls, the rest of the graces; if this string break, they are all scattered. Humility, as charity; is the band of perfection; yea the

κόμβος word here used signifies not only *alligare*, but *innodare*, say some; to tie knots as delicate and curious women use to do of ribands to adorn their heads or bodies; as if humility were the knot of every vertue, and the grace of every grace. Contrariwise, how ugly and unseemly is pride on the back of honour, and head of learning, face of beauty! &c.

M. Caudrey. *Chrysostom* calleth humility the root, mother, nurse, foundation and band of all vertues.

Σπαυεσφυλάκιον. *Basil* the storehouse, treasury of all good.

God resisteth] See the Note on *James* 4.6. As pride resisteth God in a special maner: so God in a special manner resisteth it.

And giveth grace] *i. e.* Honour and respect: as appears by the opposition, and by *Prov.* 3. 34, 35.

Verse 6 *Under the mighty hand of God*] If God can blow us to destruction, *Iob.* 4. 9. nod us to destruction, *Psal.* 18. 16. what is the weight of that mighty hand of his, that spans the heavens, and holds the earth in the hollow of them?

That he may exalt you] The lower the ebb, the higher is the tide. A deluge of sorrows may assault us, but they shall exalt us. And the lower the foundation of vertue is laid, the higher shall the roof of glory be over-laid.

In due time] In the opportunity of time, in a fit season. The very Turks, though remorseless to those that bear up, yet receive humiliation with much sweetness.

Verse 7. *Casting all your care*] Your carking care, your care of diffidence. I will now with you sing away care (said *John Careless* Martyr in a letter to M. *Philpot*) for now my soul is turned to her old rest again, and hath taken a sweet nap in Christs lap. I have cast my care upon the Lord which careth for me, and will be *Careless*, according to my name. It is our work (saith Another) to *cast care*: it is Gods work to *take care*. Let us not, by our soul dividing thoughts, take his work out of his hand.

Acts and Mon. fol. 1743.

Verse 8. *Your adversary the devil*] Satan envies our condition that we should enjoy that Paradise that he left, the comforts he once had. Hence he disturbs us, and is restless, out of his infinite hatred of God and goodness: as the Scorpion still puts forth his sting, and as the Leopard bearet such a natural hatred against men, that if he see but a mans picture, he flies upon it, and tears it: *Annibal*, whether he conquered, or was conquered, never rested. Satan is *over-overcome*, and yet he walks up and down seeking to devour: he commits the sin against the holy Ghost every day, and shall lie lowest in hell: every soul that he drew thither by his temptation, shall lie upon him, and press him down as a millstone under the unsupportable wrath of God. The word here rendred an

Ἀντίδικος. *adversary*, properly signifies an *adversary at Law*. Against whom we have an Advocate Jesus Christ the just one, 1 *Ioh.* 2.2. who appears for us, *Heb.* 9. 24. to non-suit all accusations, and to plead our cause. The devil the accuser oft makes that to be treason in the Saints, that is but *petty larceny*. In prosperity he makes us lay our hearts to near it; in adversity to lay it too near our hearts. He is ever assaultings us, and is therefore called ὁ περιπατῶν *the Tempter* in the present tense; not lazy at his business, but ever in motion for some mischief to us. *Si per anticam ejicias, per posticam denuo solet irrepere*, if you throw him out at street-door, he will creep in again at the back-door.

Anima. Horat. Watch him therefore. *Non enim unquam dormit at vigil ille Synagoge sue Episcopus*, as One calleth him. *Ut teipsum serves non expergiscere?*

Whom he may devour] Gr. *Whom he may drink up at one draught.*

καταπίῃ. Verse 9. *Stedfast in the faith*] Gr. Stiff, solid, setled.

Plutarch. *That the same afflictions*] Art not thou glad to fare as *Phocion*, said he to one that was to die with him? *Ignatius* going to suffer, triumphed in this, that his blood should be found among the mighty Worthies, and that when the Lord maketh inquisition for blood,

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blood, he will recount from the blood of righteous *Abel*, not only to the blood of *Zacharias* ſon of *Barachias*, but alſo to the blood of mean *Ignatius*.

Verſe 10. *But the God of all grace*] Thus the Apoſtle divides his time betwixt preaching and prayer, according to his own advice, *Acts* 6. 4. and the practice of thoſe ancient Miniſters, *Deut.* 33. 10.

Verſe 11. *To him be glory, &c.*] *Non loquendum de Deo ſine lumine*, ſaid the Heathen, we may not mention God but with praiſe to his name, ſay we.

Verſe 12. *I have written briefly*] Gr. *In few.* The holy Scripture hath fulneſs of matter in fewneſs of words, the whole counſel of God ſhut up in a narrow compaſs. The Lord knows that much reading is a wearineſs of the fleſh, *Eccleſ.* 12. 12. and hath therefore provided for our infirmity.

Verſe 13. *The Church that is at Babylon*] At *Rome* ſay the Papiſts, that they may prove *Peter* to have been Biſhop of *Rome*. But though this be far fetcht, yet here they grant us that myſtical *Babylon* mentioned in the *Revelation*. It is probable that S. *Peter* meant no other *Babylon* then the *Metropolis* of *Chaldea*, where he, being the Apoſtle of the circumciſion, preached to thoſe diſperſed Jews, and other Gentiles that he had converted.

Verſe 14. *With a kiſs of charity*] So called, becauſe their love to one another was by this ſymbol or ceremony both evidenced and encreaſed.

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A COMMENTARY OR EXPOSITION Upon the second Epistle general of S. Peter.

Chap. I.

Verse 1. *A servant*]

THe Pope who will needs stile himself, *A servant of servants*, is herein the successour not of *Peter*, but of cursed *Cham*. He stamps in his coyn *That Nation and countrey that will not serve thee, shall be rooted out*, and so bewraies his putid hypocrisie.

Like precious faith] Precious as gold tried in the fire; *that maketh rich*, Rev. 3. 18. And like precious (though of different degrees) in regard of 1. The Author God, 2. The object, Christ. 3. The means of working it, the Spirit and Word. 4. The end of it, salvation. 5. The essential property of it, of handfasting us to Christ. A child may hold a ring in his hand, as well though not as fast as a man. Let it be our care to be *faithful in weakness*, though *weak in faith*; Let that faith we have be right, be of price, though not of so great price, though not *like precious* to such and such eminent believers. Suppose a simple man should get a stone and strike fire with it, and thence conclude it a precious stone; why, every flint or ordinary stone will do that. So to think one hath *precious faith* because he can be sober, just, chast, liberal, &c. Why ordinary Heathens can do this; A man may be undone by buying a false commodity at an unreasonable rate.

Through the righteousness of God] *i. e.* of Christ; and it is so called, not because it is the righteousness of the Godhead, but of him that is God.

Verse 2. *Through the knowledge*] There is not a new notion, or a further enlargement of saving knowledge, but it brings some grace and peace with it. All the grace that a man hath, it passeth through the understanding; and the difference of stature in Christianity

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Christianity grows from different degrees of knowledge. Grace and truth came by *Jesus Christ*, Joh. 1. 17.

Verse 3. *To glory and vertue*] To glory as the end, to vertue as the means. The very Heathens made their passage to the temple of honour thorow the temple of vertue. Do worthily, and be famous, *Ruth* 4. 11.

Verse 4. *Exceeding great and precious*] Every precious stone hath an egregious vertue in it; so hath every promise. The promises, saith one, are a precious book, every leaf drops myrrhe and mercy. The weak Christian cannot open, read, apply it; Christ can, and will for him. Cardan. *Subtil. l. 7.*

That by these ye might be partakers] As the Sun when it applies it's beams to a filthy disposed matter, and staies upon it, begins to beget life and motion, and makes a living creature; so do the promises applied to the heart make a new creature. See 2. *Cor.* 3. 6.

Of the divine nature] That is, of those divine qualities, called elsewhere *The image of God, the life of God*, &c. whereby we resemble God, not only as a picture doth a man in outward lineaments, but as the child doth his father in countenance and conditions. It was no absurd speech of him that said, That the high parts that that are seen in heroical persons, do plainly shew that here is a God. Neither can I here but insert the saying of another, Well may grace be called the divine nature; for as God brings light out of darkness, comfort out of sorrow, riches out of poverty, and glory out of shame; so doth grace turn the dirt of disgrace into gold, *&c.* As *Moses* his hand it turns a serpent into a rod. In fine, to be made partaker of the *divine nature*, noteth two things, saith a reverend man; First a fellowship with God in his holiness; the purity which is eminently and infinitely in Gods most holy nature, is formally or *secundum modum creature* fashioned in us 2. A fellowship with God in his blessedness, *viz.* in the beatifical vision and brightness of glory. D. *Reynolds.*

Verse 5. *And besides this*] *q. d.* As God hath given you all things pertaining to life and godliness, and hath granted you exceeding great and precious promises, so must you reciprocate, by giving all diligence, or making all haste, that ye be not taken with your task undone. *Acti agamus.*

Add to your faith] Faith is the foundation of the following graces; Indeed they are all in faith *radically*. Every grace is but faith exercised. To faith must be added vertue, *i. e.* holy conversation; lest we be counted and called *Solifidians*. It was the counsel of *Francis Spira* to those about him, Learn all of me, to take heed of severing faith and obedience. I taught justification by faith, but neglected obedience; therefore is this befallen me.

And to virtue knowledge;] For the regulating of our obedience, that we go not blindling to work, that we may perform a reasonable or intelligible service. *For without knowledge the mind is not good; and he that* (not understanding his way) *hasteth with his feet, sinneth*; the faster he runs, the further he is out. The *Samaritans* service was rejected, because they worshipped *they knew not what*. The Romans were *full of goodness*, because *full of knowledge*. Prov. 19 2. Rom. 15. 14.

Add] Gr. *Link them hand in hand, as Virgins in a dance.* Or, *Provide your selves of this rich furniture*; one grace strengtheneth another, as stones do in an arch. ἐπιχορήγησατε.

Verse 6. *And to knowledge, temperance*] That ye be *wise to sobriety*, not curiously searching into those things whereof ye can neither have proof nor profit. Some are as wise as *Galileus*, who used perspective glasses to descry mountains in the Moon; and lest they should not be reputed to know something unknown to others, they profess skill beyond the *Periphery* of possible knowledge.

And to temperance, patience] Those that will be temperate as aforesaid, and not pass the bounds of sobriety in searching after curiosities, shall be looked upon by the *Wits of the world*, as dull fellows (Mr. *Perkins* was esteemed by Mr. *Bolton* afore his conversion, a dry Preacher, *&c.*) and therefore they have need of *patience*. Only they must add to their

Patience, godliness] In the power of it: not suffering themselves to be mocked out of their religion. Moderation in this case is but mopishness. And though in our own cause we must shew all long sufferance, yet when Gods glory is concerned, it is our duty to be blessedly *blown up* with zeal for his name; as *Moses* was at the sight of the golden

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Zuing. *Epist.* golden calf; and as *Zuinglius* told *Servetus*, taxing him for his sharp invectives against him; in other things, saith he, I can bear as much as another; but in case of Gods dishonour, I have no patience.

Verse 7. *And to godlyness, brotherly kindness*] Zeal for God should eat us up, but not eat up our love to Gods people. Fire purgeth gold, but burneth it not: the fire of zeal may be warming, comforting, not scalding or scorching. *Moses* was angry with the people, but prayed for them. Christ was angry with the Pharisees, but grieved withall for the hardness of their hearts, *Mark* 3. 5.

And to brotherly kindness, &c.] Love we must all men, but especially the *family of faith*, as our Saviour loved the young man, but not so as he did *Lazarus*.

Mar. 10. 21. Joh. 11. 3.

Verse 8. *If these things be in you*] What God doth for us, he doth by grace in us. And it is the growing Christian that is the assured Christian. Whilest we are yet adding to every heap, we shall be both *actuosi & fructuosi*; and so get more abundant entrance, and further into the kingdom of Christ.

Verse 9. *But he that lacketh these*] Those that add not to their stock of grace, shall have no comfort either from the time past, for they shall *forget they were purged from their sins*, or from thoughts of the time to come, for they shall not be able *to see things far off*, to ken their interest in the kingdom of heaven.

μυωπάζοντες. *Cannot see far off*] *Being pur-blinde, blinking, Luscioſi, qui ſiquando oculorum aciem intendunt ut certiùs aliquid cernant, minùs vident quam antè*, saith *Vives*. If weak-sighted men look wishly upon a thing, they see it no whit the better, but much the worse.

And hath forgotten] As if he had been dipt in the lake of *Lethe*, and not in the laver of baptism. Divers of the Spanish converts in *America* forget not only their vow, but their very names that they received, when they were baptized.

Verse 10. *Give diligence*] Say not here as *Antipater* King of *Macedony* did, when one presented him a book treating of happiness, ὁ σχολάζω, I am not at leisure. But do this *one thing necessary*, with all expedition. Do it also with all thy might, with utmost intention of affection and contention of action; so to shew thy seriousness in a point of so great importance. Thy bed is very soft, or thy heart very hard, if thou canst sleep soundly in an uncertain condition; I mean till thy salvation be secured and settled to thee: till that *entrance be ministred unto thee abundantly into Christs everlasting kingdom*, ver. 11. that thou maist go to heaven *alacri animo, ac plenâ fiduciâ* (as *Luther* speaketh) with a chearful mind and full assurance; not of hope onely (as the Papists ignorantly distinguish) but of faith too: of hope *unfaileable*, and of faith *unfained*; the highest degree whereof is *Plerophoria*, or *full assurance*.

Your calling and election] We must not go (saith one) to the University of election, before we have been at the Grmmar-school of Vocation: First, we are to begin below at our sanctification, before we can climbe to the top of Gods councel, to know our election. This must be calculated by that.

T.C. on *Colos.*

Sure] Some coppies have it, *Sure by good works*: and indeed these settle the soul, 1 *Cor.* 15. 58. as a stake, the more it is struck into the ground, the faster it sticks.

Ye shall never fall] Stumble ye may; but he that stumbles and fals not, gets ground.

Verse 11. *Ministred unto you abundantly*] Ye shall go gallantly into heaven, not get thither as many do, with hard shift, and much ado. A ship may make a shift to get into the harbour, but with anchors lost, cables rent, sails torn, mast broken; another comes in with sails and flags up, with trumpets sounding, and comes bravely into the haven: so do fruitful and active Christians into Christs Kingdome.

Into the everlasting Kingdome] Not so into this world, which is like a candlestick, where ye may see Orchards and gardens curiously drawn, but ye cannot enter into them.

Verse 12. *I will not be negligent*] Ministers must carefully watch and catch at all opportunities of benefitting the people. D. *Taylor* the Martyr preached at *Hadley* his charge on any day, as oft as he could get the people together: and once a fort-night at least went to the alms-house, and there exercised his charity both spiritual and corporal.

Acts and Mon. fol 1389.

Verse 13. *To stir you up*] Gr. *To rouse you* and raise you, *ex veterno torporis, teporis & oblivionis*. Grace in the best is like a dul-sea-coal-fire; which, if not stirred up, though it want no fuel, will yet easily go out of itself.

Δ ἐγείρειν.

Verse 14. *I must put off*] See the Note on 2 *Cor.* 5. 1. What is this life, but a spot of time betwixt two eternities? Our tents shall be taken down.

Verse

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Verse 15. *After my decease*] Gr. *Min. out-going*, or *passage to heaven.* The Apostle in this expression hath respect doubtless to that, *Luke* 9. 31. *Dun.* 6. 15. refers to *Psal.* 2. 1. ἔξοδον.

To have these things alwaies &c.] *Dilexi virum* (said *Theodosius* concerning *Ambrose*) I could not but love the man exceedingly for this, that when he died, he was more solicitous of the Churches then of his own dangers. *And I am in no* less care (saith *Cicero*) what the Common wealth will do when I am dead, then whiles I am yet alive. *Luther* in many places of his books tels us, he was much afraid that the true doctrine of justification by faith alone would be, after his death, much defaced if not utterly lost out of the Church. And it fell out accordingly in part, by the pestilent opinions and endeavours of *Flacius*, *Osiander* and other busy brochers of errours about that fundamental point. Whiles *Luther* lived, they forbore to vent themselves. But when his head was laid, *Osiander* was heard to boast *Leonem mortuum esse; vulpes à se flocci pendi*, that the Lion was dead: and for the foxes (meaning *Melancthon* and the rest) he cared not for them. *Mihi enim mi[nus] ri curæ ch[ristus] &c. Cicer. Læl.* *Io. Fox Christ's triumph. p. nunc.* Melch. Adam. *in vit. Osiand.*

Verse 16. *Cunningly devised fables*] Artificially composed and compiled, not without a shew of wisdome and truth, to deceive silly people; the Jesuites confess that the Legend of miracles of their Saints is for most part false; but it was made, say they, for good intention, that the common-people (the females especially) might be drawn with greater zeal to serve God and his Saints. And what shall we think of their *Dominicks holy hypocrisy* which he commended to his novices; and for the which he is so highly commended by *Vincentius Episcopus Belvacensis* in his life? σεσοφισμένοις.

Verse 17. *This is my beloved Son*] See the Notes on *Mat.* 3. 17. & 17. 5.

Verse 18. *When we were with him*] Witnesses of his glory, and the same were shortly after witnesses of his agony. Envy not the gifts or honours of others; such they have them upon no others terms, then to undergo the sorer trials.

In the holy mount] Holy for the while, as are our Churches, during the publike assemblies. *viz.* with a relative, not an inherent holiness.

Verse 19. *A more sure word*] The Authority of the Scriptures is greater then of an angels voice, of equal command to Gods audible and immediate voice, and of greater perspicuity and certainty to us; for besides inspiration, it is both written and sealed.

As unto a light] As the Governour of a ship hath his hand on the stern, his eye on the pole-star; so should we on Christ the day-star, *Rev.* 2. 28. and 22. 12.

Untill the day dawn] Till there be a more full Gospel-light.

And the day-star] Christ the *star of Jacob*, the bright morning-star, *Rev.* 3. *the Sun of righteousness*, Mal. 4.

Verse 20. *Of any private interpretation*] That is, of *humane interpretation*: *Private* is not here opposed to *publike*, but to *divine, or to the holy Ghost*. The old Prophet may bring a man into the Lions mouth, by telling him of an Angel that spake to him. How many have we in these daies, that dream their *Midianitish* dreams, and then tell it for Gospel to their neighbours?

Verse 21. *As they were moved*] Forcibly moved, acted, carried out of themselves to say and do what God would have them. φερόμενοι.

CHAP. II.

Verse 1. *Who privily shall bring in*]

OR, *fraudulently foist in false doctrines* under the title of truth, and pretext of piety. Some truths they shall teach, the better to perswade to their falshoods. Together with the gold, silver and ivory of orthodox tenets, they have store of apes and peacocks, as *Solomons* ships had. *Sunt mala mista bonis, sunt bona mista malis.* παρεισάξουσιν.

Denying the Lord that brought them] Or, *Freed them*, viz. from their former idolatries and enormities, *ut verbum* ἀγοράζειν *frequentius significat*, saith one. Or, that bought them, as they conceited, and others charitably imagined; but it proved otherwise, as appeared by their Apostasie. Christ is said to *buy reprobates*, in the same sense wherein it is said that the *Gods of Damascus smot or plagued Ahaz.* 2 Chron. 28. 23. that is in his

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his opinion they did so: for an idol is nothing in the world, and can do neither good nor evil, *Jer.* 10. 5. 1 *Cor.* 8. 4.

Or, that bought them] *viz.* in laying down a sufficient price for all sinners, in taking upon him the common nature of all men, and in preaching to them in the Gospel that he dyed for sinners indefinitely, offering salvation, and beseeching them to receive it.

Verse 2. *The way of truth shall be*, &c.] The ancient Christians were generally hated and hooted at by the Heathens for the hereticks sake, who were also a kind of Christians, as *Austin* complaineth. And *Epiphanius* addeth that many *Pagans* refused to come near the Christians to joyn with them in any good exercise, *Improbis sceleſtorum illorum factis conſternati*, as being offended at the unclean conversation of divers hereticks, the *Priscillianists* especially, whose doctrine was,

Jura, perjura, secretum prodere noli.

Aug. *de civ. Dei.*

Verse 3. *With feigned words*] Covetousness is never without a cloke and flattering words (1 *Thess.* 2. 5.) for a colour; as, what wool is so course, but will take some or other colour? Seducers pretend the glory of God, and good of souls to their worldly and wicked practices, *Phil.* 3. 18. 19. And hereunto they want not fine sett words, forms of speech, whereby they first carry captive silly souls, and then make prize or merchandise of them; driving a trade with hell, and being factours for the devil, who will thank them well one day for their diligence; like as in the days of *Hildebrand* letters of thank, were said to be sent from hell to the Popish Clergy for those great numbers of souls, every day sent thither by their means.

Mat. Paris. *hist. A.D.* 1072

Verse 4. *If God spared not the Angels*] Though but for one sin only, and that in thought only. It sprang from the admiration of their own gifts, it was confirmed by pride and ambition, it was perfected by envy, stirred by the decree of exalting mans nature above Angels in and by Christ. Some say it was a transgression of some Commandment, in particular, (not expressed) as *Adam* was.

Verse 5. *Bringing in the flood*] And so burying them all in one universal grave of waters. In this universal deluge God swept away all: as if he had blotted that out of his title, *Exod.* 34. 6. and now took up that Emperours Motto, *Fiat justitia & pereat mundus.* Let justice be done, though the whole world be undone.

Verse 6. *And turning the Cities*] Burying them likewise in the dead sea, after that he had rained down hell from heaven upon them. See my notes upon *Gen.* 19. 24, 25.

Making them an ensample] Hanging them up in gibbets, as it were, that others might hear and fear.

Verse 7. *Vexed*] Gr. *Labouring under it, as under an heavy burden*, and as much tortured, as if he had been set upon a rack, as it is *verse* 8.

κατατρύμενος

Verse 8. *In seeing and hearing*] Every sinful Sodomite was a *Hazael* to his eyes, a *Hadadrimmon* to his heart.

Vexed his righteous soul] Guilt or grief is all that the good soul gets by conversing with the wicked.

Verse 9. *The Lord knoweth how*] He hath waies of his own, and commonly goeth a way by himself, such as we think not of; helping them that are forsaken of their hopes: *Peter* (if any man) might well say, *The Lord knoweth how to deliver his*; for he had been strangely delivered, *Acts* 12.

Verse 10. *But chiefly*] See the Note on *Heb.* 13. 4.

That walk after the flesh] That is, *The harlot*; as filthy dogs follow after a *salt-bitch*: so the harlot is called, *Deut.* 23. 18. The *Helvetians* had an old custome in their towns and villages, that when they received any new Priest into their Churches, they used to premonish him before, to take his Concubine, lest he should attempt any misuse of their wives and daughters.

Acts and Mon. fol. 751.

To speak evil of dignities] Here we have a lively picture of the Popish Clergy. *Aretine*, by a longer custome of libellous and contumelious speaking against Princes, had got such an habit, that at last he came to diminish and disesteem God himself. How boldly and basely doth *Baronius* bellow against the King of *Spain* his Soveraign? And he defends himself against another Cardinal reprehending his fierceness, thus, An *imperious* (*impetuous* he should have said) zeal hath no power to spare God himself.

Verse 11. *Which are greater in power*] *viz.* Then the mightiest Monarch, *Dan.* 10. 20 and are therefore called principalities and powers, 1 *Pet.* 3. 22. Mighty ones, *Isa.* 10. 34.

See

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See 2 *Theſſ.* 1. 7. *Exod.* 12. 23, 27. 2 *Sam.* 24. 15. 2 *Kings* 19. 35. This is all for our comfort, they being our guardians. See my Common-place of *Angels*.

Verſe 12. *As natural bruit beaſts*] Some men put off all manhood, fall beneath the ſtirrop of reaſon, and are beaſtialized, yea ſatanized. Such an one was that man mentioned by *Luther*, who was ſo poſſeſſed with an unclean ſpirit, a vehement *impetus, a ſpirit of whoredom* (as the Prophet calleth it) that he was not aſhamed to ſpue out of his foulſt mouth theſe filthieſt words, If I might be ſure that this life would always laſt with me, I would wiſh no other heaven, but to be carried from one brothel-houſe to another, from one harlot to another, *&c. Va dementiæ, & impietati.* Horndorf. Theatr.

Speak evil of the things] Dare to reprehend what they do not comprehend, diſpraiſe ſound doctrine. Yea the holy Scriptures, blaſpheming them and their Prieſts, as *Sanctius* doth the Prophet *Ezekiel*; calling the deſcription of the Temple made by him, *chap.* 48. 41. 42. 43. &c. *inſulſam deſcriptionem*, a ſenſeleſs deſcription. See his Argument upon *chap.* 40.

Verſe 13. *To riot in the day-time*] See the Note on 1 *Theſſ.* 5. 7. The word herre endered *riot*, comes of a root that ſignifies *to break*; for there is nothing that doth ſo break and emaſculate the mindes of men as rioting and revelling. Luxury draws out a mans ſpirits, and diſſolves him. Hence *Venus* is called λυσιμελὴς by the Antients; and harlots are called *Cruces Croſſes*, by the young man in Terence. Salomons prodigal found them no better, *Prov.* 5. 11. after he had paid for his learning. τρυφὴ ἀ βρύπτω, *frango.*

Spots they are] Blots of goodneſs, botches of Chriſtian ſociety. Such are the Jeſuits, who tell us they can dally with the faireſt women, and yet not luſt after them. Such was that profligate Prieſt, who perſwaded many maids and matrons to lye with him under a pretence of religion; *aſſerens impietatis & hypocriſeos plenam eſſe fiduciam, quæ caſtitate & pudicitiâ ſuâ potius quam Chriſti gratia niterentur*, telling them that that faith of theirs was naught and counterfeit, whereby they were drawn to reſt more upon their chaſtity and modeſty, then upon Chriſt grace and merits, *&c.* I much doubt we have many ſuch Merchants, ſuch *Mercidi Ribaldi*, raſcal Ribaulds (as *Math Paris* cals them) now abroad amongſt us, in theſe laſt and looſeſt times. σπίλοι. *Theatr. hiſtor. Horndorf. p.* 569.

Verſe 14. *Having eyes full of adultery*] Gr. *Of the adultereſs*, as if ſhe were ſeen ſitting in the eyes of the adulterer. The wanton Greek was ſaid to have in his eyes ὐ κόρης ἄλλα πόρνας, *Non virgines ſed meretrices*, not maids but minions. *Archilaus* the Philoſopher told a young wanton, *Nihil intereſt quibus membris cinædi ſitis, poſterioribus an prioribus.* The leper was to ſhave his eye-brows, to teach us to take away the luſt of the eyes, *Levit.* 14. 9. Theſe like *Jacobs* ſheep too firmly fixt on beautiful objects, make the affections bring forth ſpotted fruit. And it is as eaſy to quench the fire of *Aetna*, as the thought fixed by luſt. *Plutarch.* Κόρην *puellam & pupillam oculi ſignificat. Vitijs nobis in animum per oculos eſt via.* Quintil.

And that cannot ceaſe to ſin] though they have made many Covvnants with God, promiſes to men. So *Proverbs* 19. 19. They break all, as eaſily as *Samſon* did the new ropes.

Exerciſed with covetous practices] Which they conſtantly follow, as the Artificer doth his trade.

Verſe 15. *The wages of unrighteouſneſs*] The Mammon of unrighteouſneſs, wages of wickedneſs.

Lucra injuſta putes juſtis æqualia damnis.
Dum peritura paras, per malè parta peris.

Verſe 16. *The dumb Aſs ſpeaking*] The Angel (ſome think) ſpake in the Aſs, as the devil had done in the Serpent. Who now can complain of his own inability and rudeneſs to reply in a good cauſe, when the dumb Aſs is enabled by God to convince his maſter? There is no mouth into which God cannot put words: and how oft doth he chuſe the weak and unwiſe to confound the learned and mighty? *Benedictus* the Sorboniſt affirmeth, that the Aſs in *Balaams* Hiſtory ſignifieth their Church, *An quia Pontifex Balaam eſt qui ei inſidet?* ſaith D. *Reinolds*. Meaneth the man that the Pope is that *Balaam* that rideth on the Aſs? D. *Hall's* contempl.

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Verſe 17. *Theſe are wels, &c.*] Not fitted, nor filled with wholſome doctrine, but as the brooks of *Tema*, Job. 6. 17. in a moiſture they ſwell, in a drought they fail. The river *Novanus* in *Lombardy* at every Mid-ſummer ſolſtice ſwelleth, and runneth over the banks: but in mid-winter is clean dry. So theſe.

ὑπερογκα. Verſe 18. *Great ſwelling words*] Gr. *Bubbles of words, full of Winde*, big-ſwoln fancies, *ſeſquipedalia verba*. *Swenckfeldius* the heretick bewitched many with thoſe big words (ever in his mouth) of Illumination, Revelation, Deification, the inward and ſpiritual man, *&c.* Faith, he ſaid, was nothing elſe but God himſelf indwelling in us. And have we not thoſe now that tell their diſciples they ſhall be Chriſted, Godded, *&c.*

Joh. Manl. *loc. com.* 322. & 490. *Through much wantonneſs*] As *Hetſerus* and *Monetarius* the Anabaptiſts, who corrupted many matrons, whom they had drawn to their ſide. *David George* a ring-leader amongſt them, was ſo far from accounting adulteries, fornications, inceſt, &c. to be ſins, that he did recommend them to his moſt perfect ſcholars, as acts of grace and mortification. This man (or monſter rather) was confident that the whole world would in time ſubmit to him, and be of his mind. And are not our Ranters (as they call themſelves) come up to him, and gone beyond him in their moſt prodigious opinions and practiſes?

Verſe 19. *Promiſe them liberty*] As Mahometiſm, and Popery, which is an alluring, tempting, bewitching religion. Sir *Walter Raleigh* knew what he ſaid, that were he to chuſe a religion for licentious liberty and laſciviouſneſs, he would chuſe the Popiſh religion. No ſin paſt, but the Pope can pardon: no ſin to come, but he can diſpenſe for it. No matter how long men have lived in any ſin (though it be the ſin againſt the holy Ghoſt) extream unction at laſt will ſalve all.

Iſidor. *ſolil. l.* 2. Verſe 20. *Again entangled*] As a bird in a gin, as a beaſt in a ſnare. *Sæpe familiaritas implicavit, ſæpe occaſio peccandi voluntatem fecit.*

The latter end is worſe] They fall *ab equis ad aſinos*, from high hopes of heaven into hell-mouth; where they ſhall have a deeper damnation, becauſe they diſgrace Gods houſe-keeping, as if they did not finde that they looke for in religion.

Ver. 21. *It had been better*] *Necuit ſanè Iudæ fuiſſe Apoſtolum, & Iuliano Chriſtianum*: to begin well and not to proceed, is but to aſpire to an higher pitch, that the fall may be the more deſperate. *Non quæruntur in Chriſtianis initia, ſed fines*, ſaith *Hierom.* B. *Bonner* ſeemed at firſt to be a good man, and a favourer of *Luthers* doctrines. *Acts and Mon. fol.* 993. *Harding* was once a powerful preacher againſt Popery, afterwards a cruel perſecutor of the truth; D. *Shaxton* Biſhop of *Salisbury* ſaid to *William Woolſey* Martyr, and to others brought before him, Good brethren, remember your ſelves and become new men. For I my ſelf was in this fond opinion that you are now in; but I am now become a new man; Ah, ſaid *Woolſey*; are you become a new man? wo be to thee, thou wicked new man: for God ſhall juſtly judge thee for an Apoſtate, &c. *Iſebius Agricola*, that firſt *Antinomian*, condemned his error, publikely recanted it, and printed his revocation. Yet, when *Luther* was dead, he relapſed into that errour, &c.

Q. *Ann Bullen* procured *Latimer* and *Shaxton* to be made Biſhops, for the good opinion ſhe had of them both. *Acts and Mon.* 1558.

Verſe 22. *The dog is turned*] *Proverbia hæc ſunt Canonica, quæ Chriſtiano naſcam commoverent.* God will ſpue out apoſtates for ever, teaching them how they ſhould have ſpued out their ſin.

Chap. III.

Verſe 1. *This ſecond Epiſtle*]

Aug. *de doct. Chriſtian.* SO muſt Miniſters with one Sermon peg in another; and never ceaſe beating and repeating the ſame point, ſaith *S. Auguſtine*, till they perceive by the geſture and countenance of the hearers, that they underſtand it, and are affected with it.

διεγείρω. *I ſtir up*] Gr. *I rouſe you*, who perhaps are nodding with the wiſe virgins, *Mat.* 25. 5.

Hom. 55. *in Matth.* *Your pure mindes*] Gr. *Pure as the Sun. Chryſoſtom* ſaith of ſome in his time that they were *ipſo cælo puriores*, more pure then the viſible heavens: and that they were more like angels then mortals.

Verſe

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Verſe 2. *Mindful of the Words*] See the Note on 1 *Cor.* 15. 2. Run to this armory of the Scriptures for weapons againſt ſeducers and Epicures.

Verſe 3. *Scoffers*] Thoſe worſt kinde of ſinners, *Pſal.* 1. 1. thoſe abjects of the people, *Pſal.* 35. 15. thoſe *Peſts*, as the Septuagint render them, *Pſal.* 1. 1. thoſe Atheiſts that jeer when they ſhould fear, and put far away the evil day, that make no more matter of Gods direful and dreadful menaces, then *Leviathan* doth of a ſword, he laugheth at the ſhaking of a ſpear, *Iob* 41. 29. They make childrens play of them, as the word here uſed importeth. λοιμὸς. ἐμπαιγμονὴ.

Verſe 4. *Where is the promiſe*, &c.] The ſleeping of vengeance cauſeth the over-flow of ſin (the ſinner thinks himſelf hail-fellow with God, *Pſal.* 50. 21.) and the overflow of ſin cauſeth the awakening of vengeance.

Verſe 5. *Willingly ignorant of*] A carnal heart is not willingly to know what it ſhould do, leſt it ſhould do what it would not, *Acts* 28. 27. *Ut liberius peccent, libenter ignorant*, ſaith *Bernard*, of ſuch. That they may ſin the more freely, they are willingly ignorant: they wink wilfully, that they may not ſee, when ſome unſavoury potion is miniſtred to them, as *Juſtin Martyr* expreſſeth it.

That by the Word of God] And that by the ſame word again they may as ſoon be diſſolved, yea reduced to their firſt original, Nothing. A learned man propoundeth this queſtion, How did the Lord imploy himſelf before the world? And his anſwer is this. A thouſand years to him are but as one day, and one day as a thouſand years. Again, Who knoweth (ſaith he) what the Lord hath done? Indeed he made but one world to our knowledge; but who knoweth what he did before, and what he will do after? Thus he. D. *Preſton* of Gods attrib. p. 34.

And the earth ſtanding, &c.] God hath founded the earth upon the ſeas, and eſtabliſhed it upon the floods, *Pſal.* 24. 2. This *Ariſtotle* reckons among the wonders in nature, and well he may. God hath ſet the ſolid earth upon the liquid waters for our conveniency, *Pſal.* 104. 6, 7. This, if wicked Atheiſts would well weigh, it would make them tremble, *Jer.* 5. 22. But they have either ſo much to do, or ſo little to do, that they think not at all on theſe ſtanding miracles. Or if they do, yet for want of grace, all their thoughts of this nature ſoon vaniſh; they are but like prints made on the water; aſſoon as the finger is off, all is out. *Lib. de mirab.*

Verſe 6. *Being overflowed with water*] Therefore that is not altogether true, that all things continue as they were at firſt, as the ſcoffers affirmed, *ver.* 4.

Verſe 7. *Reſerved unto fire*] The old world was deſtroyed with water, *Propter ardorem libidinis* for the heat of their luſt, ſaith *Ludolphus*: the world that is now ſhall be deſtroyed with fire, *Propter teporem charitatis*, for their want of love. This latter age of the world is ſo filthy (ſaith Another) that it cannot be waſhed with water, and ſhall therefore be waſted with fire.

Verſe 8. *One day is with the Lord*, &c.] *Nullum tempus occurrit regi*; How much leſs to the Ancient of days? In God there is no motion or flux; therefore a thouſand years to him are but as one day.

Verſe 9. *Not willing that any one ſhould periſh*] See the Note on 1 *Tim.* 2. 4. *Not willing that any* of his *ſhould periſh.*

But that all ſhould come to repentance] Gr. *Withdraw, go aſide*, retire into ſome private place for the purpoſe of repentance. It is a great work and requires privacy. He that will make verſes or do any thing ſerious that requires ſtudy, will get alone, ſequeſter himſelf from company. He that would communewith his own heart, pour forth his ſoul, and make his peace with God, muſt get into a corner. *He ſitteth alone, and keepeth ſilence*, Lam. 3. 28. he ſummons the ſobriety of his ſenſes before his own judgement, and *thinking* ſeriouſly on his evil *ways*, *he turneth his feet to Gods teſtimonies.* χωρῆσαι. Pſal. 119. 59.

Verſe 10. *The heavens ſhall paſs*, &c.] The very viſible heavens are defiled with mens ſins, *Revel* 18. 5. and muſt therefore be purged by fire; as the veſſel that held the ſin offering was in the time of the law.

With a great noiſe] Such a noiſe as the ſea makes in a great ſtorm, or like the hiſſing of parchment riveled up with heat, as others make the compariſon. ῥοιζηδὸν.

Shall be burnt up] This the very Heathens knew in part, as appears by the writings of *Lucretius*, *Cicero de natura Deorum*, and *Ovids Metam. lib.* 1.

Verſe

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ποταπὸς. Verse 11. *What manner of men*] *Even to admiration, Quales & quanti,* as the word signifies, *Mar.* 13. 1. How accurate, and how elevate above the ordinary strain!

ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις. *In all holy conversation and godliness*] Gr. *In holy conversations and godlinesses,* in the plural; to shew that godliness should run through our whole conversation, as the warp runs through the woof.

Verse 12 *Looking for*] As *Sisera's* mother looked out at a window, and expecting the return of her son, said, *Why are his chariots so long a coming?* So should we look up and long for Christ coming in the clouds, those chariots that carried him up, and shall bring him back again.

And hasting unto] *Votis accelerantes,* speeding and accelerating. True it is that God that set the day wherein he will judge the world in righteousness, *Acts* 17. 31. and we cannot alter it: Yet we may be said to hasten it by our preparations, and prayers. *O mera! Christe veni.* Come Lord Jesus, come quickly.

The heavens being on fire, &c.] A far greater fire then that at *Constantinople,* where 7000 houses are said to have been on fire at once, *an. Dom.* 1633. *Blunts voyage.*

And the elements shall melt] And fall like scalding lead, or burning bell-mettal on the heads of the wicked, who shall give a terrible account with the world all on fire about their ears. Whether this shall fall out in the year 1657. (as some conjecture, because in the year of the world, 1657. the old world was drowned, and because the numeral letters in *MVnDI ConfLagrat Io,* make up the same number) I have nothing to affirm. Sure it is, the Saints shall take no hurt at all by this last fire, but a great deal of benefit. *Methodius* writeth that *Pyragnus* (a certain plant so called) grows green, and flourishes in the midst of the flames of burning *Olympus,* as much as if it grew by the banks of a pleasant river. And of this he saith, that himself was an eye-witness. *Alsted. Chorn.* *Placarum sanè novissimi diei indicium & documentum.*

Verse 13. *According to his promise*] Which is good sure-hold. For he pays not his promises with fair words, as *Sertorius* did, but with real performances.

Verse 14. *That ye may be found of him*] Watching, working, well-doing. See the Note on *Mat.* 24. 42, 44.

Verse 15. *That the long-suffering, &c.*] *Rom.* 2. 4. which sentence *Peter* picks out of *Pauls* epistles, as one of the choisest, and urgeth it here.

Even as our beloved brother, &c.] *Ingenium est profiteri per quos profeceris,* saith *Pliny.* S. *Peter* makes honourable mention of S. *Paul*; so *Ezekiel* of his contemporary *Daniel.*

Verse 16. *Hard to be understood*] See my *True treasure.* In things necessary the Scripture is plain and easie: and the very entrance *thereinto giveth light,* saith *David,* Psal. 119. 130. yea subtilty and sagacity saith *Solomon, Prov.* 1. 4. And for the more dark and difficult places, *Legum obscuritates non assignemus culpæ scribentium, sed insciti non assequentium,* saith he in *Gellius,* the fault is not to be laid upon the Scriptures, but upon our unskilfulness and inability to understand them.

Which they that are unlearned and unstable] That for want of sacred learning are unsetled, ill-bottomed; and do therefore, like *Peter* on the water, walk one step, and sink another. Our fore-fathers (saith *Speed* out of *Walsingham*) did not without great reason distinguish the people into *learned and lewd:* because such are commonly lewd, who are not learned &c. Sure we are out of this text, that they are *unstable,* that are *unlearned*; and that men therefore err, because they know not the Scriptures in the right sense of them; they erre in heart because they know not Gods ways, and become a prey to Seducers, because *ever learning, but never come to the knowledge of the truth.* The simple believeth every word, saith *Solomon, Prov.* 14. 1. The blind man swalloweth many a fly, saith our English proverb. The god of this world blinds the minds of his vassals, keeps them ignorant, and then doth what he will with them, as the *Philistims* did with *Sampson,* when they had digged out his eyes. He useth the same method ordinarily to carry on his designs, that he took in the *Parlamentum indoctum* the lack-learning Parliament held here *Anno* 1404. in the raign of *Henry* the fourth; Or as in the Council of *Ariminum.* The *Arrians* having procured the exile of the Orthodox learned Bishops, and perceiving the company that was left, though they were very unlearned, yet they would not be perswaded directly to disannul any thing that had been before concluded in the Council of *Nice,* did abuse their ignorance in proposing the matter, and drawing them to their side. For they demanded of them whether they would wor- Mat. 2. 2. Psal 45 2 Tim. 3. 7. Speed. 775.

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ſhip Ὁμοούσιον, or Chriſt? Theſe not underſtanding the Greek word, rejected it with execration, being, as they thought, oppoſed unto Chriſt. Ruffin. Eccleſ. hiſt. lib. 10.

Wreſt as they do, &c.] When we ſtrive to give unto the Scripture, and not to receive from it the ſenſe, when we factiouſly contend to faſten our conceits on God, like the harlot, take our dead and putrified fancies, and lay them in the boſome of the Scriptures, as of a mother, when we compel them to go two miles which of themſelves would go but one, when we put words into the mouths of theſe oracles by miſ-inferrences or miſ-applications, then are we guilty of this ſin of wreſting the Scriptures. *Tertullian* ſpeaketh of ſome that *murther the Scriptures* to ſerve their own purpoſes. And the ſame Author fitly calleth *Marcion* the heretick *Murem Ponticum*, the rat of Pontus; becauſe of his gnawing and tawing the Scripture to make it ſerviceable to his errours; this is a very dangerous ſin, when men ſhall writh the Scripture, and ſet it on the tenters to fit it to their fancies; as *Scyron* and *Procruſtes* are ſaid to have fitted their gueſts to the bed of braſs, which they had framed to their own bigneſs. *Eadem Scripturarum faciunt.*

Verſe 17. *Beware leſt*] *Cavebis autem ſi pavebis.* Let him that ſtands, take heed leſt he fall. Be not high-minded, but fear. Fear a ſnake under every flower, a ſnare under every new truth. Try the ſpirits whether they be of God, or not; becauſe many falſe Prophets are abroad, who deceive the hearts of the ſimple, and make them fall from their own ſtedfaſtneſs. Try therefore before ye truſt: looke before ye leap: *Alioqui ſaliens antequàm videas, caſurus es antequàm debeas. i. e.* If ye look not before ye leap, ye will fall before ye would. Therefore walk circumſpectly, tread gingerly, ſtep warily; lift not up one foot till ye have found ſure footing for the other, as thoſe, *Pſal.* 35. 6. Take the Apoſtles counſel here: never more need then now-adaies, *quando facta eſt fides Evangeliorum fides temporum. Nam aut ſcribuntur fides ut volumus; aut, ut volumus intelliguntur*, as *Hilary* complains of thoſe better times. It is grown a witty thing now amongſt ſuch variety of opinions, to hold the truth, and to be a ſound believer, as *Eraſmus* once ſaid. Beware therefore (every man for himſelf) leſt ye alſo ſwimming down the ſtream of the times, *and led away with the errour of the wicked, fall from your own ſtedfaſtneſs.* And (for a Soveraign preſervative) *Grow in grace, and in the knowledge*, &c. grow downward howſoever; grow in humility; and God will both teach and *ſave the humble perſon.* Bern. *Hil. ad Conſtant. in lib. quem illi exhibuit.*

Fall] As leaves fall from the trees in Autumn. Pſal. 25. Iob 22. 2.

Verſe 18. *But grow*] In firmneſs, in fineſs at leaſt; as an apple doth in mellowneſs; as Oaks grow more ſlowly then willows and bulruſhes, yet more ſolidly, and in the end to a greater bulk and bigneſs.

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A COMMENTARY OR EXPOSITION Upon the first Epistle general of S. Iohn.

Chap. I.

Verse 1. *That which was from the beginning*] Christ, the eternal God. See the Note on *Iohn* 1. 2.

αὐτόπται. *Which we have heard, &c.*] The Man Christ Jesus, the Archpropher.

Which we have seen] And what so sure as sight? See *Luke* 1. 2. This was denied to many Kings and Prophets, *Luke* 10. 24. To have seen Christ in the flesh was one of the three things that *Austin* wished: which yet Saint *Paul* set no such high price upon, in comparison of a spiritual sight of him, 2 *Cor.* 5. 16. See the Note there.

ἐθεασάμεθα. *Which we have looked upon*] Diligently, and with delight: How sweet shall be the sight of him in heaven? With what unconceivable attention and admiration shall we contemplate his glorified body out-shining the brightest Cherub?

ψηλαφάω. *And our hands have handled*] *i. e.* With whom we have most familiarly conversed, sitting with him at the same table, and eating some bushels of salt with him, as the Greek word, *Acts* 1. 4. seems to import. Christs faithful Ministers that have the honour *to handle* his law (as the phrase is, *Ier.* 2. 8.) come nearest to the Apostles in this glorious priviledge.

Verse 2. *For the life was manifested*] Christ who is *life essential*, swallowed up death in victory: and brought life and immortality to light by the Gospel, 2 *Tim.* 1. 10.

Verse 3. *Declare we unto you*] That (*Theophilus*-like) ye may be at a certainty, fully perswaded, *Luke* 1. 1. having a plerophory or full assurance of understanding to the acknowledgement of the mystery of Christ, *Col.* 2. 2. See the Note there.

And truly our fellowship] If any should object: Is that such a preferment to have fellow-

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fellowship with you? What are you? *&c.* He answereth: As much as we are, we have *fellowship with the Father and Son*: Union being the ground of communion, all that is theirs is ours: This made *Moses* cry out, *Happy art thou O Israel!* or, *Oh the happiness of thee O Israel! the heaped up happiness? Who is like unto thee? &c.* The Saints how mean soever, are (in true account) the worlds *Paragons*, the only earthly Angels: because in *fellowship with the Father and the Son*, that is with the Father by the Son. Deut. 33. 29.

Verse 4. *And these things write we*] Out of the Scriptures, those wels of salvation, draw we waters with joy, *Isa.* 12. 4. suck these breasts of consolation, and be satisfied, *Isa.* 66. 11. *Nusquam inveni requiem nisi in libro & claustro*, saith one. *Chrysostome* brings in a man laden with inward troubles, coming into the Church; where, when he heard this passage read, *Why art thou cast down my soul*, &c. *hope in God*, &c. he presently recovered comfort. There is a singular efficacy in the promises, to comfort those that are cast down, *Rom.* 15. 4. See the Note there. *Hom. in Genes.*

Verse 5. *That God is light*] He is *αὐτόφως*, Light essential, and they that walk with him must be as so many chrystal glasses with a light in the midst; for can two walk together, and they not be agreed? *Amos* 3. 3. That was a devilish sarcasm of the *Manichees*, that God (till he had created Light) dwelt in darkness, as if God were not eternal light, and dwelt in light unapproachable, 1 *Tim.* 6. 16. But what mad men were the *Carpocratian* heretics, who taught (even in S. *Iohns* days, as *Epiphanius* testifieth) that men must sin, and do the will of the devil: otherwise they could not enter into heaven? These might well be some of those *Antichrists* he complaineth of *chap.* 4. and of those *Libertines* and lyars he here argueth against.

Verse 6. *If we say that*, &c.] As they do that profess to know God, but in works do deny him, *Tit.* 1. 16. See the Note there.

And walk in darkness] There is a child of light that walks in darkness, *Isa.* 50. 10. but that's in another sense. The wicked also, that are here said to walk in darkness, have their sparkles of light that they have kindled, *Isa.* 50. 11. but it is as a light smitten out of a flint, which neither warms, nor guides them, but dazelleth their eyes, and goes out, so that they lie down in sorrow.

Verse 7. *We have fellowship one*, &c.] That is, God and we; inasmuch as we are made partakers of the divine nature, and are pure as God is pure, 1 *John* 3. 3. in quality, though not in an equality. We have fellowship with God, 1. In his holiness. 2. In his happiness.

And the blood of Iesus] That whereas Gods pure eye can soon find many a foul flaw in the best of us (our righteousness being mixt, as light and darkness, dimness at least in a painted glass, died with some obscure and dim colour, it is transparent and giveth good, but not clear and pure light) lo here's a ready remedy, a sweet support, *The blood of Jesus Christ his Son cleanseth us from all sin.* And God beholding us in the face of his son, seeth nothing amiss in us; No more then *David* did in lame *Mephibosheth*, when he beheld in him the features of his friend *Ionathan*.

Verse 8. *If we say that we have*] If any should be so fancy or rather silly, as to say with *Donatus*, *Non habeo domine quod ignoscas*, I have no sin for Christ to cleanse me from, he is a loud lyar, and may very well have the whetstone. S. *Iames* for his innocent conversation was surnamed *Justus*: and yet, putting himself into the number, he saith, *For in many things we offend all. James* 3. 2.

Verse 9. *If we confess*] *Homo agnoscit, Deus ignoscit. And Confessio peccati est vomitus sordium animæ. Iudah* (his name signifies confession) got the kingdom from *Reuben*, No man was ever kept out of Gods kingdom for his confessed badness; Many are for their supposed goodness; as those Iustitiaries in the former verse, whose hearts are big-swoln with high conceits of themselves; and whose lips are held close by the devil; who knows well, there's no way to purge the sick soul but upwards. *Aug.*

He is faithful] And yet *Bellarmine* saith, That he cannot finde in all the book of God, any promise made to confession of sin to God. He might have seen (besides other places not a few, *Prov.* 28. 13. *Psal.* 32. 5. &c.) that this very text is a most heavenly promise of mercy to those that confess heartily, and not hollowly. The word *faithful* also referrs to Gods promises, as *just* doth to the blood of Christ (the ransom received) whereby the Saints are cleansed; and it stands not with Gods justice to demand the same debt twice, *viz.* of the surety and of the debtour. *De Iustificat. l. 1. cap. 21.*

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From all unrighteousness] All without exception; why then should we put in conditions, and as it were enterline Gods Covenant? He is a sin-pardoning God, *Neh.* 9. 31. no god like him for that in heaven and earth, *Mic.* 7. 17. he *multiplieth pardon*, as we multiply sin, *Isa* 55. 7. he doth it freely, *for his own sake*. naturally *Exod.* 34. 6. constantly, *Psalm* 130. 4. and here. The *blood of Jesus Christ cleanseth* (not, he hath cleansed or will cleanse, but he doth it) daily and duely, constantly and continually. This should be as a perpetual picture in our hearts.

Verse 10. *We make him a liar*] For the Scripture hath concluded all under sin, *Rom.* 11. 32. See the Note there.

Chap. II.

Verse 1. *That ye sin not*]

PResuming upon an easie and speedy pardon. The worser sort of Papists will say; when we have sinned, we must confess; and when we have confessed, we must sin again, that we may confess again; so making account of confessing, as drunkards do of vomiting. But we have not so learned Christ. If his Word dwell richly in us, it will teach us *to deny ungodliness*, &c. To forsake as well as confess sin; and not after confession, to *turn again to folly*, or, (as those that are dog-sick) to their former vomit; with *Confession* of sin must be joyned *Confusion* of sin, *Prov.* 28. 13. We may not do as those *Philistims*, that confessed their errour, and yet sent away the Ark of God. Nor
1 Sam. 6. as *Saul*, *I have sinned, yet honour me before the people*: Nor yet as those perverse Israelites, *We have sinned, We will go up*;
1 Sam. 15. though God had flatly forbidden them at that time to go up against the *Amorites*: and for their presumptuous attempt brought them back by weeping crosse, *Deut.* 1. 41, 42, 43. &c. Sin confessed must be 1. Disallowed in our judgements. 2. Disavowed and declined in our Wills and Affections. 3. Cast out of our practise; *Ephraim shall say, What have I to do any more with Idols?* Hos. 14. 8. He shall pollute the images, that he had once perfumed: he shall angrily say unto them, *Get you hence*, *Isa.* 30. 22.

And if any man sin] Being taken afore he is aware, *Gal.* 6. 1. See the Note there.

We have an advocate] Who appears for us in heaven, and pleads our cause effectually. See *Heb.* 9. 24.

Jesus Christ the righteous] Or else he could not go to the Father for us. See the Note on *John* 16. 10.

Verse 2. *He is the propitiation*] Heb. *Copher*: He coffers up, as it were, and covers our sins, *Psal.* 78, 38. See the note on *Rom.* 3. 25. The Hebrew word used for *covering*,
כפר and propitiating of sin is (*Genesis* 6.) used of the pitch or plaister, whereby the wood of the Ark was so fastened, that no water could get in.

But also for the sins of the whole world] That is, of all the faithful, both of Jews and Gentiles; that *mundus ex mundo*, that world of whom the world is not worthy, *Heb.* 11.

Verse 3. *We know that we know him*] By a reflex act of the soul; hence the assurance of faith, the fruit of fruitfulness, 1 *Cor.* 15. 58.

That we know him] With a knowledge not apprehensive only, but affective too.

If we keep his commandments] *Si faciamus precepta, etiamsi non perficiamus*; If we *think upon his commandments to do them*, *Psal.* 103. 8. aim at them, as at a mark *Psal.* 119. 6.

(Non semper feriet quodcunque minabitur arcus)

With well to an exact obedience which yet we cannot attain to, *Psal.* 119. 4. 5. be doing at it as we can, *following after righteousness*, *Prov.* 15. 9. as a poor Prentice follows his trade, though he be nothing less then his craftsmaster; and lastly, be humbled for

for our daily aberrations, reſolving and ſtriving to do better; this is that Evangelical keeping of Gods commandments, which God (meaſuring the deed by the deſire, and the deſire by the ſincerity thereof) will accept and crown, through Chriſt our propitiation.

Verſe 4. *He that ſaith I know him*] Here he diſputeth againſt Verbaliſts and Solifidians. See *James* 2. 14. with the Note there.

Is a lyar] *i. e.* An hypocrite; his ſpot is not the ſpot of Gods children, *Deut* 32.5. for they are *children that will not lye*, *Iſa.* 63.8. They all deſerve that title of honour that was given of old to *Arrianus* the hiſtorian, *viz.* φιλαληθὴς, *A lover of truth*. They know that the God whom they ſerve, deſireth *truth in the inward parts*, Pſal. 51. 6 and that *Dicta factis deficientibus erubeſcant* (as *Tertullian* hath it) Words without deeds will not bear a man out in the end. 'Tis a queſtion whether the deſire of being, or diſlike of ſeeming ſincere, be greater in the good heart. Not ſo every looſe and ungirt Chriſtian, every profligate profeſſour, that denieth that in deed, that he affirmeth in word.

Verſe 5. *In him verily is the love of God perfected*] S. *John* was a meer compound of ſweeteſt love. As iron put into the fire, ſeemeth to be nothing but fire: ſo he (the beloved diſciple) was turned into a *lump of love*. Hence he ſo preſſeth love perfect love to God and his people. And *Hierome* tels us, that living to a very great age at *Epheſus*, he would get up into the pulpit; and when through weakneſs of body he could ſay no more, he would ſay, *Little children love one another*; *ſi hoc ſolum fiat, ſufficit*, If this be well done, all's done. Hierom. in cap. 6. ad Gal.

That we are in him] In communion with him, and in conformity to him.

Verſe 6. *To walk even as he walked*] This is the ſame with that *Col.* 2. 6. to walk in Chriſt; and with that, 1 *Pet.* 2. 21. to follow his ſteps. See the Note there.

Verſe 7 *I write no new commandment*] The Apoſtle ſtudiouſly declineth the ſuſpition of novelty. We ſhould ever ſet a jealous eye upon that which is new, and ſtand in the old way. *Jer.* 6. 16. in the ancient paths; *Ier.* 18. 15. Gods people are called the ancient people, *Iſa.* 44. 7. And Idolaters are ſaid to ſacrifice to new gods, that came newly up, *Deut.* 32. 17. Truth, as wine, is better with age, *Luke* 5. 39 And of witneſſes *Ariſtotle* well ſaith, the older they are, the more credible, becauſe leſs corrupted. As we preferr the neweſt Philoſophy, ſo the ancienteſt Divinity; and we may juſtly ſuſpect them of falſhood and deluſions, who arrogate to themſelves to utter oracles, to bring to light *new truths*, &c. πάντων οἱ παλαιοὶ, ἀληθέστεροι. Rhet. l. 1.

Verſe 8. *A new commandment*] See the Note on *John* 13. 34. A *new commandment* it is called, ſaith a late learned Interpreter, 1. Becauſe it was renewed by the Lord after it had been as it were antiquated, and almoſt extinguiſhed. 2. Becauſe it was commanded to ſuch men as were new or renewed. 3. Becauſe it was an excellent commandment.

Verſe 9. *And hateth his brother*] As *Paul* preſſeth faith, and *Peter* hope, ſo *John* love, thoſe three cardinal vertues, 1 *Cor.* 13. 13. See the Note on *verſ.* 5.

Is in darkneſs] Yea in the *Prince of darkneſs*, who acteth and agitateth him, as he did *Cain*. Holy *Greenham* oft prayd, that he might keep up his young zeal with his old diſcretion.

Verſe 10. *None occaſion*, &c.] Gr. *No ſcandal*; *i.e.* no occaſion of ſpiritual falling; whereby a man is made any manner of way worſe, and backwarder in goodneſs. *Quod fieri poteſt vel dicto, vel facto, ſive exemplo in moribus*, ſaith learned *Lyſerus*, which may be done by word, deed or evil example. σκάνδαλον.

Verſe. 11 *He that hateth, &c*] There is a paſſion of hatred (ſaith a famous Divine) This is a kinde of averſeneſs, and riſing of the heart againſt a man, when one ſees him, ſo that he cannot away with him, nor ſpeak to, nor look courteouſly or peaceably upon him, &c. 2. A habit of hatred, when the heart is ſo ſettled in this alienation and eſtrangement, that it grows to wiſh and ſeek his hurt. This is man-ſlaughter, 1 *John* 3, 5.

Verſe 12 *I write unto you little children*] A Chriſtian hath his degrees of growth; childehood, 1 *Cor.* 3. 1, 2. Youth or well-grown age, when he is paſt the ſpoon, as here: old age, *Acts* 21. 16.

Becauſe your ſins are forgiven you] though perhaps you as yet know it not, through weakneſs of faith and ſtrength of corruption.

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Verse 13. *Him that is from the beginning*] The Ancient of days. Old men love to speak of ancient things. These are ancient things, 1 *Chron.* 4. 22. *You know him*; with a knowledge of acquaintance; you have had much familiarity and intercourse with him; you are not far *from knowing even as also your are known.* 1 Cor. 13. 12. To this pitch of perfection all Gods people must aspire, as all men do follow after old age.

Because ye have overcome the wicked one] The glory of young men is their strength, *Prov.* 20. 29. The Hebrew word there rendered *young men*, signifieth *choice men*, &c. for military imployments: neither can they better shew their valour then by resisting the devil, that he may fly from them. Weak grace may evidence pardon of sin: but tis strong grace that can overcome the temptations of Satan.

Because ye have know the Father] We say, *He is a wise child that knows his father* (and the Greeks have a Proverb to the same purpose) but God hath no childe so young that more or less knoweth him not. The bastardly brood of *Rome* are all for their mother. Hom. *Od. l.* 1.

Verse 14. *Because ye have known him*] The same again, as *vers.* 13. which to a carnal heart may seem superfluous. *Et certè si humano ingenio conscripti essent libri illi, quos pro sacris (ita ut verissimè sunt) agnoscimus & veneramur, bonum alicubi dormitasse Homerum diceremus*, said one. But far be it from us to reprehend what we cannot comprehend.

Verse 15. *Love not the world*] You fathers, and you young and strong men, let me caution you (before I speak again to the little children *vers.* 18.) to beware of worldlinesse. A man may be very mortified, and yet very apt to dote on the world.

If any man love the world] Have it he may, and use it too, as the traveller useth his staff (which either he keeps or casts away, as it furthers or hinders his journey) but love it he must not, unless he will renounce the love of God. See the Note on *Mat.* 6. 24. *Col.* 3. 2. *Aristotle* in his Politicks teacheth, by the example of *Thales*, that Philosophers may be rich: but he excellently addeth ἀλλ᾽ οὐ τοῦτο δεῖ σπουδάζειν, howbeit this is not their chief study; it is but a *by-businesse* with them. Polit. *lib.* 1. *cap. ult.*

The love of the father is not in him] The Sun-beams extinguish the fire: so doth the love of the world the love of God. But some not so much as roving at God, make the world their standing mark.

Verse 16. *The lust of the flesh, the lust of*, &c.] That is, pleasure, profit, preferment: the Worldlings Trinity, as one saith. Compare herewith Christs three-fold temptation, and S. *Iames* his character of worldly wisdom, *Iames* 3. 15. with the Note there. It is his pleasure, his profit, and his honour (saith a Divine) that is the Natural mans Trinity, and his carnal self that is these in Unity. And to the same purpose the Christian Poet, Luke 1.

Ambitiosus honos, & opes, & fœda voluptas,
Hæc tria pro trino numine Mundus habet.

But is of the world] Base and beotlesse. *Nec verum, nec vestrum.* To know the vanity of the world (as of a mist) you must go a little from it.

Verse 17. *And the world passeth away*] As the stream of a swift river passeth by the side of a City. *Animantis cujusque vita in fuga est.* Life it self wears out in the wearing, as a garment; all things below are mutable and momentary. *Wilt thou set thy heart upon that is not?* saith *Solomon.*

And the lust thereof] So that although thou wert sure to hold these things of the world, yet they may be suddenly lost to thee, because thou canst not make thine heart delight in the same things still. Not the world only, but the lust thereof passeth away; there is a curse of unsatisfiableness lies upon the creature. Ἅπαντων ἡ πλησμονή, saith the Orator; There is a satiety of all things. The worlds comforts are sweeter in the *ambition* then in the *fruition*; for after a little while we loath, what we lusted after, as *Amnon* did *Tamar.* Men first itch, and then scratch, and then smart. *Dolor est etiam ipsa voluptas*, *Cruciger* used oft to say,

Omnia peterent, prater amare Deum.

Verse 18. *Little children*] Children may be easily cozened, and made to take a sheep-counter for an angel, because broader and brighter; so young Christians are soon seduced.

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seduced: hence they are here cautioned. See the Note on *chap.* 1. *v* 5.

Verse 19. *But they were not of us*] No more were our *Antitrinitarians*, *Arrians*, *Antiscripturists*, ever of our Church, otherwise then as wens and botches, whatever our adversaries averr and cavil. So of old, because the *Waldenses* and *Manichees* lived in the same places, and were both held hereticks, the Papists maliciously gave out that the *Waldenses* (those ancient Protestants) were defiled with the errours of the *Manichees* and *Catharists*, which yet they ever abhorred.

Verse 20. *But ye have an Unction*] That oil of gladness, the holy Ghost. In derision hereof, *Domitian* the tyrant cast S. *John* into a caldron of boling oil, but he by a miracle came forth unhurt.

Ye know all things] Not all things knowable, but all things needful to be known.

Verse 21. *Because ye know not, &c.*] Because ye are utterly ignorant: for God hath no blinde children, but they all know him from the least to the greatest. Howbeit, the Angels know not so much, but they would know more, *Ephesians* 3. 10. Should not we?

Verse 22. *That denieth that Jesus*] Papists deny him as a King, in setting up the Pope; as a Priest, in setting up the Mass; as a Prophet, in piecing their humane traditions to the holy Scriptures.

Verse 23. *The same hath not the Father*] See the Note on *Ioh.* 5. 23. *Mahomet* speaks very honourably of Christ, but denies his Divinity, and that he was crucified. He acknowledgeth that he was the word and power of God, and that all that believe in him shall be saved, *&c.*

Vers 24. *Let that therefore abide*] Persevere and hold fast the faith of the Gospel without wavering in it, *Ephes.* 4. 14. or starting from it, 2 *Pet.* 2. 20. Be as the center, or as mount *Sion*, stedfast and unmoveable. Stand fast; for ye are sure to be shaken: the tree must be shaken, that rotten fruit may fall off.

Verse 25. *Even eternal life*] Hold therefore the doctrine of faith sound and entire by the hand of faith, that ye may receive the end of your faith, the salvation of your souls.

Verse 26. *That seduce you*] That carry you into by-ways, high-ways to hell.

Verse 27. *But the anointing*] See *ver.* 20. It was an aggravation of the fall of *Saul*, 2 *Sam.* 1. 21. *as though he had not been anointed*; so for the Saints to fall from their own stedfastness.

Verse 28. *Little children, abide in him*] *q. d.* Your enemies are many and crafty; therefore keep home, keep home; this shall be no grief unto you, nor offence of heart, as she said, 1 *Sam.* 25. 31.

Verse 29. *Is born of him*] And exactly resembles him, as a childe doth his father. See 1 *Pet.* 1. 17. and the Note on *Mat.* 5. 9.

CHAP. III.

Verse 1. *Behold what manner*]

Qualem & quantum, as 2 *Pet.* 3. 11. See the Note on *John* 1. 12. If *Jacob* was at such pains and patience to become son in law to *Laban*; if *David* held it great a matter to be son in law to the King; What is it then to be sons and daughters to the Lord Almighty? 2 *Cor.* 6. 18.

The world knoweth us not] Princes unknown are unrespected; Unkent, unkist, as the Northern Proverb hath it. After the sentence was pronounced upon M. *Bainham* the Martyr, he was counselld by M. *Nicolas Wilson* to conform himself to the Church; To whom he answered, I trust I am the very childe of God, which ye blinde asses (said he) do not perceive. The *Kings daughter is all glorious within*, her beauty is inward; she is black but comely as the *tents of Kedar*; rough, but rich, as the Tabernacle in the wilderness, covered with goats hair, but within costly and curious; as *Brutus* his staff in the story, *cujus intus solidum aurum corneo velabatur cortice*. All righteous men are Kings, as may appear by comparing *Mat.* 13. 17. with *Luke* 10. 24. they are kings in righteousness

Act. and Mon. fol. 939.

Psal. 45. Cant. 1. 5.

Plut.

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ousnes as *Melchisedech*, but somewhat obscure ones as he: they must be content to pass to heaven as Christ their head did, as *concealed* men. Their glorious faith, *James* 2. 1. now not noticed, or regarded, shall one day be *found to praise, honour, and glory*, 1 Pet. 1. 7.

Verse 2. *What we shall be*] Great things we have in hand, but greater in hope: much in possession, but more in reversion. Let this comfort us against the contempts cast upon us by the world, blind and besides itself in point of salvation.

1 Cor. 13. 11 *For we shall see him as he is*] Now we see as in a glass obscurely, as an old man through spectacles, as a weak eye looks upon the Sun; but in heaven we shall see him as he is, so far as a creature is capable of that blissfull vision.

Verse 3. *Purifieth himself*] That's true hope that runs out into holiness. Faith and Hope purge, and work a suitableness in the soul to the things believed and hoped for.

Even as he is pure] In quality, though not in an equality. There shall be *comparatio*, though not *equiparatio*.

Verse 4. *Sin is the transgression*] As there is the same roundness in a little ball as in
Concil. Trident. a bigger, so the same disobedience in a small sin as in a great. Papists tell us that concupiscence is not truly and properly a sin; but St. *Paul* saith otherwise, *Rom.* 7. There are amongst us, that say, That original sin is not forbidden by the Law; but sure we are it is cursed and condemned by the Law, as that which hath in it a tacite consent to all sin.
Contra Faust. l. 22. c. 27. *Peccatum est dictum, factum, concupitum contra aternam legem*, saith *Austin*. Any want of conformity to the eternal law is sin.

Verse 5. *To take away our sins*] Shall sin live that killed Christ? Shall I drink the blood of these men? said *David* of those that but ventured their lives for him. Oh that each Christian would turn Jew to himself, and kill the red cow, *&c.* Present himself a whole burnt sacrifice to God: not going about to frustrate the end of Christs incarnation and passion, by retaining that sin that he came to take away, lest that doleful
Joh. 7. sentence be passed upon him, that was once upon the stubborn Jews, *Ye shall die in your sins.*

Verse 6. *Sinneth not*] Sin may rebel, it cannot raign in a Saint. He sinneth not sinningly; there is no *way of wickedness* in him, *Psal.* 139. he loves not sin, he lies not in it, but riseth again by repentance, and is restless till that be done, and done to purpose.

Verse 7. *Let no man deceive you*] As if you might pass *è cœno in cœlum*, flie to heaven with dragons wings, dance with the devil all day, and sup with Christ at night; live all your lives long in *Dalilah's* lap, and then go to *Abrahams* bosome when you die. These are the devils dirt-dawbers, that teach such doctrine, his upholsters that sow such pillows, *Ezek.* 13. 18.

He that doth righteousness, is righteous] Provided that he do it from a right principle. For otherwise men may naturally perform the outward act of righteousness, and yet not be righteous persons; as *Ahab* humbled himself. *Alexander* the Great, when he had killed *Clitus*, was troubled in conscience, and sent to all kinds of Philosophers (as it were to so many Ministers) to know what he might do to appease his conscience, and satisfie for that sin. *Uriah* that brought in the altar of *Damascus* is called *a faithful witness*, *Isa.* 8. 2. true of his word; yet no man looketh upon him as righteous. It is not (saith a Reverend man) in Divinity as in moral Philosophy, where *justa & juste agendo fimus justi*, by doing righteous things and righteously we are made righteous; But we have the *Esse* first, and then the *Operari*, &c. the habit, and then the act.

ποιῶν. Verse 8. *He that committeth sin*] That makes a trade of it, and can act it (as the word properly signifieth) not act it only.

Is of the devil] Bears his image, wears his livery; is as like him as if spet out of his mouth.

For the devil sinneth] *Or is a sinning*: he never ceaseth to sin, he commits the sin against the holy Ghost every moment.

That he might destroy the works] The devil then hath his works in the very hearts of the elect, for whose cause Christ came into the world: That he might unravel the
Ipsa conteret tibi caput. devils work, break his head, *Gen.* 3. 15. The Son of the woman, our Saviour (not the virgin Mary, as Papists blasphemously affirm) breaks the Serpents head, that first of the devils

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devils works against mankind: trampled upon him and triumphed over him on the cross, and will tread him under our feet also shortly. But what a bald conceit is that of *Josephus*, that God when he said *He shall bruise thy head*, meant no more but this, Every Son of *Eve* whensoever he meeteth with a Serpent, shall strike it upon the head: which containeth in it somewhat hurtful to mankind? Antiq. Iudaic. l. 1. c. 2.

Verse 9. *For his seed*] The new nature, which causeth that sin cannot carry it away without some counter-buffs. The spirit quickens the word: as there is a spirit in the natural seed that maketh it prolifical: so here:

He cannot sin] *i. e. Sinningly*, so as to be transformed into sins image: cannot do wickedly with both hands earnestly, *Mic.* 7. He sinneth not totally and finally, he cannot so fall as Apostates: *for the seed of God ever abideth in him. Bellarmine* is forced to confess that this is the hardest place in all the bible, urged for proof of perseverance in grace.

Verse 10. *In this the children of God*] As *Davids* daughters were known by their garments of divers colours, 2 *Sam.* 13. 18. So are Gods children by their piety and charity.

Verse 11. *That we should love*, &c.] This beloved disciple was all for love. See the Note on *Chap.* 2. 9. and on *Chap.* 2. 5.

Verse 12. *Who was of that wicked one*] *Tertullian* calleth *Cain* the devils *Patriarch*. *Cain* is dead, saith another, but I could wish that he did not still live in his heirs and executours, *Qui clavam ejus sanguine Abelis rubentem, ut rem sacram circumferunt, adorant & venerantur*, who bear about and make use of *Cains* club, to knock on the head Gods righteous *Abels*. Bucbol.

And slew his brother] Gr. *Cut his throat*. *Acerbissima sunt odia* (*ut ita nominem*) *Theologica*, saith one. These *Divinity hatreds* are most deadly. Such fratricides were *Alphonsus Diazius*, and *Charles* King of *France*, stirred up by Pope *Urban* to kill his brother *Manford* King of *Sicily*. σφαξὸς.

Because his own works &c.] The old enmity, *Gen* 3. 15. So *Numb.* 22. 3, 4. *Moab was irked, because of Israel*, or did *fret and vex at them*, as Exod. 1. 12. yet they were allied, and passed by them in peace, and, by the slaughter of the *Amorites*, freed them from evil neighbours; which had taken away part of their Land, and might do more, as one hath well observed.

Verse 13. *Marvel not my brethren*] Sith it was so from the beginning, and the very first man that died, died for religion; so early came martyrdome into the world.

Verse 14. *We know that we have passed*] Not *we think, we hope*, &c. If we would not have with the Merchant an estate hanging upon ropes, and depending upon uncertain windes, let us make sure work for our souls. This is a jewel that the Cock on the dunghil meddles not with. *Sensum electionis ad gloriam in hac vita nullum agnosco*, saith *Grevinchovius* the *Arminian*, I know no such thing as assurance of heaven in this life. Papists allow us nothing beyond a conjectural confidence, unless by special revelation. Miserable comforters! They tell us that to taste though but with the tip of a rod (*Jonathan-like*) of this honey will hinder us in the chase of our lusts; But believe them not; for the *joy of the Lord is our strength*, Neh. 8. 10. — *fortunam rudentibus aptam.*

Because we love the brethren] This is to bee seen in the Natives of *New-England*. The first appearance of grace in them is, their love and respect to those that are truly gratious.

Verse 15. *Whosoever hateth his brother*] Not to love then is to hate, as not to save a man is to kill him, *Marke* 3. 4.

Is a murtherer] Because he wisheth him out of the world, as *Caracalla* did his brother *Geta*, of whom he said, *Divus sit, modo non sit vivus*, I would he were in heaven or anywhere, so that I were rid of him. By like reason we may say that sin is *God-murther*; forasmuch as sinners are *God-haters*, Rom. 1. 30. and could wish there were no God, that they might never come to judgement. The godly man on the contrary cries out with *David*, *Vivat Deus*, Let the Lord live, and blessed be the God of my salvation, &c. *Psal.* 18. 46.

Verse 16. *Because he laid down*] See the Note on *Ioh.* 15. 13. *Rom.* 5. 8.

We ought also to lay down our lives] If *Pylades* can offer to die for *Orestes* meerly for

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for a name, or out of carnal affection at the best: Should not Christians lay down their own necks one for another, as *Aquila* and *Priscilla* did for *Paul*? Rom. 16. 4.

τὸν βίον. Verse 17. *This worlds good*] Gr. *Livelyhood*, which is all that the world looks after.

κλείσῃ. *And shutteth up his bowels*, &c.] Not drawing out unto him both his sheaf and his soul, *Isa* 58. 9. But locking up as with a key (so the Greek here signifies) both his hand and his bowels; not considering his brothers necessity and his own ability.

Verse 18. *Let us not love in word*] Words are light-cheap: and there is a great deal of mouth-mercy abroad. *Julian* the Apostate is not presently a friend to *Basil*, though he write unto him, φίλος φίλῳ, καὶ ἀδελφὸς ἀδελφῷ, Thou art my friend and beloved brother. The *Roman* legions loved *Otho* the Emperour, saith the Historian, and gave him all respect, οὐκ ἀπὸ τῆς γλώττης, ἀλλὰ καὶ ἀπὸ τῶν ἐγκάτων ψυχῆς, not from the teeth outward, but from the heart-root. See the Notes on *Jam.* 2. 14, 15, 16. Dio.

Verse 19. *And shall assure our hearts*] This, saith father *Latimer*, is the sweet-meats of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet.

Conscia mens ut cuique sua est, ita concipit intra Pectora pro facto spemque metumque suo. Ovid. Verse 20, *If our heart condemn us*] Conscience is Gods spie, and mans over-seer, *Domesticus index, judex, carnifex*; Gods deputy-judge, holding court in the whole soul, bearing witness of all a mans doings and desires, and accordingly excusing or accusing, absolving or condemning, comforting or tormenting. *Quid tibi prodest non habere conscium, habenti conscientiam?* saith One; And Another, *Turpe quid ausurus, te sine teste cave. Imprimis reverere teipsum.* Look to conscience.

Verse 21. *Then have we confidence*] Sincerity is the mother of serenity, *Sine qua, tranquillitas omnis tempestas est*, saith *Isidore*. Uprightness hath boldness. It is not a peace, but a truce, that the wicked have; such a storm will befall them as shall never be blown over. *Israel* is the heir of peace, *Gal.* 6. 16. *Isa.* 32. 17.

Verse 22. *And whatsoever we ask*] *sc.* According to his will. *Fiat voluntas mea, quia tua* said *Luther*. I can have what I will of God, said one; for my will shall be concentrick with his will.

Because we keep] The obedience of faith emboldens us: yet may no man say as the Prodigal, *Give me the portion that belongeth to me.* It was a proud speech of that Emperour, that said, *Non sic Deum colimus, aut sic vivimus, ut ille nos vincere*t, We have not so served God, that the enimy should overcome us. It was much worse in that arrogant Papist that said, God forbid that we should enjoy heaven as of alms to us: no, we have it by purchase or conquest. *Antonin. Philo.*

Verse 23. *And this is his commandment*] This is the sum and substance of the Gospel, that we believe and love: and the more we believe Gods love to us, the more love shall we bear one to another; for our love is but a reflex of his.

And love one another, as he gave us commandment] Lo, love is a commandment; We should therefore not only submit, but embrace it joyfully as a gift.

Verse 24. *By the spirit*] Christ hath satisfied the wrath of the Father: and now the Father and Christ both, as reconciled, send the Spirit, as the fruit of both their loves, to inhabit our hearts. And truly, next unto the love of Christ indwelling in our nature, we may well wonder at the love of the holy Ghost, that will dwell in our defiled souls.

Chap. IV.

Verse 1. *But try the spirits*]

AS Lapidaries do their stones, as Goldsmiths do their metals: A *Bristow* stone may look as well as an Indian diamond; and many things glister besides gold. Try therefore before you trust that which is doctrinally delivered unto you; being neither over credulous; the fool believeth every thing; nor rashly censorious, as those were that said of our Saviour, *This man blasphemeth.* See the Note on 1 *Thess* 5. 21.

Because many false Prophets] Both the old Church, *Deut.* 13. 1. and the new, *Acts* 20. 30. were ever pestered with them.

Verse

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Verſe 2. *Hereby know ye the ſpirit*] Bring it to this teſt. Gold may be rub'd or melted, it remains orient; ſo doth truth. Whereas error as glaſs (bright, but brittle) cannot endure the hammer of fire.

That confeſſeth] That preacheth Chriſt crucified.

Verſe 3. *Is not of God*] And yet he is not called an *Atheiſt*, or an *Antitheiſt*, but *Antichriſt*, that is, an oppoſite to Chriſt; as if his oppoſing ſhould not be ſo much to Chriſts nature, or perſon, as to his unction and function.

Verſe 4. *And have overcome*] *viz.* In your head Chriſt, and by the help of his holy Spirit, your ſweet inhabitant, whereby ye are more then Conquerors; becauſe ſure to overcome and triumph.

Verſe 5. *They are of the world*] *i.e. The ſeducers*; fit lettice for ſuch lips; *Dignum patellâ operculum. Vos infernates eſtis*, Ye are from beneath, I am from above, ſaith Chriſt, *Joh.*8.23.

Therefore ſpeak they of the world] The water riſeth not (unleſs forced) above the fountain. Out of the ware-houſe, the ſhop is furniſhed. Carnal teachers gratifie their hearers with pleaſing poſitions. The Papiſts in their Petition to K. *James* for a Toleration, plead this as an argument, That their Religion is agreeable to mens nature; and indeed it is an alluring, tempting, bewitching Religion, giving way to all licentiouſneſs and laſciviouſneſs. So *Mahomet* in his *Alcoran* tels his followers concerning Venery, That God did not give men ſuch appetites to have them fruſtrate, but enjoyed, as made for the guſt of man, not for his torment; and a great deal more of ſuch paltry ſtuff.

Verſe 6. *Heareth us*] Chriſts ſheep are rational; they can diſcern his voice from that of a ſtranger, and will hear it not with that griſtle only that grows upon their heads, but with the ear of their ſoul, which trieth doctrines as the mouth doth meat, *Job* 34.3. and knoweth the ſpirit of truth, and the ſpirit of error.

Verſe 7. *Beloved, let us love one another*] This beloved Diſciple breaths nothing but love; as if he had been born with *love in his mouth*, as they ſay.

Verſe 8. *Knoweth not God*] If moral vertue could be ſeen with mortal eyes, ſaith *Plato*, it would draw all hearts unto it. If God were well known, he could not but be beſt beloved, and all that are his, for his ſake.

For God is love] Not formally, but cauſally, ſay Schoolmen; he is the fountain of love, and draws all hearts that have any knowledge of him. See *ver.*16. *Cant.*1.3. with the Note.

Verſe 9. *In this was manifeſted*] The very naked bowels of his tendereſt compaſſions are herein laid open unto us, as in an *anatomy*. God ſo loved his ſon, that he gave him the world for his poſſeſſion, *Pſal.*2.7. but he ſo loved the world, that he gave Son and all for its redemption.

Verſe 10. *Not that we loved*, &c.] *Deus prior nos amavit, tantus, tantùm, & gratis, tantillos & tales.* God, though ſo great, loved us firſt and freely, though ſuch and ſo worthleſs. *He loved us, becauſe he loved us*, ſaith *Moſes*, Deut.7.7,8. the ground of his love being wholly in himſelf. He works for his own names ſake, *Ezek.*20.8,14,44,22. four ſeveral times, notwithſtanding his word and oath, 13,15,23.

Verſe 11. *If God ſo loved us*] His one example eaſily anſwereth all our objections, taketh off all our excuſes. As that our brother is our inferiour, our adverſary, of whom we have better deſerved, *&c.*

Verſe 12. *No man hath ſeen God*] If we read that any hath ſeen him, we muſt underſtand it, that indeed they did ſee *Mercavah*, *velo harocheb*, the chariot in which God rode, but not the rider in it, as that *Rabbi* ſpeaketh. *Rab. Maim. more Nevochim. l.3.c.7.*

His love is perfected in us] *i.e.* Either actively, our love is demonſtrated in the excellency of it. Or elſe paſſively; the love that God beareth to us, is abundantly declared perfect, in that he worketh ſuch a gracious inclination in us. And in this later ſenſe underſtand the Apoſtle *ver.*17. touching *love made perfect*.

Verſe 13. *He hath given us of his ſpirit*] That is, of the fruits of his Spirit, his holy motions and graces. For thorow the two golden pipes the two Olive-branches empty out of themſelves the golden oils of all precious graces, into the Candleſtick, the Church.

Verſe 14. *And we have ſeen*] *ſc.* By ſpecial priviledge (that which natural eye never ſaw, *v.*12.) the back-parts of *Jehovah*, his wiſdom, juſtice, mercy, *&c.* we can ſee no more and live, we need ſee no more that we may live.

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Verse 15. *Whosoever shall confess*] See the note on 1 *Cor.*12.3.

Verse 16. *And we have known and believed*] That is, we know by believing. See the Note on *Joh.* 6.69.

God is love] *Pellican* tells of some in his time, that used to read this piece of Scripture to their friends at their feasts. A pious practice surely, and well beseeming those that *feast before the Lord.* The Primitive Christians had at such times their kiss of love, 1 *Pet.*5.14. And S. *Austin* had these two verses written on his Table,

Quisquis amat dictis absentum rodere famam,
Hanc mensam vetitam noverit esse sibi.

Verse 17. *In the day of judgement*] Those that bear his image shall hear his *Euge*; he will own them and honour them; and their faith, that worketh by love, shall be found unto praise, honor and glory at the appearing of Jesus Christ, 1 *Pet.*1.7. He that was so willingly judg'd for them, shall give no hard sentence against them.

Verse 18. *There is no fear in love*] But complacence and acquiescence in the person beloved.

Beda in Prov.1. *Perfect love casteth out fear*] *Timorem scilicet servilem illum, non amicalem.*

Because fear hath torment] *Quem metuunt, oderunt.* Whomsoever men fear, they hate, saith the Proverb. And *odium timorem sitit*, saith *Tertullian.* Hatred hath fear, which sets the soul on a rack, as it were, and renders it restless.

Verse 19. *Because he first loved us*] See the Note on *vers.*10. *Mary* answers not *Rabboni* till Christ first said unto her *Mary.* Our love is but the reflex of his. And as the reflected beams of the Sun are weaker then the direct, so are our affections weaker then Gods. That's a memorable saying of a Modern writer; As a great brightness of the ayr at midnight argueth the shining of the Moon, and that presumeth an illumination of the Sun, because these depend one upon another; so the diffusing of our charity on our neighbours, proveth our love to God; and our love to God presumeth his love to us first, for the inseparable dependance they have on each other.

Verse 20. *If a man say, I love God*] If he did so, he would hardly say so in a vaunting way howsoever. *Charity vaunteth not it self; is not puffed up*, 1 *Cor.*13.4. Christ loves secret service, *Cant.*2.14. They that bear him greatest love, make least shew thereof before others. Master *Bartlet Green*, when he had been beaten and scourged with rods by Bishop *Bonner*, and he greatly rejoyced in the same (saith Master *Fox*) yet his shamefac'd modesty was such, that he would never express any mention thereof (lest he should seem to glory too much in himself) save that only he opened the same to one Mr. *Cotton* of the Temple (a friend of his) a little before he suffered Martyrdom:

Act. and Mon. 1684.

Seneca. *Vasa quæ magis continent, minus sonant.* But empty Casks sound loudest; and baser mettals ring shrilleft.

Whom he hath seen] Sight usually maketh love. *Juvenal* greatly wondereth at one, *Qui nunquam visæ flagrabat amore puellæ*, who loved a party whom he had never seen.

D. *Rainolds.* *How can he love God*] That is (saith a reverend man) He that cannot endure nor look on that little glimpse and ray of holiness which is in his brother, in one of the same infirmities and corruptions with himself, will much less be able to abide the light of the Sun of righteousness, and the most orient, spotless and vast holiness that is in him.

Verse 21. *And this commandment we have from him*] Lo here a singular evidence of Gods great love to us, that he commandeth us also the love of our neighbor as well as of himself: *quasi non tam de se amando fuerit sollicitus, quam de proximo vestro diligendo*, saith *Aretius.* Our Saviour therefore, summing up the Law, joyneth those two precepts, *Thou shalt love the Lord thy God with all*, &c. *And, Thou shalt love thy neighbour as thy self.* Yea God prefers mercy before sacrifice; and is content that his own immediate service should be intermitted, rather then offices of love to our brother omitted. *Leave there thy gift, and go thy way; first be reconciled*, Mat.5.24.

Love his brother also] If he be a good man, love him in God; if bad, for God.

CHAP.

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CHAP. V.

Verſe 1. *Whoſoever believeth*]

Viz. FIrmly and fiducially with aſſent of minde, and conſent of will. See the Note on 1 *Cor.* 12. 3. and on *Joh.* 1. 12.

Loveth him alſo that is begotten] His love, as *Aarons* ointment, floweth down from the head to the meaneſt member. Gods image whereſoever it appeareth, is very lovely.

Verſe 2. *That we love the children of God*] Really, aright, and not for ſelf or ſiniſter reſpects. Godlineſs begins in the right knowledge of our ſelves, and ends in the right knowledge of God. A Chriſtian begins with loving God for himſelf, but he ends in loving himſelf and others, in and for Chriſt.

Verſe 3. *For this is*, &c.] See the Notes on *Joh.* 14. 15.

His commandments are not] See the Note on *Mat.* 11. 30.

Verſe 4. *Even our faith*] Which ſhews a man a better project, puts his head into heaven afore-hand, gives him to taſte of the hidden manna. Now his mouth will not water after homely proviſions, that hath lately taſted of delicate ſuſtenance. Are we afraid of men, ſaith one? Faith ſets hell before us. Are we allured by the world? Faith ſets heaven before us. It was by the force of his Faith, that *Luther* brake out into thoſe words, *Contemptus eſt à me Romanus & favor, & furor.* I care neither for *Romes* fawnings nor frownings.

Verſe 5. *But he that believeth*] A believer walketh about the world as a conqueror. He ſaith of theſe things here below, as *Socrates* did when he came into a Fair, and ſaw there ſundry commodities to be ſold, *Quam multis ego non egeo? Nec habeo, nec careo, nec curo*, as another ſaid, I neither have theſe things, nor need them, nor care for them. He hath his feet, where other mens heads are, *Prov* 15. 24. *Rev.* 12 1. He ſets not his deſire upon the Aſſes, ſith he is aſſured of the Kingdom. He looks upon the world as *Hiram* did on the cities *Solomon* had given him, which he called *Chabul*, that is, the *land of dirt*. His eye is upon *Uranople*, the new *Jeruſalem*, the crowns and palms of that golden countrey. Children admire gawds and gugaws; but let a Nobleman (that hath been uſed to the pomp and bravery of the Court) paſs by a whole ſtall of ſuch toys and trifles, he never caſts his eye toward them.

Verſe 6. *That came by water and blood*] So to fulfill and anſwer the legal waſhings and ſacrifices, ſo to ſignifie that he juſtifieth none by his merit, but whom he ſanctifieth by his Spirit: and ſo to ſet forth the two Sacraments of the New Teſtament. See the Note on *Joh.* 19. 34.

Verſe 7. *Three that bear record*] *viz.* That Jeſus Chriſt is the Son of God. Theſe three heavenly Witneſſes have given teſtimony hereof in earth. See the Note on *Joh.* 5. 32. & 8. 18.

Theſe three are one] In eſſence and will. As if three lamps were lighted in one chamber, albeit the lamps be divers, yet the lights cannot be ſevered; ſo in the God-head, as there is a diſtinction of perſons, ſo a ſimplicity of nature.

Verſe 8. *The Spirit and the water*] The Spirit of ſanctification teſtified by ſaving graces and new divine gifts, the water of repentance, and the blood of Chriſt applied by faith. Theſe be the three Witneſſes of a mans happineſs here. When the waters of ſanctification are troubled and muddy, let us run to the witneſs of blood.

Verſe 9. *If we receive*, &c.] If two or three witneſſes eſtabliſh a truth with men, ſhall we deny that honour to Gods teſtimony?

Verſe 10. *Hath the witneſs in himſelf*] Carries in his heart the counterpane of all the promiſes.

Hath made him a lyar] As one may deny God in deed, as well as in word, ſo he may give him the lye too in like manner, *ſc.* by going away, and not heeding all the grace that he offereth by Chriſt: for ſuch a one ſaith in effect, Tuſh, there is no ſuch thing as Chriſt; or at leaſt no ſuch benefit to be reaped by his paſſion, as they would perſwade us, *&c.*

Verſe 11. *That God hath given to us*, &c.] How plain is the holy Scripture in things needfull to ſalvation? Theſe God hath written for us, as it were, with the beam of the Sun,

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that none may plead difficulty. But we are, most of us, of the Athenian strain, of whom *Tully* says the Proverb went, *Athenienses scire quæ recta sunt, sed facere nolle*, that they knew what was right, but had no mind to make use of it. *Cic. de senect.*

Verse 12. *Hath life*] For he is the Prince and principle of life; and all out of him are dead whiles they live. *Non ille diu vixit, sed diu fuit*, saith *Seneca* of one: *Non multum navigavit, sed multum jactatus est*, of another at Sea: he was long, but lived little; he was much tossed, but not much furthered; he moved much, but removed not at all, as a horse in a mill, as a dog in a wheel, &c. See the Note on *Job* 1. 4.

And he that hath not the Son, hath not life] *Negatio contrarii auget vim affirmationis.* 1 *Kin.* 20. 1. *Deut.* 33. 6. *Prov.* 30. 11. 1 *Sam.* 1. 11. See the Note on *Joh.* 1. 20

Verse 13. *That ye may know that ye have eternal life*] *Sc.* In the pledges and first fruits of it, in the true graces of the Spirit, whereof there are many marks and evidences laid down in this Epistle, that we might be at a certainty: not a certainty of hope onely (as Papists foolishly distinguish) but of faith too: even a full assurance.

That ye may believe] That ye may be confirmed, continued and increased in it.

Verse 14. *According unto his will*] One said, he could have what he would of God; and, *Fiat voluntas mea*, said *Luther* in a certain prayer, but then he finely falls off with *Mea voluntas Domine, quia tua*; Let my will be done, Lord, but so far forth as it is thy will. This was when he prayed for the life of *Miconius* (who was fallen into a deep consumption) and prevailed with God for it.

Verse 15. *We know that we have*] *Iste vir potuit quod voluit*, That man could do what he would with God, said one concerning *Luther*. See the Note on *Joh.* 15. 16.

We have the petitions that we desired of him] If we can perceive and discern that God listneth, the thing is done. Now the former we may finde, First, by a cast of Gods countenance, by a smile of his face, *Psal.* 22. 24. *Psal.* 34. 15. for a godly man is admitted to see as well as speak: like a good Angel, he is ever looking on the face of God; and can gather by that, how he shall speed in his suit. The upright shall dwell in his presence, *Psal.* 140. 13. when *the hypocrite shall not come before him*, *Job* 13. 16. Secondly, By the answer of a mans own conscience, 1 *Joh* 3. 20. God answers us by this, as he did the high Priest by *Urim* and *Thummim*, and as he answered *Eliah* by fire from heaven that consumed his sacrifice. This faithfull Petitioners seldom fail of. *Psal.* 35. 13. *Psal.* 6. 8, 9. *Phil.* 4. 6, 7.

Verse 16. *A sin which is not unto death*] When *John Frith* and *Andrew Hewet* were at the stake, Dr. *Cook* openly admonished all the people, that they should in no wise pray for them, no more then they would do for a dog; at which words *Frith* smiling, desired the Lord to forgive him. In its own nature all sin is mortal: but in a Saint, being tempered with faith and repentance, it is as quick-silver tempered with ointment and killed. *Act. and Mon. fol. 946.*

There is a sin unto death] That unpardonable sin of doing despite to the Spirit of grace. *Rockwood* a chief persecutour at Callice in the days of *Henry* the Eight, to his last breath staring and raging, cryed, He was utterly damned; and being willed to ask God mercy, he brayed and cryed out, *All too late*; for I have sought maliciously the deaths of a number of the honestest men in the Town, whom I knew to be so; *All too late* therefore, *All too late*. Another that had committed this sin to death, wished that his wife and children and all the world might be damned together with him. *Ibid.* 1119. Mr. Burroughs *Mos. choice.*

Verse 17. *There is a sin not unto death*] All sins and blasphemies shall be forgiven unto men, but the blasphemy against the Holy-ghost, &c. See the Note on *Matth.* 12. 31, 32. Every sin (in the desert considered) hales hell at the heels of it. *Flagitium & Flagellum ut acus & filum*; there is no venial sin in it self. But the unpardonable sin is here distinguished from all other sins, First, by the nature of it; it is not any one sin against the law, nor yet is it the direct breach of the whole law, *Heb.* 10. 28 but it is a sin against the Gospel; a wilfull and malicious refusing of pardon upon such terms as the Gospel offereth it, scorning to be beholden to God for any such free favour. Secondly, By the effect, it is a *sin unto death*, it is infallibly damning, there is no expiation, but a certain *fearfull expectation of fiery indignation to devour these adversaries*, *Heb.* 10. 27. God not suffering himself to be derided, nor his Spirit to be despited, smites them with an incurable blindness and reprobacy of mind: whereupon follows, 1 An impossibility of repentance, *Heb.* 6. 6. 2 A desperate fury whereby they continue raving and

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and raging both against the Physick and the Physician, to their own endless ruth and ruine.

Verse 18. *Sinneth not*] *sc.* That sin to death, *v.* 16. nor other sins, as other men do. See the Note on *Chap.* 3. 9.

And that wicked one toucheth him not] viz. *Tactu qualitativo*, as *Cajetan* expoundeth it, with a deadly touch: he thrusts not in his sting so far as to infuse the venom of that sin that is properly his sin, *Joh.* 8. 44. and with which he toucheth their spirits that become the serpents seed. He toucheth them not so, as the needle is touched by the Loadstone; so as to partake of his devilish spirit, and to be wholly carried after him.

Verse 19. *Lieth in wickedness*] As a lubber in a lake, as a carcase in its slime. *In fermento tota jacet uxor*, saith he in *Plautus*. This people is wholly *set upon wickedness*, said *Aaron*, Exod. 32. 22. is under the power and vassallage of the devil; *Nil mundum in mundo. Nihil aliud est totus mundus ante conversionem, nisi aut hara porcorum, aut colluvies rabidorum canum*, saith *Austin*. The whole world, before conversion, is no better then a filthy Hog-stie, or a Kennel of mad dogs.

Verse 20. *And we know*] This he brings in here for a Corollary and conclusion of all.

Verse 21. *Keep your selves from idols*] Negatively at least (as those 7000. in *Israel*, that had not bowed their knees to *Baal*) if not positively, by open declaration of your utter dislike, as did *Daniel* and his associates. *Irenaus* reproveth the Hereticks called *Gnostici*, for that they carried about the Image of Christ in *Pilates* time, after his own proportion; using also, for declaration of their affection towards it, to set garlands upon the head of it: so soon crept this cursed sin into the Primitive Church. Soon after the Council of *Nice*, arose a sharp contention between *Irene* the Empress, and her son *Constantine* 6. who destroyed Images; for the which she unnaturally put out his eyes. About which time, as *Entropius* writeth, the Sun was darkned most terribly for 17. days together: God shewing by that, how much he misliked those proceedings: Letters were sent by Q. *Mary* and her Council, to examine Mr. *Flower* why he wore about his neck written, *Deum time, idolum fuge*; and to stir up B. *Bonner* to proceed against all that did the like. Arguments and Authorities alledged by Bishop *Ridley* against Images in Churches may be read, *Act. and Mon. fol.* 1928, &c. *Martin* was much grieved that this sentence of St. *John* was set in our Churches, in the place where the Rood-loft formerly stood.

Act. and Mon. fol. 1929.

Ibid. 1930.

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A COMMENTARY OR EXPOSITION Upon the ſecond Epiſtle of S. Iohn.

Chap. I.

Verſe 1. *The Elder to the elect Lady*]

Almeron the Jeſuite ſaith (but very abſurdly) that *Seneca's* letters to S. *Paul*, and S. *Pauls* to *Seneca* (as they are called) are for matter not much unlike this of S. *Iohn* to the elect Lady, and to *Gaius*, and that of S. *Paul* to *Philemon*. *Iudicium ſit penes lectorem*. Me thinks they are more like then *Harp and Harrow*. See the Note on *Philemon*, v. 19. That cenſure paſſed on him by *Eraſmus*, is very right: *Si legas*, &c. If thou read *Seneca* as a Pagan, he wrote Chriſtianly; but if as a Chriſtian, he wrote Paganiſhly.

Verſe 2. *For the truths ſake*] This is the love that will hold again, and is a ſure ſign of love unfained, when it is thus well founded. Sinifterity is oppoſite to ſincerity. Some love the Saints as *Iſaac* loved *Eſau*, for the veniſon that he brought him, &c.

Verſe 3. *Grace be with you*, &c.] This bleſſing belongs not only to the Lady and her children, but to all that rightly read and hear the words of this Epiſtle, *Rev.* 1. 13.

Verſe 4. *I rejoyced greatly*] This cheared up his good old heart more then any outward reſpects or courteſies whatſoever. See 1 *Theſ.* 3. 8.

I found] ευρηκα, *I found by long and diligent obſervation, that which was worth finding*; ευρημα.

Of thy children] Not all, but ſome of them. It is ſeldom ſeen that all a whole family are right for Religion. *Noah* had a *Ham*, *Abraham* an *Iſmael*, *Iſaac* an *Eſau*, &c.

As we have received a Commandment] The Goſpel alſo commands obedience, and holy converſation. Of unruly Chriſtians, profligate profeſſors, we may ſay, There's nothing Chriſtian in them; as of Cowards they were wont to ſay at *Rome*, there was *nothing Roman* in them. Truly, either this is not Goſpel (ſaid Learned *Linaker*, when

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when he had read our Saviours Sermon in the mount) or we are not Gospellers. A young man told the Senators of *Rome*, that he came for to see *Rome*, and found it not: for, said he, *Either ye be not Romans of* Rome, *or else this is not* Rome *of the Romans*. We may even marvel as much as *Constantius* the Emperor did, and say with him, I wonder how it comes to pass, that many of my people are worse now, then before they became Christians.

Walking in the truth Not taking a step or two, not breaking or leaping over the hedge to avoid a piece of foul way, but persisting in a Christian course, &c. not starting aside to the right hand or the left.

Verse 5. *Not as though I wrote a new Commandment.* A new commandment our Saviour calleth it, *Joh.* 13.34. *Quia exuto veteri induit nos novum hominem*, as *Justin* gives the reason; because the old man being put off, it puts on us the new man. Or, as others, because that when the Scribes and Pharisees by false glosses and corrupt interpretations had put it out of date, Christ restored it by a true interpretation, *Mat.* 5.43 44 45 &c. and revived and illustrated it by his own practise and example, as *Paul* also observeth, *Eph.* 5.2. *Phil.* 1.9.

That we love. &c.] God lays no other commands upon us then what we may perform by love, that lightneth and sweeteth all. His subjects and souldiers are all voluntiers, *Psal.* 110.3.

Verse 6. *As ye have heard*] He studiously declines the suspition of novelty. Τὸ καινὸν καινόν. See the Note on 1 *Joh.* 2.7.

Verse 7. *For many deceivers*] Gr. *Cheaters, cozeners*, such as can cog a Die to deceive the unskilfull, *Eph.* 4.14. cast a mist to delude even the quick-sighted. πλάνοι.

Are entred into the world] Where the Church also sojourneth; as the unclean beasts were together with the clean in *Noahs* Ark; or as *Esau* was in the same womb and afterwards in the same family with *Jacob*; or as theeves lodge in the same Inn with true men; who should therefore be sober and watch. *Mundus Medæa est, Jasonis, hoc est Satanæ sponsa*, The world is the Spouse of *Satan*; and yet the godly must lie as it were in the lap of this *Dalilah*. Let *Sampson* look to his locks. *Arctius.*

Verse 8. *That we lose not* &c.] The godly, when they fall into foul courses, or grow remiss and leave their first love, may lose what they have wrought, 1. In respect of the praise of men. 2. In respect of their own former feelings of Gods favour. 3. In respect of the fulnes of their reward in heaven. The *Nazarite* that broke his vow, was to begin all anew, *Numb* 6.

Verse 9. *Hath not God*] And so consequently, hath nothing. *Habet omnia qui habet habentem omnia*, He hath all, that hath the Haver of all: But *sine Deo omnis copia est egestas.* Plenty without God becomes penury. The wicked for want of God, in the fulnes of his sufficiency is in straits, *Job* 20.22. as he that hath God for his portion, in the fulnes of his straits, is in a sufficiency. *Aug. Bern.*

Verse 10. *And bring not this doctrine*] If he hold not the foundation, but be found Heterodox and heretical.

Receive him not, &c.] *Illam domum in qua fuerit inventus hæreticus diruendam decernimus*: Down with that house, that harbors an Heretick, said the Councel of *Tholouse* in their Constitution against the *Albigenses*, whom they mistook for hereticks.

Neither bid him God speed] Shew not love, where you ow nothing but hatred. *I hate every false way*, saith *David*. And I shall look upon *Auxentius*, as upon a devil, so long as he is an *Arrian*, said *Hilarius*. St. *John* sprang out of the Bath wherein *Cerinthus* the Heretick was washing, and said, Let us be gone, lest the house fall on our heads.

Verse 11. *Is partaker of his evil*] 1. By his sinful silence and dissimulation. 2. Next, by confirming the sinner in his evil way. 3. Lastly, by offence given to others.

Verse 12. *That our joy may be full*] See, saith one, an Apostle furthered and quickned by the graces of a woman. When such Grandees in grace have benefit by communion of Saints, how much more they whose measures are less?

Verse 13. *The children of thine elect*] Who probably sojourned with S. *John* for education-sake. The Lady might say to the Apostle, as he in *Virgil* did to *Æneas*,

——*sub te tolerare magistro*
Militiam—tua cernere facta
Assuescant, primis & te mirentur ab annis.

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A COMMENTARY OR EXPOSITION Upon the third Epistle of S. Iohn.

Chap. I.

Verse 1. *Unto the wel-beloved Gaius*]

Rom. 16. 23. 1 Cor. 1. 14.

ἐυσεβεῖαι.

ARich *Corinthian*, rich in this world, and rich in good works: A rare bird, at *Corinth* especially; where St. *Paul* found them the richer the harder, and far behinde the poor *Macedonians* in works of charity.

Verse 2. *That thou maist prosper*] Gr. *That thou maist make a good voyage* of it, and come safe and sound to thy journeys end.

Even as thy soul prospereth] By the blessing of him that dwelt in the bush, *Deut.* 33. 16. Now the soul prospereth, when it hath close communion with God, and enjoys the light of his loving countenance, preferring his favour before the worlds warm Sun.

Lipsius conqueritur desisse homines non modò laudanda facere, sed laudare. l. 2. ep. 70

Verse 3. *Testified of the truth*] This was their ingenuity, thus, at least, to requite their Host, by giving testimony of his liberality, and this his liberality proved the truth of his faith, and his good estate to God-ward, as did *Dorcasses* garments made for the poor.

Verse 4. *I have no greater joy*] See the Note on 2 *Joh.* 4.

Walk in truth] Not walk to the Ale-house, walk about with tales to shed blood, walk after the flesh, as too many of our hearers do, to our singular heart-break.

Verse 5. *Thou dost faithfully*] That is, out of faith, and as beseemeth a faithful Christian. They that give alms, *&c.* and not out of faith, they do worse then lose their labor; for they commit sin.

And to strangers] Though they be not yet converted to the faith, and made brethren, thy liberality may work upon them, and win them, as *Alban.*

Ἀξίως τῦ Θεῦ.

Verse 6. *After a godly sort*] Gr. *Worthy of God*, as seeing God in them, and as beseemeth his servants, who are Princes in all lands, *Psal.* 45.

Verse

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Verſe 7. *They went forth*] To preach, and gain ſouls to God: And this they did *gratis*, as *Paul*, becauſe the falſe-apoſtles did ſo at *Corinth*, ſeeking occaſion againſt the true teachers, 2 *Cor.* 11, 12.

Verſe 8. *That we might be fellow-helpers*] And ſo receive a Prophets reward. See the Note on *Mat.* 10. 41.

Verſe 9. *I wrote unto the Church*] *ſc.* Of *Corinth*, where *Paul* baptized *Gaius*, and where *Diotrephes* ſeems to have been a great *Sect-maſter*, and chief of thoſe *deceitful workers*, that there ſo much diſparaged *Paul*.

Diotrephes, who loveth, &c.] Ambition is like the Crocodile, which groweth as long as it liveth. What ſtirs made proud *Paulus Samoſatenus* in the Primitive Church? What continual quarrellings were there between the Biſhops of *Conſtantinople* and of *Rome* for the primacy? and between the Arch-biſhops of *Canterbury*, and of *York* for precedency? What a deal ſuffered learned *Zanchy* at *Argentina* from his ambitious colleagues; and divers of our Engliſh Divines and others, from the lordly Prelates? *Paræus* was wont to ſay, That the chief cauſe of all the Churches troubles was the Churchmens affectation of dominion. This trouble-town if we could caſt out of the Church, ſaid, he, great hopes there were that we ſhould all σὺν τὸ θεῖον πνεῦμα ὁμοφρόνως καὶ ἐνθουσιάζειν συνδεδεμένοι, concur and conſent in one and the ſame truth. Iſidor. Peluſ. l. 4. ep. 54.

Verſe 10. *Prating againſt us*] One would wonder what he could prate againſt S. *John*, and yet he did, and that maliciouſly. True it is, he did but trifle and play the fool (as the Greek word ſignifies) in that he prated; but he ſhewed his malice nevertheleſs. So do the Jeſuites, as in many other their practices, ſo in this, that in their writings againſt us, they confirm that with glorious words and arguments, which we ſtick not at; to make the world believe that we deny all that which they ſo buſily and ſo bravely prove, and ſo to make us odious; Whereas they leave the main matter in controverſie utterly unproved, thinking to carry it away with out-facing and great words. The word ſignifieth *pompoſè ſed nugacitèr loqui*, to talk big bubbles of words, ſaith *Aretius*; who alſo telleth us that it is a Metaphor taken from over-ſeething pots, that ſend forth a ſome: Or (as others will have it) from overcharged ſtomacks, that muſt needs belch. φλυαρῶν.

Forbiddeth them that would] Such as *Gaius* was; that himſelf only might have the prick and the praiſe. This is the property of envy, as we ſee in *Saul*, in the Phariſees, in *Tiberius Ceſar*, who Tiger-like, laid hold with his teeth on all the excellent ſpirits of his times. *Nero etiam omnium erat æmulus*, &c. He forbad *Lucan* the Poet to make verſes, only becauſe he could do it very excellently.

Verſe 11. *Follow not*] Make not ſuch a man as *Diotrephes* your pattern for imitation; though he ruffle it amongſt you, and will needs be the only man.

Hath not ſeen God] *ſc.* With the eyes of his mind, whatever he may boaſt of viſions or revelations; believe him not.

Verſe 12. *Of all men*] Of all good men; for God reckons of men according to their goodneſs. As a good name only is a name, *Eccl.* 7. 1. and a good wife only a wife. *Prov.* 8. 22.

And of the truth it ſelf] That's enough; Doth the truth report well of a man? then he needs not care what the world can ſay.

And ye know that our record is true] This is one of *Iohn* the Evangeliſt his praiſes, *John* 21. 24. and may confirm that he was the Author of this and the two former Epiſtles. For his truth, we may better ſay of him then *Sophronius* doth of *Iohn Chryſoſtom*, *Nunquam eum mentitum fuiſſe*, that he never told lye; and that he was *eximium orbis terrarum luminare*, as *Theodoret* ſtiles him.

Yea, and we alſo] Which we do not uſe to do without ſpecial caution. It is a fault to be too forward to teſtifie of any.

Verſe 13. *I will not with ink*] In vain is the word written in books, unleſs it be alſo written in our hearts, *Ier.* 31.

With paper] Which was of old made of a certain plant of *Nilus* called *Papyrus* but now it is made of rags, *miro ingenio, & utili rebus mortalium*, to the great benefit of mankind. Aretius.

Verſe 14. *But I truſt*] He could promiſe nothing peremptorily, but ſubmits to God. See the Note on *Iam.* 4. 15.

Face to face] As iron whets iron, ſo doth the face of a man his friend.

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A COMMENTARY OR EXPOSITION Upon the Epistle generel of S. Iude.

Chap. I.

Verse 1. *Iude the servant*]

TO distinguish him from *Iudas* the traitour, lest he should suffer by mistake, as *Nicolas* the Deacon is thought to do, as if he were author of the Sect of the *Nicolaitans*, which Christ hated. This *Iude* or *Iudas*, was also sirnamed *Lebbeus*, that is *hearty*: as *Hooper* the Martyr was called hearty *Hooper*. He was indeed an hearty friend to the truth, *earnestly contending for the Faith once delivered unto the Saints*; and a hammer against Hereticks, whom he describeth here to the life, and opposeth them to his utmost.

Hæreticorum malleus.

To them that are sanctified] Or To them that are beloved, as other copies have it.

Preserved] Kept by the power of God through faith unto salvation, 1. *Pet.* 2. 5.

Verse 2. *Mercy unto you, &c.*] Mercy from the Father, peace from the Son, and love from the holy Ghost.

Verse 3. *Of the common salvation*] That wherein all Saints have a share.

For the faith] That faith of the Gospel, *Phil.* 1. 27. the doctrine of faith.

Once delivered] *Once for all*, not only as but one only rule, but as but once sent to a Nation. So that if lost, or any way corrupted, it will not be given again; another edition of it is not to be expected. Contend earnestly for it therefore, conflict one after another, as the word signifies. Hold fast the faithful word, as with both hands. *Tit.* 1. 9. See the Note. Resolve either to live with the Gospel, or to die for it. Be zealous in the defence of it, and strive your utmost. When *Carolostadius* opposed *Luthers* Consubstantiation, but weakly, faintly and insufficiently, *Zuinglius* said he was sorry that so good a cause wanted shoulders.

ἐπαγωνίζεσθαι.

Non satis humerorum haberet.

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shoulders. In the conference at *Bossacum* in *France*, *Beza* (Speaker for the Protestants) entring into the matter of the Eucharist, spake with such heat, that he gave but ill satisfaction to those of his own party (saith the Authour of the history of the Council of *Trent*) so that he was commanded to conclude. How true this is I know not; sure it is, that in falling forward is nothing so much danger as in falling backward; So he that contendeth earnestly for the truth, though he may carry some things indiscreetly, yet he is far better then a faint chapman, or a feeble champion. *Austin* was much heartened and hardened in his *Manichism*, because he met with weak Opponents, such as his nimble wit could easily overturn. *Fol.* 453.

Verse 4. *For there are certain men*] Not worthy to be named, as that rich glutton, *Luke* 16.

Crept in unawares] Stealing their passage; and making as if they minded nothing less. Thus *Socrates* (the writer of the Ecclesiastical history) was a close *Novatian*, as the learned *Jacobus Billius* observeth: he favoureth that heresie all along his history, *sed ita oblique, ut minus perspicaci Lectori non tam doloris sui atque iræ obsequi quàm veritatis rationem habere videatur*, but he doth it so cunningly, that a man would think he did it out of pure regard to the truth. So *Spondanus* the Epitomizer of *Baronius*, drinks to his Readers the pernicious poison of *Hildebrands* heresies, *quasi aliud agens*, as if he intended no such matter. παρεισδυ̃σι. *Observat. Sacrar. l.* 1. *c.* 26. *Deg. Whear. Relect. p.* 217.

Ordained to this] Gr. *Written down, enrolled*, set down in the black bill. προγεγραμμένοι.

Turning the grace of our God] Gr. Translating it from its proper end, perverting it, by arguing from mercy to liberty: which is the devils Logick. *Corruptio optimi est pessima.* Learned men have conceived (saith *Plutarch*) that as of Oxen, being dead and rotten, there breed Bees, of Horses Wasps, of Asses Beetles; so mens bodies, when the marrow melteth and gathereth together, do bring forth serpents. The grace of God, if turned into wantonness, becometh the *savour of death unto death.* Μεταθιθέντες.

Verse 5. *Afterward destroyed*] Their preservation was but a reservation, as was *Senacheribs*, *Pharaohs*, and theirs whom God threatned to destroy, after that he had done them good, *Iosh.* 24. 20.

Verse 6. *Kept not their first estate*] Their original integrity or principality. Of this sin of the Angels, the cause was the will of the Angels, good in it self (but mutable and free) not by working neither, but by not working, saith a Divine.

But left their own habitation] Being driven thence and hurried into hell.

He hath reserved in everlasting chains &c.] There are two sorts of chains (saith one) First, Those which torment the devil, Gods wrath and his own conscience. Secondly, Those which restrain him, his own Finiteness, and Gods providence. M. *Leigh.*

Verse 7. *Giving themselves over*] *In Scortationem effusa*, Wearying and wearing themselves out with that beastly sin; as did *Proculus Messalina*, and *Lais*, who died in the act of uncleanness. The word here used signifies, saith *Aretius*, *Scortationi immersi, & contabescere illius desiderio.* To waste and consume with that cursed concupiscence. Such an one was that filthy Lecher mentioned by *Luther*, who desired no other heaven then to live always here, and be carried from one stews to another. He dyed betwixt a couple of notorious strumpets. ἐκπορνεύσασαι τὸν ὅμοιον τρόπον ἐπιθυμίαν ἔχει. Ἀπέθανε βιναμένη. *Athen. lib.* 13.

And going after strange flesh] See the Note on *Gen.* 19. 5.

Are set forth] Gr. *Are thrown forth.* πρόκεινται.

For an example] *Herodotus* saith the like of the destruction of *Troy*, that the ruines and rubbish thereof are set forth for an example of this rule, that God greatly punisheth great offences. τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶν αἱ τιμωρίαι παρὰ τοῦ Θεοῦ.

Verse 8. *Likewise also*] Or, *yet nevertheless*; albeit these dreadful executions are set before them for an example.

These filthy dreamers] Or, *these found sleepers*, these whom the devil hath cast into a dead lethargy of damned security. Or, *these Nehelamites* that pretend dreams and divine inspirations, See *Jer.* 29. 24, 31. Sopiti. Bezz.

Defile the flesh] By nocturnal pollutions, which we must pray against. The devil can fasten that filth upon the soul, when we sleep, that he cannot do at another time. Ἀθετοῦσι.

Despise Dominion] Gr. *Set it at nought.* See the Note on 2 *Pet.* 2. 10. Under pretence of Christian liberty, *they set it aside*, they *put it from its place* with scorn and contempt.

And speak evil of dignities] Gr. *Blaspheme glories*: so the Papists do familiarly those

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those Princes they count hereticks; as *Henry* the fourth of *France* whom they called *Huguenot-dog*, &c. Our *Edward* the sixth bastard. Of Qu. *Elizabeth* they reported in print some years after her death, That she died without sense or feeling of Gods mercies. *Sanders* calleth her *the English Wolf*; *Rhiston*, the English *Lioness*, far surpassing in cruelty all the *Athaliah's*, *Maachas*, *Jesabels*, *Herodiasses* that ever were. *Os durum!*

Rivetti Iesuita vapulans. 263.

Verse 9. *About the body of Moses*] As desirous thereby to set up himself in the hearts of the living. There is a strange strife still, not of earthly, but of spiritual powers, about the possession of mans heart. If Satan can get that, he is safe. And so Satans Vicar. It was a watchword in *Gregory* the 13. time, in Q. *Elizabeths* days, *My son, give me thy heart.* Be in heart a Papist, and go where you will, and do what you will.

Durst not bring against him a railing accusation, but said, The Lord rebuke thee] Let us also answer the devil in like sort: Or as *Grynæus* (out of *Chrysostom*) when he sent back *Pistorius* his railing letters, not so much as opening the seal, *Inhonestum est honestam matronam cum meretrice litigare.* It is not seemly for an honest matron to scold with a base harlot.

Verse 10. *Of those things which they*] So do the Papists in railing against imputed righteousness, assurance of salvation, the testimony of Gods Spirit witnessing with our spirits, *&c.*

In those things they corrupt themselves] As in eating, drinking carnal copulation, *&c.* holding neither mean nor measure, as he in *Aristophanes*, ὅστις γυναῖκα δὶς ἢ βινεῖν μόνον, who was good for nothing else but to Epicurize.

In Ranis.

Verse 11. *In the way of Cain*] *The devils Patriarch*, the first Apostate: this was fulfilled litterally in *Alphonsus Diazius*, who slew his brother *John*, because he was a Protestant: and mystically, in all that are guilty of spiritual parricide.

And ran greedily] Gr. *Were powred out*, as water out of a bottle; they ran headlong after the wages of wickedness, not caring which way they came by it, so they had it. *Instar aquæ diffluentis projecta est eorum intemperies*, saith *Calvin*, their lust-like-water illimited, ran all abroad, &c.

ἐξεχύθησαν.

Verse 12. *These are spots*] Or, *Rocks*, or *muddy-holes*, that Harpy-like not only devour, but defile all that they touch.

σπιλάδες: περὶ τὸ σπᾶν ἢ ἕλκειν a trahendo lutum.

In your feasts of charity] See these described by *Tertullian. l. adversus gentes, cap.* 39.

When they feast with you] Thrusting themselves into your company, whether invited or not: sin having oaded an impudency in their faces.

Feeding themselves] As fatted cattle fitted for the slaughter:

Without fear] Of being ensnared by the creatures, *Prov.* 23. 2.

Clouds they are] Light and constant only in their inconstancy. The Philosopher saith, *Insalubre admodum cælum est quod pluviam promittit non demittit.* That's an unwholsom air that promiseth rain, but performs it not. It is ill conversing with these *waterless clouds.*

Twice dead] Killed with death, *Rev.* 2. 23. Such as for whom hell gapeth.

Plucked up by the roots] Trees that are not for fruit, are for the fire.

Verse 13. *Raging waves of the sea*] Unsetled, turbulent and arrogant spirits: boldly belching out their abominable opinions and detestable doctrines.

Wandering stars] That were never better then Meteors. S. *Francis Drake* in his travels reporteth, That in a certain Island to the Southward of *Celebes*, among the trees night by night did shew themselve an infinite swarm of fiery seeming worms, flying in the air, whose bodies no bigger then an ordinary flie, did make a shew, and give such light, as if every twig on every tree had been a lighted candle, or as if that place had been the starry sphere. Lo such were these impostors.

Verse 14. *And Enoch also*] *Enoch* fore-told the day of Judgement before *Noah* the deluge. That day is longer before it comes, but shall be more terrible when it is come.

Behold] One calleth this word a starry Note; Another compares it to an hand in the margent of a book pointing to some notable thing; Another compares it to the sounding of a trumpet before some Proclamation, to procure attention; And it is no more then need, so heedless we are of our souls health. Hence the Heathens *Hoc agite*, in their sacred services. And the Deacons in *Chrysostoms* time were appointed to call ofs upon the people in these words, *Oremus, attendamus*, Let us pray, let us mark. I am afraid, saith a Divine, most of us do believe the predictions of Scripture, but as we believe the pre-

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predictions of an Almanack, which tels you that such a day will be rain, and such a day will be wind; You think it may come to pass, and it may not. So here such a threatning may be fulfilled, and it may not; Let us venture it; It may *be the Lord will deal* with us not according to his present manaces, but *according to all his wonderous works*, as those rebellious Jews suggested to *Jeremy*, chap. 21 2.

The Lord cometh] Syr. *Maranatha*. Hence the Jews say, that the great excommunication *Maranatha* was instituted by *Enoch*.

With ten thousand of his Saints] Or, with his *holy myriads*; sc. of Saints and Angels; he shall not leave one of them behind him in heaven, *Mat.* 25. 31. And whereas it is said, *The Lord cometh*, it shews that he is already on his way, and will be with us shortly. Where S. *Jude* had this prophecy of *Enoch*, it much matters not. The Jews have yet at this day some reliques of it in their writings. And *Tertullian* tels us (but who told him I know not) that the book of *Enochs* prophesies were preserved by *Noah* in the Ark, and that they continued, and were read until the times of the Apostles. But because they contained many famous testimonies concerning Jesus Christ, the Jews out of malice, suppress'd and abolished the whole book. Tertul. *l. de habitu mulierum.*

Verse 15. *To convince all*] To set them down, to leave them excuseless, speechless, self-condemned. ἐλέγξαι.

Of all their hard speeches] Their rude, crude, crooked, cross speeches, uttered with *perverse lips*; so *Solomon* cals them, *Prov.* 4. 24. as if the upper lip stood where the nether lip should.

Verse 16. *These are murmurers*] *Ut porci saginati*, saith *Aretius*, as boars in a frank, they *grunt* against Gods ways and worshippers, like so many *Cani Grunnii Corocotta*.

Complainers] *Invalidum omne naturâ querulum*, saith *Seneca*. Weak ones are never without their ailments.

After their own lusts] So many lusts, so many Lords.

Great swelling words] Bubbles of words. See the Note on 2 *Pet.* 2. 18. The *Syriack* renders it, *stupendious stuff*. They amaze their hearers with *sesquipedalian words*, and sublime businesses, big-swoln fancies, &c. they tell them they shal hear that which they never heard before, and therefore call upon them to mark; when as the thing is either false, or if true, no more then ordinarily is taught by others: with as much confidence as ignorance they counsel the simple by portentous words and phrases abhorrent from Christian religion, truth and sobriety; and which wise men lament whiles fools applaud and admire.

Having mens persons] Licking up their spettle, as it were, and loading the Mouse with the Elephants praises. *Ungunt pariter & emungunt*.

Verse 17. *Of the Apostles*] *Paul* and *Peter*, from whom Saint *Jude* borroweth much of this his Epistle. See my Preface to *Gods love tokyns*.

Verse 18. *Mockers*] Who sneer when they should fear. See the Note on 2 *Pet.* 3. 3.

Who should walk after their ungodly lusts] Gr. *The lusts of ungodlinesse*, whereby the heart is turned away from God, and godliness.

Verse 19. *Who separate*] From Church-assemblies, upon pretence of newer lights, greater holiness. The Arabick renders it, *Intermitters*, *sc.* of Church-worship. Such as upon pretence of a more then ordinary holiness, and I know not what imaginary perfection, thought they might give over hearing of the word, as having immediate teaching; and separated from holy duties, as the words following shew.

Sensual] Gr. *Animal*; such as have no more then a reasonable soul, and are yet in their pure naturals, 1 *Cor.* 2. 14. and by their profane practices *animas etiam incarnaverunt*, have turned their very spirits into a lump of flesh. ψυχικοὶ.

Having not the spirit] Unless it be the spirit of delusion, as *Muncer* the Anabaptist had, who wrote a book against *Luther*, dedicated it *To the most illustrious Prince Christ*, (as his words are) upbraideth *Luther* with want of the Spirit, and calleth him a carnal man, a silly soul, *&c.* Sculet. Annal. 338.

Verse 20. *Building up*] By holy conference, a singular help, a most needful, but too much neglected duty.

Praying in the holy Ghost] Whole creature fervent prayer is.

Verse 21. *Keep your selves*] Remit nothing of your former fervour. But keep afoot and

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and alive that twofold love of God; 1. That of Deſire, and earneſt delight and intenſe longing after him, as our chiefeſt Good. 2. Of Delight and complacency, whereby we hug and embrace him, ſolacing our ſelves in the fruition of him.

Verſe 22. *And of ſome*] Or (according to other copies) *Refel their falſe reaſonings*, and diſpute them out of their errours.

ἐλέγχετε, *alias* ἐλέγχετι. *Hæc eſt ſancta violentia, optabilis rapina.* Hieron. Sueton.

Verſe 23. *Out of the fire*] *viz.* of hell: As the Angel pulled *Lot* out of *Sodom*, as ye would ſave a drowning man, though ye pulled off ſome of his hair to ſave him. *Hic eſt depingendus Satan & Tartarus, & carcer atrociſſimus & luctuoſus, in quo verè ſit ſtridor dentium & fletus*, ſaith *Aretius*. Thoſe that are obſtinate, and receive not reproofs, are to be terrified and told of the horrour of hell, thoſe ſeas of vengeance, that worm that never dyeth, torments without end and paſt imagination.

Even the Garment ſpotted] As *Nero's* was, when he rode in the ſame horſe-litter with his own mother. The phraſe is thought to be taken either from Legal impurities of leprous garments, by touching of which men were defiled. *Levit.* 15. Or elſe from the profuſe drunkenneſs and filthineſs of the Gnoſticks, which ſometimes defiled their garments.

Verſe 24. *That is able*] *q. d.* I can only counſel you, its God muſt keep you.

Verſe 25. See the Note on 1 *Tim.* 1. 17.

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A COMMENTARY OR EXPOSITION UPON THE REVELATION of St. *Iohn* the Divine.

CHAP. I.

Verse 1. *The Revelation*]

OR, manifestation of many divine mysteries by the Mediatour (who came *out of his Fathers bosome*) to *Iohn*, who had *the mind of Christ*, and that purposely for the benefit and benefit of the *Family of faith*, who are all of his *Cabinet-councel*. Joh. 1. 1 Cor 2. 16. Gal. 6. 10. Psal. 25. 14.

Things which must shortly] That is, sooner or later in their proper season. Gods times seems long, because we are short. *Nullum tempus occurrit regi*, saith the Lawyer. The Ancient of daies is not to be limited.

Verse 2. *Who bare record of the Word*] This *Iohn* the Divine, then, was *Iohn* the Evangelist, whatever *Dionysius* of *Alexandria* dispute to the contrary. It was *Moses* his honour, (saith One,) who was Gods peculiar favourite, to be penman of the first book of the old Testament: And it was *Iohns* honour, Christs peculiar favourite, to be penman of the last book of the New Testament.

Verse 3 *Blessed is he that readeth*] *sc.* With attention, affection, application and practice; As knowing that this book hath *Tot sacramenta, quot verba* so many words, so many mysteries; and that these words are *Vivenda non legenda*, not more to be read then to be lived, as one said once of the hundred and nineteenth *Psalm*. Neither must we only live up to the words of this prophecy, but dye for it also, and be content to be burned with it, if called thereto; as that holy Martyr who when he saw the Revelation cast into the fire with him, cryed out, *O beata Apocalypsis, quam benè mecum agitur qui tecum comburor!* O blessed Revelation, how happy am I to be be burned in thy company! Hier. epist. ad Paulin. Aegid. Abbas Norimberg.

Verse 4. *From him which is*] An august description of the Father by a manifest allusion to *Exod.* 3. 14. Some Critick reading the words as they lie in Original, would be ἀπὸ ὁ ὢν καὶ ὁ ἦν.

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be apt to complain of an incongruity, and to say, *Novè & duriter dictum.* But God methinks, should have leave given him by these *Logodedali*, to pronounce his own name undeclined, and, by an out-rule: who himself is undeclined, and comes not under any rule.

Non debent verba cœlestis oraculi subesse regulis Donati. Greg.

And from the seven spirits] So the holy Ghost is here called, for his manifold gifts and operations, in the hearts of those seven, and all other Churches. In like sort he is called *The seven golden pipes* thorow which the two olive branches do empty out of themselves the golden oyls of all precious graces into the golden candle-stick the Church, *Zach.* 4. 2, 3. So some interpret those *seven eyes upon one stone*, Zach. 3. 9. concerning the Spirit in his several operations upon Christ according to *Isa.* 11. 2. There is a prophetical perfection of this number of seven, with which the spirit of God is much delighted in this prophecy; seven Churches, seven stars, seven candlesticks, seven lamps, seven seals, *&c.*

Ver. 5. *And from Jesus Christ*] Who is here set last of the three persons, because more is to be said of him: both as touching his three-fold office, and a three-fold benefit therehence redounding unto us.

That hath loved us] See *Ezek.* 16. 6, 8, 9. Christ that heavenly Pelican, revived his dead young-ones with his own heart-blood. He saw the wrath of God burning about them, and cast himself into the midst thereof, that he might quench it. *Judah* offered to be bound, that *Benjamine* might go free. *Jonathan* perilled his life, and quitted his kingdome for love of *David*. *Arsinoe* interposed her own body betwixt the murtherers weapons, and her children. But what was all this to this incomparable love of the Lord Jesus? When the Jews saw him weeping for *Lazarus*, *Behold*, say they, *how he loved him!* When wee see him weeping, bleeding, dying for us, shall not we much more say so?

Pierii hieroglyph.

Verse 6. *And hath made us Kings*] To rule in righteousness, to lord it over our lusts, to triumph over, and trample on all our spiritual adversaries, being more then conquerours thorow him that loved us, and laid down his life for us, that we might raign in life by one Jesus Christ, *Rom.* 5. 17. And surely if (as *Peter Martyr* one wrote to Q. *Elizabeth*) Kings are doubly bound to serve God, both as men, and Kings; What are we, for this spiritual kingdome?

Iudg. 5. 28.

And Priests unto God] To offer up to him the personal sacrifice of our selves, *Rom.* 12, 1. the verbal of praise, and real of alms, *Hebrews*, 13. 15, 16. See the Note on *1. Pet.* 2. 9.

Verse 7. *Behold he commeth*] He is already upon the way, and will be with us shortly. Let us hasten his coming, and say as *Sisera's* mother, *Why are his chariots* (his clouds) *so long in comming?* Who tarry the wheels of his chariots?

Shall wail] Gr. Shall smite their breasts or thighs; the elect as repenting, the reprobate as despairing. *Iisdem, quibus videmus, oculis, flemus*; so here, ὄψονται κὶ ψονται, they shall look and lament.

κὶ ψονται.

Verse 8. *Which is, and which was*] The father is called *He that is*, Exod. 3. 13. The Son, *He that was*, Joh. 1. 1. The holy Ghost, *He that cometh*, Joh. 16. 8, 13. as *Aretius* observeth. Or, by this *Periphrasis* may be understood the indererminable eternity of the sonne of God. Much like whereunto both in sound and sense is that which the Heathens ascribed to their *Jupiter* in that solemn hymne of theirs,

Ζεὺς ἦν, Ζεὺς ἐστὶ, Ζεὺς ἔσσεται, ὦ μέγαλε Ζεῦ,
God was, and God is, God shall be for ever a great God.

Pausan.

Verse 9. *In the kingdome and patience*] Christ hath a twofold kingdome, 1. Of power. 2. Of patience. *Nec nisi per angusta ad Augusta*, &c. I have no stronger argument against the Popes kingdome, saith *Luther*, *quàm quod sine cruce regnat*, then this that he raigns without the cross. The glory of Christs Church (said *George Marsh* Martyr) stands not in outward shews, in the harmonious sound of bels and organs, nor yet in the glistering of mitres and copes, *&c.* but in continual labours and daily afflictions for his Names sake.

Luth. T. 2. Act. and Mon. fol. 1423.

Was in the Isle Patmos] He tels us not how he came thither, he boasteth not of his banishment. *Virtus proprio contenta theatro.* Vertue is no braggard. *Eusebius* telleth us, that he was banished thither by *Domitian*; and that there he wrote his Revelation. In allusion whereunto, *Luther* called the place *Pathmos* where he lay hid by the Elector of

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of *Saxony*, when the Emperour had proſcribed him, and promiſed a great reward to any one that ſhould bring him alive or dead to the Court. Here it was that *Luther* tranſlated the New Teſtament into Dutch, and wrote divers uſeful treatiſes, *viz.* at *Wartenburg* his *Patmos*. *Sculter. Annal.*

Verſe 10. *I was in the Spirit*] Acted by him, and carried out of himſelf, as the demoniack is ſaid to be in the unclean ſpirit, as being acted and agitated by him. See the Note on 2 *Pet.* 1. 21.

On the Lords day] The firſt day of the week, the Chriſtian Sabbath, *Act.* 24. 20. called the Lords-day, from Chriſt the author of it; as is likewiſe the *Lords Supper*, and the *Lords Church*, Kirk, κυριακὴ, the very word here uſed. To ſanctifie this Sabbath was in the Primitives a badge of a Chriſtian. For when the queſtion was asked, *Servaſti Dominicum*? Keepeſt thou the Sabbath? The anſwer was returned, *Chriſtianus ſum, intermittere non poſſum*, I am a Chriſtian, I muſt keep the Lords-day. This day was alſo called anciently *Dies lucis*, the Day of light (as *Iunius* obſerveth) partly becauſe Baptiſm (which the Ancients called φωτισμὸν) was adminiſtred on that day; but principally, becauſe by the duties of this day rightly performed, the minds of men are illuminated, and they tranſlated out of darkneſs into Chriſts marvelous light.

And heard behind me] Not, *before me*; implying that the Spirit calleth upon us, being ſecure, paſſing by, and not regarding thoſe things it cals for.

As of a trumpet] To teach us that the things here delivered to the Church muſt be ever ſounding in our ears and hearts, *indwelling richly in us*, Col. 3. 16. I confeſs the matter is very myſterious and obſcure. Hence *Cajetans exponat cui Deus conceſſerit*, Let him expound it that can; I can ſay little to it. Hence *Calvin* (as *Bodine* reports him) being asked his opinion about the Revelation, ingenuouſly confeſſed *ſe penitùs ignorare quid velit tam obſcurus ſcriptor, &c.* That he for his part knew not what to make of it. Hence alſo *Graſerus*, *Mihi inquis, tota Apocalypſis valdè obſcura videtur; & talis cujus explicatio citra periculum vix queat tentari.* Methinks, ſaith He, the whole book of the Revelation is wondrous dark, and indeed ſuch as without danger of doing amiſs a man can hardly take in hand to interpret. I confeſs that I have hitherto profited leſs by the reading of no part of the Bible, then by this ſo very dark a prophecy; Thus He. Howbeit difficulty doth but whet on heroick Spirits; and obſcurity ſhould not weaken but waken our diligence. God would have us to enquire into theſe things, though they be far above us; what elſe meaneth this trumpet, and that bleſſing ſo ſolemnly proclaimed with the ſound of a trumpet, to him that readeth, and thoſe that hear the words of this prophecy? *verſ.* 3. All cannot read, but all muſt hear. And let him that readeth or heareth, underſtand, *Mat.* 24. 15. What if there be a veyl laid over this *Revelation*, will it not be rarified by reading, and by degrees wholly worn away? Eſpecially, if when we open the book we pray with *David*, *Lord open mine eyes, that I may ſee the wondrous things of thy word*: And not pray only, but weep, as S. *Iohn* did, till this ſealed book were opened. *Method. biſt. cap. 7.*

Verſe 11. *Send it to the ſeven*] As all holy Scripture, ſo this piece eſpecially may well be called, The Epiſtle of Almighty God to his creature. It is directed to theſe ſeven Churches, becauſe then the moſt famous and flouriſhing. There alſo this Evangeliſt had long time taught; and as ſome ſay, was preſident over them. *Greg. Mag.*

Which are in Aſia] *ſc.* in *Aſia* the leſs, which therefore haply bears the name of the whole, becauſe it was the *Aſia* of *Aſia*, like as *Athens* was called the *Greece* of *Greece*.

Verſe 12. *And being turned I ſaw*] It is well obſerved here by a learned Intepreter, That every godly endeavour doth receive ſome fruit greater then a man can hope for; *Iohn* turned himſelf to behold the man, and behold (over and beſides) ſeven Candleſticks, which he had not the leaſt ſuſpition of. *M. Brightman.*

Seven golden Candleſticks] *Candleſticks* the Churches are called, for the light they have and give; *Golden* for their worth and price; as much above other men, as gold is above other Metals. As God is the *gold of his* people (*The Almighty ſhall be thy gold*, ſaith *Eliphaz Iob.* 22. 25.) ſo they are his; yea, his peculiar treaſure: they

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they comprehend all his gettings, *Tit.* 2, 14. they are the people of his acquisition, *1 Pet* 2. 9.

Verse 13, *And in the midst*] Christ is in the holy assemblies, in the beauties of holiness: he walketh in his garden, *Cant.* 6 1. he comes in to see his guests, *Mat.* 22. 11. The face of God is seen in *Sion*, Psal. 84 7.

A garment down to the feet] As a Councellour, *Isa* 9. 6.

And girt] It implies readiness, nimbleness, handiness and handsomness. We also must also gird our selves, and serve the Lord Christ, *Luke* 17. 8.

About the paps] This implies his entire love, seated in the heart.

Verse 14. *White like wooll*] Noting his antiquity, or rather his eternity and unspeakable purity. *Thales*, one of the Heathen Sages, called God *Diog. Laert.* πρεσβύτατον τῶν ὄντων, *The most antient of Beings.*

As a flame of fire] Sharp and terrible, such as pierce into the inward parts, *Heb.* 4. 13. See the Note there. The school of nature teacheth, that the fiery eye needeth not outward light; that seeth *extra mittendo*, by sending out a ray, &c.

Verse 15. *And his feet*] He stood firm then when he was cast into the fire of his Fathers wrath. He trod the wine-press alone, and set his feet on the necks of all his and our enemies. He lost no ground, when he grappled with the devil on his own dung-hil, *Mat.* 4. *He will also bruise Satan under our feet shortly*, Rom. 16. 20.

As the sound of many waters] Audible, terrible, forcible. Some *Cataduptes* are deafned by the fall of this *Nilus*. But the Spouse cries out, *O thou that dwellest in the Gardens, the companions hearken to thy voice; cause me to hear it.* Cant. 8. 13. *Som. Scip.*

Verse 16. *And he had in his right hand*] See here the dignity and safety of a faithful Minister. While a child hath his father by the hand, though he walk in the dark, he fears nothing. Godly Ministers not only have Christ by the hand (who as he will *not cast away a perfect man*, so neither will he take the *ungodly by the hand*, saith *Bildad*,] ob 8. 20.) but are held fast in Christs right hand, *that teacheth him terrible things*, against such as seek to pull them thence. It is well observed by a worthy Writer, that about the time of the silencing of Ministers, many Churches in England were torn at once (within our remembrance) with terrible lightning; and almost no place else but Churches were touched, especially in the lower parts of *Devonshire*, where many were scorched, maimed, and many had their brains struck out as they sat in Churches; as at the church of *Anthony* in *Cornwal*, near *Plimmouth* on Whitsunday 1640. Psal. 45. 4. See the Relation in Print.

A sharp two-edged sword] The word, like a sacrificing sword, slits open, and as it were, unridgeth the conscience.

Verse 17. *I fell at his feet as dead*] The nearer anyone come st o Christ, the more rottenness entreth into his bones.

And he laid his right hand] The same right-hand wherein he held the seven stars, verse 16. *Christus sic omnibus attentus, ut nullis detentus; sic curat universos quasi singulos; sic singulos quasi solos.* Every Godly Minister is Christs particular care.

Fear not] Till rid of fear, we are not fit to hear.

Verse 18. *That liveth and was dead*] So can every regenerate man say, *Luke* 16. 32. *Ephesians* 2. 1. See the Note there. All Saints are *heirs of the grace of life*, 1 Peter 3. 7.

And have the keyes] The Pope therefore is not key-keeper, as he falsly boasteth, telling us, That God hath put under his feet the beasts of the field, the fowls of the air, and the fish of the sea: that is (as he interprets it) all the souls in earth, heaven, and purgatory. Christ as a conquerour, hath the keyes of hell and death delivered unto him.

Verse 19. *Write the things which thou hast seen*] That is, the Gospel, the history of Christ (as some think) which he wrote at *Ephesus* after his return from *Pathmos*, above fourty years after our Saviours death.

Verse 20. *The mystery*] In this whole book, there are so many words, so many mysteries: which made *Cajetan* forbear to comment upon it; though many Monks (far less able then he) thought it a goodly thing to be medling in these mysteries, which they as little understood, as he that derived *Apocalypsis* of Ἀπό τε, & *clipsor*, *quod est velo*, quoth *Faber* the *Augustinian* Monk. *Apocalypsin fatcor me nescire exponere juxta sensum literalem: exponat cui Deus concesserit.* Cajet.

Are the Angels] Ministers are fitly called stars, which affect these inferiour things by motion, light and influence.

Are

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Are the seven Churches] Lighted by Christ the high Priest morning and evening continually: and thereby as much differenced from the rest of the world, as *Goshen* was from *Ægypt*, in that palpable darkness. But now (alas) they have sinned away the light, and are fearfully darkned. Let us take heed how we put our light, not under a bushel but under a dunghill, as do our Libertines, so that we may well cry out with *Polycarp*, *Deus, ad quæ nos tempora reservasti?* Lord, what times are these?

CAP. II.

Verse 1. *Unto the Angel*]

THis was *Timothy*, as some think; who not stirring up the gift of God that was in him, had remitted somewhat of his former fervour. By the stile here given him (*Angel*) he is monished not more of his dignity, then of his duty. That Angel at *Bochim*, Judg. 2. 1. is thought to have been *Phineas*. And some interpret that of *Solomon*, *Neither say thou before the Angel, that it was an errour of the Priest.* It is good counsel to Ministers that one gives, *Angelorum induistis nomen, induite & naturam, ne sit* (*ut dixit nonnemo*) *nomen inane, crimen immane.* Ye have put on the name, put on also the nature of Angels; lest an empty name fill up the measure of your sins. Eccles. 5. 6.

Of the Church of Ephesus] Languishing *Ephesus* hath not her name for nought: for she was so named of remisness or slacking her hold, wherewith she is here upbraided. *Conveniunt rebus nomina sæpe suis.* ἔφεσις vel ἄφεσις,

Verse 2. *I know thy Works and thy labour*] Not thy works only, but thy labour in doing them, and what ends thou puttest upon them. How accurately did our Saviour cast up and count how long the multitude had been with him, how little they had to eat, how ill it would fare with them if sent away fasting, &c. *Mat.* 15. 32.

And how thou canst not bear] Moved with a zeal of God, and having a stomack for him. *Mihi sanè Auxentius nunquam aliud quàm diabolus erit, quia Arrianus*, saith *Hilary*. I shall look upon *Auxentius*, as upon a devil, so long as he is an *Arrian*.

Verse 3. *And hast born*] Bear the false Apostles thou couldst not; but hast born much from them. *Morientium nempe ferarum violentiores sunt morsus.* Beasts bite hardest when to bite their last.

Verse 4. *Thou hast left thy first love*] Those *first ripe fruits* that Christs soul desireth, *Mica* 7. 1. that kindness of youth, that spousal-love that God so well remembreth, *Jer.* 2. 2. This *Ephesus* had left, and so became *Apheſis*, remiss and wretchless, possest with a spirit of sloth and indevotion. And surely he is a rare and happy man that can say in a spiritual sense (as it was said of *Moses*) that after long profession of zeal, his sight is not waxed dim, his holy heat not abated, that runs not retrograde, as did *Solomon*, *Asa*, others, with whom the end was worse then the beginning.

Verse 5. *From whence thou art fallen*] *viz.* From thy former feelings, and present fitness for Gods kingdome, *Luke* 9. 62.

And repent] See the practice of this second repentance, in the relapsed Spouse returning to her old husband, *Cant.* 5. See the Note on 2. *Cor.* 7. 11. See an excellent Letter of the Lady *Jane* to that apostate *Harding*, sometime her Chaplain, *Act. and Mon. fol.* 1292. and what sweet councel *Bradford* afterwards gave the same *Harding*, *Ib. fol.* 1564. besides the example of Mr. *Bartlet Green* Martyr, *fol.* 1680.

And do the first works] Begin the world again (as the *Nazarite* was to do, that had broken his vow, *Numb.* 6.) and, to set thee up a fresh, make a gathering of prayers, and see that thy works be better at last then at first.

And remove thy Candlestick] Sins are the snuffs that dim our Candlestick, and threaten the removal of it. And surely if we repent not, a removal thereof may be as certainly fore-seen and fore-told, as if visions and letters were sent us from heaven, as to these seven Churches. There is a prophecy in *Theleſphorus*, reported, that Antichrist shall never overcome *Venice*, nor *Paris*, nor *London*; But we have a more sure word of pro-

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phecy here. This nation is ſick of a ſpiritual Pluriſie: we begin to ſurfet on the bread of life. When God ſees his mercies lying under table, tis juſt with him to call to the enemy to take away.

Except thou repent] *Minatur deus ut non puniat.* God therefore menaceth, that men may be warned. As a Bee ſtings not till provoked; ſo neither doth God puniſh till there be no remedy, 2 *Chron.* 36. 16. *Currat ergo pœnitentia, ne præcurrat ſententia,* ſaith One; *mittamus preces & lacrymas cordis legatos,* ſaith another. Haſte, haſte, haſte, to meet the Lord with entreaties of peace; leſt we be laid waſte as *Sodom* and deſolate as the people of *Gomorrha,* Iſa. 1. 9.

Verſe 6. *But this thou haſt*] That they might not ſay, when called upon to repent, *Nay, but there is no hope.* Chriſt picks out that which is praiſe-worthy in them, and commends it. Deſpair carries men to hell, as the devils did the ſwine into the ſea, *Caſt not away therefore your confidence,* &c. Jer. 2. 27. & 18. 12.

The works of the Nicolaitans] Who taught a community of wives, and that it was but a thing indifferent to commit adultery. *Irenæus. Theod.*

Verſe 7. *Let him hear*] Not with that griſtle only that grows upon his head, but with the ear of his heart. Let him draw up the ear of his heart to the ear on his head, that one ſound may pierce both. Or, *Let him hear what,* &c. that is, Let him hear for himſelf, hear and know that (each member for his own good) that was delivered to the whole Church.

To eat of the tree of life] This tree is Chriſt. The devil alſo (as he loves to be Gods ape) hath prompted *Mahomet* to promiſe to ſuch as die in war for the *Mahometan* faith, delicious fare in Paradiſe, pleaſant walks, and other ſenſual delights eternally to be enjoyed, notwithſtanding any former ſins. *Blunts voyage. p. 67.*

Verſe 8. *Of the Church in Smyrna*] Sweet-ſmelling *Smyrna,* the pooreſt but pureſt of the ſeven.

Verſe 9. *I know thy works and tribulation*] Mark (ſaith one) the conjunction, *Works and tribulation.* Active ſtirring Chriſtians are like to ſuffer much. Of *Sardis* and *Laodicea* only, we read not of any troubles they had.

And poverty, but thou art rich] poverty diſcommends not any to Chriſt; money bears no maſtery in his kingdome. *Thou art poor,* ſaith he here: but that's neither here nor there; its a matter of nothing, that. Stumble not therefore at the Churches poverty. She is ever rich. 1. In reverſion, and hath heaven and happineſs; She is ever rich in bils and bonds. 2. In an apparant pledge that is worth all the world beſides; *that is,* in Chriſt. *If he have given us his ſon,* &c. All *is yours who are Chriſts,* &c. &

That ſay they are Jews] That is, right-worſhippers, as the Turks at this day ſtile themſelves *Muſulmans,* that is the only true believers, Papiſts the only Catholikes. *Faciunt & veſpæ favos, & ſimiæ imitantur homines.* *Cyprian.*

Verſe 10. *Fear none of thoſe things*] Quit thy heart of that cowardly paſſion, and *die* rather then deny the truth. Put on that reſolution, *Neceſſe eſſe ut eam, non ut vivam.* Duty muſt be done, though I die for it.

Behold the devil] *viz.* By his imps and inſtruments whom he Acts and agitates, *Eph.* 2. 2. But he and his are over-ruled and limited; for he ſhall caſt *ſome of you,* not all of you, *into priſon,* not into hell, *that ye may be tried,* not deſtroyed; and this, *for ten daies only,* not for any long continuance.

Be thou faithful unto death] Say as one Martyr did, The heavens ſhall ſooner fall, then I will deny my dear Lord; And as another Martyr, Though you may pluck my heart out of my bowels, yet ſhall you never pluck the truth out of my heart.

A crown of life] A crown without cares, corrivals, envy, end. Kings Crowns are ſo weighty with cares, that oft they make their heads ake. Not ſo this crown; the joyes whereof are without *meaſure,* or *mixture.*

Verſe 11. *Shall not be hurt of the ſecond death*] Shall not be killed with death, as *ver.* 23. Death ſhall not be to him (as it is to the wicked) a trap-door to hell, but *janua vitæ, porta cœli,* an inlet into life eternal. *Bern.*

Verſe 12. *And to the Angel*] See the Note on *verſe* 1. and on *Chap.* 1. 16.

Verſe 13. *Even where Satans ſeat is*] There was the Court of King *Attalus* (——*diſcedat ab aulâ Qui velit eſſe pius;* Flee thee away, O thou ſeer, for this is the Kings Court: *Am.* 7. 13.) & there was afterwards the ſeat of the *Roman* perſecuting Proconſuls, *Qui ab aſcen-*

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aſcenſore ſuo Satana perurgebantur, as *Bernard* hath it. Such a ſeat of Satan is both old and new *Rome*. At *Conſtantinople* (which was called new *Rome*) *Arrius* that arch-heretick, *ſedens in latrina effudit inteſtina*, voided his entrails at the ſtool, and left *Mahometiſm* there behind him as his excrement. Yet, as at *Pergamus* alſo God had a Church; ſo hath he ſtill even at *Conſtantinople*; the Patriarch whereof *Cyril* hath lately ſet forth a Confeſſion of the faith of thoſe Eaſtern Churches, agreeable in all points almoſt to the Proteſtant religion, but diametrally oppoſite to Popery.

Thou holdeſt faſt] As with *tooth and nail*, or by main ſtrength. κρατεῖς.

Who was ſlain] An honour not granted to the Angels of heaven, as *Latimer* was wont to ſay.

Verſe 14. *I have a few things*] More he might have had, but the Lord is not extream to mark what is amiſs in his weak, but willing people. *The high places were not removed*; *nevertheleſs* (thought that was his fault) *the heart of Aſa was perfect all his days.* 2 Chron. 15. 17.

And to commit fornication] Nothing hath ſo enriched hell (ſaith one) as fair faces. Theſe were thoſe *Balaams*-blocks, that *Iſrael* ſo ſtumbled at.

Verſe 15. *The doctrine of the Nicolaitans*] See the Note on *Verſe* 6. In the year 1067. The Popiſh Synod of *Millain* make laws againſt ſimony and the hereſie of the *Nicolaitans*: by which later they meant Prieſts-marriage. *Brutum fulmen, novum crimen.*

Verſe 16. *Or elſe I will come unto thee*] He was in the midſt of the ſeven Golden Candleſticks before. But when he comes to correct, he comes out of his place, *Iſa.* 26. 21. and it is a motion that he hath no ſuch minde to, *Lam.* 3, 33. it is to do his work, his ſtrange work, *Iſa* 28. 21.

With the ſword of my mouth] With fearful threatnings, terrible executions, *Having vengeance in readineſs for the diſobedient*, 1 Cor. 10. 6. *Eliſha* had his ſword as well as *Jehu* and *Hazael* theirs, 1 *Kings* 19. 17. See *Hoſea* 6. 5. *Ierem* 1. 10. *Iſa.* 11. 4.

Verſe 17. *Of the hidden Manna*] That is, of Chriſt, whom none of the Princes of this world knew: but God hath revealed him to his *hidden ones* by the Spirit, 1 *Cor.* 2. 8, 10. with *Pſal.* 83. 3. and given them to taſte of that heavenly gift.

A white ſtone] In token of abſolution. With this white ſtone may the Saints comfort themſelves againſt all the black coals wherewith the world ſeeks to beſmear them. If *Libanius* could ſay, Let *Baſil* praiſe me, and I ſhall ſing away all care, who ever reproacheth me; May not we much more ſay ſo of Chriſt? *It he that juſtifieth us; who ſhall condemn us?* Rom. 8. 34. Βασιλείῳ μὲ ἐπαινέσαντι, καὶ ἐγὼ τὰ τῆς νίκης ἔχω. *In epiſt. ad* Baſil.

A new name] Better then that of ſons and daughters, *Iſa.* 56. 5. The aſſurance whereof is (ſaith Father *Latimer*) the ſweet meats of the feaſt of a good conſcience, which is unconceivable and full of glory.

Verſe 18. *Who hath his eyes, &c.*] See the Note on *Chap.* 1. 14, 15.

Verſe 19. *The laſt to be more*] This is not every mans happineſs. See the Note on *verſe* 4. It is a diſputable queſtion (ſaith one) whether any Chriſtian (except he die ſoon after his converſion) do go on from ſtrength without ſome ſenſible decay of the inward power of that grace wherewith he is indued.

Verſe 20. *Thou ſuffereſt that woman Jezabel*] It is a fault then, not only to be active in evil, but to be paſſive of evil, *Non faciendo malus, ſed patiendo fuit*, ſaid the Poet concerning the Emperour *Claudius*. The Kings of the earth are taxed, *Rev.* & for not rooting out the Romiſh religion, and ſetting up the truth.

Verſe 21. *And I gave her ſpace to repent*] *In ſpace comes grace*, proves not always a true Proverb. They that defer the work, and ſay, that men may repent hereafter, ſay truly, but not ſafely. The branch that bears not timely fruit is cut off, *John* 15. 2. The ground that yields not a ſeaſonable and ſutable return, is nigh unto curſing, *Hebrews* 6. 8 The chick that comes not at the clucking of the hen, becomes a prey to the kite, &c.

Verſe 22. *Behold I will caſt her into a bed*] A bed of affliction for that bed of ſecurity upon which ſhe had ſtretcht her ſelf, *Amos* 6. 4. God hath his ſeaſon, his harveſt for judgement, *Mat.* 13, 30. Men may expect a time of healing when they ſhall finde nothing elſe but a time of trouble, *Ier.* 14. 19. One may defer a ſore till it be incurable. See *Ezek.* 24. 13.

Verſe 23 *And I will kill her children with death*] All men die (ſaith a Divine, deſcanting upon this text) but all are not killed with death. As a godly man ſaid, that he

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he did *ægrotare vitaliter*, ſo godly men do *mori vitaliter*. He that can ſo die, is fit to die; and the contrary. O it is a woful thing to be *killed with death*.

Verſe 24. *But unto you I ſay*] Here Chriſt comes with his fan, ſhedding and ſhoaling out his own from others, that they might not be diſheartned, when worſe men were menaced.

The depths of Satan] That *ſcience falſly ſo called*, 1 Tim. 6. 20. Thoſe profound points, which the Impoſtours profeſſed and pretended to: as the *Gnoſticks* who would needs be held the only *knowing men*; the *Illuminates*, and other ſeducers, who had taken up a trick to qualifie their deviliſh doctrines with the name of *depths* or *profundities*. *Depths* or *profundities*. *Depths* they are granted to be, but *depths* of *the devil*: the whiſperings and hiſſing of that old ſerpent, not the inſpirations of Gods Spirit.

κρατήσατε. Verſe 25. *Hold faſt*] Hold by ſtrong hand, tugg for it, with thoſe that would take it from you.

Verſe 26. *And keepeth my works*] In oppoſition to *Iezabels* works, *q. d.* that keepeth himſelf unſpotted of the world, that foul luſk that *lieth in that wicked one*, 1 Joh. 5. 19.

Verſe 27. *And he ſhall rule them*] *q. d.* I will communicate my ſelf wholly to him. See *Pſal.* 139. 6, 7, 8 9. *Mat.* 19. 28. 1 *Cor.* 6. 2, 3.

Verſe 28. *I will give him the morning ſtar*] *i. e.* I will clear his wronged innocency, *Pſal.* 37. 6. and grant him a glorious reſurrection, *Dan.* 12. 3.

Verſe 29. *He that hath an ear*] See the Note on *Verſe* 7.

CHAP. III.

Verſe 1. *I know thy work*]

Bern. *Sapiens nummularius Deus eſt; nummum fictum non recipiet.* Though men may be deceived, God is not mocked. He knows that many cry, *The temple of the Lord*, that yet nothing care for the Lord of the temple. *Ambroſe.* *Deifica profeſſio & diabolica actio.* God likes not ſuch creaking and cracking.

And that thou haſt a name] Many content themſelves with *a name* of Chriſtians; as if many a ſhip hath not been called *Safe-guard*, or *Godſpeed*, which yet hath fallen into the hand of Pirats.

And art dead] All thy ſpecious works therefore are but *dead works*; thou canſt not *ſerve the living God*.

Verſe 2. *Be watchful*] Rouſe up thy ſelf, and wreſtle with God, ſhake thee out of ſin lethargy, as *Sampſon* went out and ſhook him, when the Philiſtims were upon him.

That are ready to die] Becauſe tainted with the infection of hypocriſie, that pernicious *man-good*.

Perfect before God] Gr. *Full*, without halting or halving. *Tacitus* *Omnis Sarmatarum virtus extra ipſos.* All the hypocrites goodneſs runs outward: it is ſhored up by popularity, or other baſe reſpects.

Verſe 3. *And thou ſhalt not know*] Calamity the more ſudden, the more terrible: for, 1. It amates and exanimates a man, as an unexpected ſtorm doth a Mariner, and as Satan intended *Iobs* meſſengers ſhould do him. 2. It can as little be prevented, as *Eglon* could prevent *Ehuds* deadly thruſt.

Verſe 4. *Thou haſt a few names*] Though no thank to the Paſtour, who was a mercenary eye-ſervant. Here the peoples praiſe is the Paſtours ſhame. Theſe good ſouls were but few; their names (as one ſaid of the good Emperours) might have been written within the compaſs of a ring. *Iuvenal ſat. 13.* *Rari quippe boni; Diaconos pauciras honorabiles fecit*, ſaith *Hierom.* Chriſts flock is little. Few received him in the fleſh. *Iohn* 1. 12. he wondered at one good *Nathaniel*. At his coming ſhall he find faith upon the earth? Yes ſure ſaith One; now he may find many faiths, ſuch as they be: ſo many men, ſo many faiths: but few that hold faith and a good conſcience together. 1 *Tim.* 1. 19. whereby they have put on Chriſt, *Gal.* 3. 27. *Epheſ.* 4. 24. *Rev.* 16. 15.

They ſhall walk with me in white] That is, they ſhall be glorified with perfect righteouſneſs, purity, clarity, dignity and feſtivity.

For they are worthy] In Chriſts account and acceptation. Like as thoſe were not worthy, that came not when called to the participation of his benefits, *Mat.* 22. 8.

They

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They are worthy] *non dignitate ſua, ſed dignatione divina.* Or, *They are worthy*, not abſolutely, but in compariſon of thoſe before mentioned.

Verſe 5. *Cloathed in white*] See the Note on *verſe* 4.

The book of life] Wherein the juſt that live by faith are written.

But I will confeſs his name] His *well-tried faith* ſhall be found to praiſe, honour and glory, at the appearing of Jeſus Chriſt, 1 *Pet.* 1. 7. See the Note there.

Verſe 6. See the Note on *Chap.* 2. 7.

Verſe 7. *That is holy*] And therefore to be *ſanctified in righteouſneſs*, *Iſa.* 5. 16.

True] And therefore to be truſted.

That *hath the key of David*] And is therefore to be ſought unto for a door both of utterance and of entrance, *Col.* 4. 13. 2 *Cor.* 2. 12. *Acts* 16. 14.

Verſe 8. *An open door*] A fair opportunity of doing thy ſelf good: which thoſe that go about to deprive thee of, ſhall be ſure to loſe *oleum & operam*, their toil and tallow.

A little ſtrength] A little grace well-improved may do great matters, and ſet heaven open to a ſoul: The vine is the weakeſt of trees, but the moſt fruitful. *Philadelphia* with her little ſtrength is diſcommended for nothing; ſhe made all beſt uſe of it.

Verſe 9. *I will make them*] The converſion of the Jews ſhall be the wonder of the *Gentiles*.

Which ſay they are Jews, and are not] The perverſe Jews at this day pretend (but maliciouſly) that thoſe few Jews that turn Chriſtians, are not of them, but poor Chriſtians hired from other places to perſonate their part. *Blunts* voyage, p. 112.

That I have loved thee] The Church is the *dearly beloved of God ſeul*, Ier. 12. 7. or (as the Septuagint render is) *his beloved ſoul*. τὴν ψυχὴν τὴν ἠγαπημένην.

Verſe 10. *The word of my patience*] So called, 1. Becauſe we muſt ſuffer for the truth of it. 2. Becauſe hid in the heart, it worketh patience.

I will keep thee] From the hurt, if not from the ſmart of it; from the common diſtraction, if not from the common deſtruction.

Which ſhall come upon all the world] So the *Romans*, in their pride, called their Empire.

To try them that dwell] *ſc.* By that ſharp & ſore perſecution under *Trajan* the Emperor.

Verſe 11. *That no man take thy crown*] Not that crown of eternal life (for that is unloſable) but that honour that God hath put upon thee, *verſe* 9. A Chriſtian may, by falling into reproachful courſes, *loſe what he hath wrought*, 2 Iohn 8. 1. In reſpect of the praiſe of men. 2. In reſpect of inward comfort. 3. In reſpect of the degrees of glory in heaven; He may miſs of being a *pillar in the temple of God*, as *ver.* 12.

Verſe 12. *Will I make a pillar*] Pillars are both the firmament and ornament of Temples. Underſtand it of that fulneſs and conſtancy both of grace & of glory in heaven.

Which is new Jeruſalem] It was a pride in *Montanus* to over-ween his *Pepuza* and *Tymium* (two pelting Pariſhes in *Phrygia*) and to call them *Hieruſalem*, as if they had been the only Churches. And ſurely, it is nothing elſe but pride in the *Browniſts* to avow that their Churches are nothing leſs then the new *Jeruſalem* coming down from heaven: that the very crown, ſceptre and throne of Chriſts kingdom conſiſts in them. &c. Euſe. *l.* 5 *c.* 15. See M. *Bayly* his diſſwaſive p. 17.

My new name] *viz.* That which he received from his Father in his exaltation, *Epheſ.* 1. 20. *Phil.* 2. 9.

Verſe 14. *And unto the Angel*] *Archippus*, it may be; for he was a Paſtor here, and began to cool long before this, *Col.* 4. 17.

Theſe things ſaith the Amen] The *God of Amen*, as *Iſaiah* calleth him, faithful in performing his promiſes to the remnant that he reſerved in this lukewarm Church, among ſo careleſs a multitude. To theſe Chriſt became a beginning of the Creation of God; ſo the new birth is here called; as being of no leſs fame and wonder then the making of the world.

Verſe 15. *That thou art neither cold*] Such are our civil Juſticiaries, Politike profeſſors, neuter-paſſive Chriſtians; a fair day mends them not, and a foul day pairs them not, peremptory never to be more preciſe; reſolved to keep on the warm ſide of the hedge, to ſleep in a whole ſkin, ſuffer nothing, do nothing, that may interfere with their hopes, or prejudice their preferments.

I would thou were] Beter be a zealous Papiſt, then a lukewarm Proteſtant. A zealous Papiſt (ſaith one) dare tell us to our heads, that our religion is errour, our ſelves heretikes, our end deſtruction; that one heaven cannot hold us hereafter, one Church now; Campian. *rat.* 10. Briſtow. *mot.* 36. Coſter *ad* Oſiand.

that

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that our damnation is so clearly set down in our own bibles, that there needs no more to assure us thereof, then to open our eyes and read it; that if we be not damned, he will be damned for us, *&c.* This is better then forlorn wretchlesnes in right religion, and that detestable indifferency above specified.

Verse 16. *I will spue thee out*] I will please my self in thy just punishment. *Ah* (saith God, as one ridding his stomack) *I will ease me of mine adversaries, I will avenge me of mine enemies*, Isa. 1. 24. Now the basest places are good enough to cast up our gorge in. The hypocrites punishment must needs be heavy. *Laodicea* is commonly looked upon as a type of *England*. And surely that *facies hypocritica* of our Nation is *facies Hippocratica*, a mortal complexion, a sad Prognostick.

Verse 17. *Because thou sayest*] *Si dixisti, satis est, periisti*, saith *Augustine*. He that
2 Cor. 8. 2. thinks he knows any thing, knows nothing yet as he ought to know.

And knowest not] What ever thou deemest and dreamest of thy self, as setting up thy counter for a thousand pound, and working thy self into the fools paradise of a sublime dotage.

Hodæpor. Byz. l. 3. *That thou art wretched and miserable, &c.*] *Semper inops, misera, infelix, rerum omnium egena*, as *Favolius* saith of *Athens*, and her inhabitants at this day under the Turk.

Verse 18. *I counsel thee*] Having first convinced thee, *verse* 17. who before were uncounsellable. The *Gibeonites* sent not for *Joshua* till besieged. The *Gileadites* sought not after *Iepthah* till distressed: nor will men hearken after Christ, till driven out of themselves.

To buy of me] *Buy the truth and sel it not.* Make a thorow sale of sin and all (with the wise Merchant) to purchase Christ the pearl of price, for whom S. *Paul* (that great trader both by sea and land, 2 *Cor.* 11. 23, 25, 26.) counted all but dung and dogs-meat, *Phil.* 3. 7, 8. *Diogenes* taxed the folly of the men of his times (may not we the men of ours?) *quòdres pretiosas minimo emerent, venderentq; vilissimas plurimo*, that they undervalued the best things, but overvalued the worst.

Gold tried in the fire] Precious faith, 1 *Pet.* 1. 7.

White raiment] The righteousnesses of the Saints, that of justification, and the other of sanctification.

And that the shame of thy nakedness] But be covered as the Priests nakedness was by his linnen-breeches. Nature teacheth us to cover our nakedness: therefore when a man hath committed a sin, he blusheth; the blood as it were would cover the sin. *Aaron* by making the golden calf had made the people naked unto their shame among their enemies, *Exod.* 32. 5. *Maximilian* the Emperour when he yielded up the Ghost, gave charge that none should see his dead body naked. *Erat enim omnium mortalium verecundissimus*; saith mine Author. Buy we this white raiment of Christ: so shall our sins never shame us.

Eye-salve] That unction, 1 *John* 2. 20. Light and sight, the saving knowledge of heavenly mysteries.

Verse 19. *As many as I love*] *q. d.* Think not that I hate you, because I thus chide you. He that escapes reprehension may suspect his adoption. God had one Son without *corruption*, but none without correction. We must look through the anger of his correction, to the sweetness of his loving countenance: as by a rain-bow we see the beautiful image of the Suns light, in the midst of a dark, and watersh cloud. See more in my *Treatise* upon this verse, the second Edition.

And repent] So they did in likelihood; for *Eusebius* commends this Church as greatly flourishing in his time. Oh the divine Rhetorick and omnipotent efficacy of repentance, saith a Divine. This is the rainbow, which if God seeth shining in our hearts, he will never drown our souls.

Verse 20. *Behold I stand*] Christ stands, he doth not sit: now whiles a man is standing, he is going. Christ is but a while with men in the opportunities of grace: he will not always wait their leisure. The Church sought him (when once gone) with many a heavy heart, *Cant.* 3.

And knock] By the hammer of my Word, and hand of my Spirit.

And open the door, &c.] *sc.* By teachableness and obedience. This is not spoken of the first act of Conversion (*quæ gratuita est & inopinata*) but of the consequences of it; in which man, who being dead, hath been made alive, ought to cooperate with Gods grace.

Verse

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Verſe 21. *To ſit with me in my throne*] The thrones of thoſe Eaſtern Kings were large and capacious, after the manner of a couch, ſet on high and covered with tapeſtry; ſo that beſides the Kings own room, others whom the King would honour, might ſit by him in the ſame throne. And hereunto our Saviour ſeemeth here to allude. This honour he promiſeth to *him that overcometh*; as *Alexander* the Great by his laſt Will left his Dominions τῷ κρατίστῳ, *To the worthieſt* of his Princes, to him that ſhould beſt deſerve it. *Lud. de Dieu. in loc.*

And he with me] Chriſt is no niggardly or beggarly gueſt. His reward is with him, he brings better commodities then *Abrahams* ſervant did, or the Queen of *Sheba*; gold, raiment, eye-ſalve, *&c.*

Even as I alſo] That is, Becauſe I alſo overcame, by vertue of my victory, ὡς for ὅτι. See the like *John* 17.2. *Luke* 4. 36. It is by Chriſt that we do *over-overcome*, Rom.8.37.

Chap. IV.

Verſe 1. *A door was opened in heaven*]

That is, Preparation was made for the manifeſtation of more heavenly myſteries.

Was as it were of a trumpet] To rouſe and raiſe up his attention. For it might fare with him, as with a drouſie perſon, who though awaked, and ſet to work, is ready to ſleep at it. Compare *Zach* 4.1.

Come up hither] Not by local motion, but by mental illumination.

I will ſhew thee] That thou maiſt ſhew the Church, that they have a moſt glorious and almighty Deliverer.

Verſe 2. *I was in the ſpirit*] See *Chap.* 1.10. That is, I was raviſhed into a ſpiritual extaſie.

And behold a throne] So *Iſaiah* was prepared for his propheſie by ſuch a ſight, *chap.* 6.1. And *Ezekiel* (beſides that ſtupendious viſion, *ch.*1.) heard behinde him a voice of great ruſhing, ſaying, *Bleſſed be the glory of the Lord from his place*, chap.2.12.

Sat on the throne] As Judge of heaven and earth, *Gen.*18.25.

Verſe 3. *Like a Jaſper and a Sardine*] God is here reſembled (ſaith one) by three precious ſtones, holding forth the three perſons in Trinity. A Jaſper having (as they ſay) a white circle round about it, repreſenting the eternity of the Father. A *Sardine* ſtone of a fleſhy colour repreſenting Jeſus Chriſt, who took our fleſh upon him. An Emrald being of a green colour, refreſhing the eyes of them that look upon it, repreſenting the Spirit, who is (as the rain-bow) a token of fair weather, and is a comfortable refreſher, whereſoever he cometh. *Cottons 7. vial, p 5. out of Brightm.*

And there was a rainbow] Which is, *Signum gratiæ & fœderis*, a ſign of grace and of the Covenant of mercy; which is always freſh and green about Chriſts Throne of grace.

Verſe 4. *And round about*] The Saints are round about God, *Pſal.*76.11. a people near unto him, *Pſal.*148 14.

Four and twenty elders] A full Senate, a ſtately Amphitheatre of the firſt-born, whoſe names are written in heaven, cloathed as Prieſts, crowned as Kings and Conquerors.

Verſe 5. *Lightnings and thunderings*] *Is not deſtruction to the wicked? and a ſtrange puniſhment to perſecutors?* Who ever hardened himſelf againſt Gods Church and proſpered? Have theſe workers of iniquity no knowledge, who eat up Gods people as they eat bread? *Pſal.*14.4. Surely, if they had but ſo much wit for themſelves, as *Pilates* wife had in a dream, they would take heed of having any thing to do with juſt men. If any man will hurt Gods Witneſſes, fire proceedeth out of their mouth, and devoureth their enemies, *Rev.*11 5. It was therefore no ill counſel that a Martyr gave his perſecutor, *If thou wilt not ſpare us, yet ſpare thy ſelf.* It is a fearfull thing to fall into the puniſhing hands of the living God. Iob 31.3. Iob 9 4.

The ſeven ſpirits] See *chap.*1. *verſ.*4.

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Verse 6. *A sea of glass*] The *Word*, say some, the *World*, others. The Word is to us a Chrystal glass, giving us a clear sight of God, and of our selves, 2 *Cor.* 3. 18. *Jam.* 1. 23. The world is to God a sea of glass, *Corpus diaphanum*, a clear transparent body; he sees through it.

Ζῶα. *Four beasts*] Or living wights; Not Angels, but Ministers, those earthly Angels, who are set forth, 1. *Full of eyes* for their perspicacity and vigilancy. 2. Furnished with *six wings* apiece for their pernicity and promptitude to scour about for the peoples benefit. 3. Qualified with all necessary endowments, for the discharge of their duties, being bold as Lions, painful as Oxen, prudent as men, delighted in high flying, as Eagles.

Verse 8. *Full of eyes within*] To look to themselves also as well as to the flock, *Act.* 20. 28 lest whiles they preach to others, *&c.* 1 Cor 9. 27.

They rest not] Gr. *They have no rest*, and yet they have no unrest neither; the sweet content they take in their continual employment, is fitter to be believed then possible to be discoursed.

In quibusdam exemplaribus. *Holy, holy*] This they double, treble and warble upon, nine times over.

Verse 9. *And when those beasts*] When the preachers are performing their Office, as Heralds of Gods praises.

Verse 10. *The four and twenty Elders*] The people yield their assent, and say *Amen*; the want whereof S. *Paul* accounts no small loss, 1 *Cor.* 14. 16.

And cast their crowns] *Canutus* King of *England* set his crown upon the Crucifix, and proclaimed, saying, *Let all the inhabitants of the world know, that there is no mortal man worthy the name of a King, but he to whose beck heaven, earth and sea, by his laws eternal are obedient.* When the great Turk cometh into his Temple, he lays by all his state, and hath none to attend him all the while. *Solomons* mother set the crown upon his head (so doth the Church upon Christs head) in the day of his espousals, *Cant.* 3. 11. *Hen. Huntington.*

Verse 11. *Thou art worthy*] If we would have our souls set as a pearl in that fair ring of heavenly Courtiers, that compass the Lambs throne, let us praise God, as they do.

For thou hast created] Our service must not be rash but reasonable, *Rom.* 12. 1. such as whereof we can render a reason. God hates a blinde sacrifice, a *Samaritans* service, when men worship they know not what, nor why. Joh 4.

And were created] Gods power put forth in the Creation and administration of the world is twice here mentioned; as that which can never be sufficiently admired and adored. See my Notes on *Gen.* 1.

CHAP. V.

Verse 1. *In the right hand*]

GR. *On*, or, *At the right hand*. There it lay ready, but none could make ought of it, till the Lamb took it, not only at, but out of the Fathers right hand, and opened it, *ver.* 7.

A book written] This book of the *Revelation*, which till the Son of man had received of his heavenly Father to shew unto his servants, neither they nor he (as Son of man) knew (so much at least) of that day and hour of his second coming.

And on the back-side] As wanting room within. Like that of the Poet,

Scriptus & in tergo, necdum finitus Orestes. (*Juven. Sat.* 1.

Sealed with seven seals] To note the great secrecy, and gradual discovery of the Divine Counsels.

Verse 2. *And I saw a strong Angel*] Angels are very desirous to know the mysterie of Christ, 1 *Pet* 1. 11. and to profit daily in that knowledge, *Eph.* 3. 10.

Verse 3. *Nor under the earth*] That is, in the sea, as *Exod.* 20. 4.

Neither to look thereon] Or, *therein*, because sealed up.

Verse 4. *And I wept*] Out of a deep desire of knowing the Contents of this book. And as our Saviour going toward his cross, turned again to the weeping women, and comforted them, so he soon satisfied the desire of this his dejected Disciple. Tears are effectual Orators. *Luther* got much of his in-sight into Gods matters by this means. So did *Melancthon* when he wept on those words, *Quos fugiamus habemus* (*Pontificios*) *quos*

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quos sequamur non intelligimus. It is said of Sir *Philip Sidney*, that when he met with any thing that he well understood not, he would break out into tears. ——*faciles motus mens generosa capit.* The Spouse, seeking him whom her soul loved, had eyes like the *pools of Heshbon* glazed with tears. And *Daniel* had greatest revelations after three weeks of heavinesse, *Chap.* 10. 2. Cant. 7. 4.

Verse 5. *And one of the Elders*] A common Christian points the Divine to the Arch-propher, whom for present he thought not on. An eloquent *Apollos* may be better informed by a Tent-maker, and a great Apostle be comforted by an ordinary *Roman.* This Elder in the text seems to be the Patriarch *Iacob* (saith One) because from his prophecy the name of Lion is given to Christ. *Gen.* 49. 9. Act. 8. 26. Rom. 1. 12.

Behold the Lion of the Tribe of Iudah] So *Moses* sets forth our Saviour. And fitly, 1. For the excellency of his strength. 2. For his heroical spirit. 3. For his principality: the Lion is the king of beasts. 4. for his vigilancy; the Lion sleepeth with open eyes. Gen. 49. 9. Isa 11. 1. Gerh.

The root of David] So the Prophets. *They have Moses and the Prophets*, saith *Abraham. To the Law, and to the Testimony.* If any speak not according to this word, it is because there is no light in them, nor to be gotten from them. Luke 16. 29. Isa. 8. 20.

Hath prevailed] Gr. *Hath overcome*, or *surpassed*, &c. all creatures in worth, to do this great work. Ἐνίκησεν

Verse 6. *In the midst of the Throne*] As a fit Mediator betwixt God and men, even the man Christ Jesus, who gave a ransome, &c. 1 Tim. 2. 5, 6.

A Lamb as it had been slain] This form of speech is put (saith an Interpreter) to shew the continual recent vertue of Christs death eternally effectual before God, as whereby once for all he hath purchased eternal redemption. Some think that he still retains in heaven the prints and scars of those wounds that he received on earth in his hands, feet and side. His glorified body (saith one) is that golden censer, which through the wounds that are in it, as through chinks or holes, fumeth forth always a pleasant and sweet savour in the nostrils of his Father. It is also the Note of a learned Interpreter here, that the benefit of knowing the prophesies concerning the Church, Christ, before he was slain, had it not so as he had after his death. It was the purchase of the blood of Christ to have those things opened.

Having seven horns] Plenty of power. Antichrist hath but two horns, *Chap.* 13. 11.

And seven eyes] No want of wisdom, no need of a visible head to the Church or any other Vicar general to Christ, then the holy Ghost, called here *The seven spirits of God sent forth into all the earth.*

Verse 7. *And he came and took*] As Mediatour he took it, as God he gave it. All things are delivered unto him of the Father; and no man knoweth the Father but the Son, and he to whom the Son revealeth him, *Mat.* 11. 27. See the Note there.

Verse 8. *Fell down before the Lamb*] As they had done before the throne, *Chap.* 4. See *John* 5. 23. Divine adoration is an honour due to the manhood of Christ also, as it is taken into union with the God-head.

Golden vials, &c.] Vessels narrow beneath, and wide upwards; so is the heart of a believer: narrow below, almost sharpened to a point, that it might touch the earth no more then needs must; and wide above, to receive the influence of heaven. Gold is pure and precious; so are the prayers of a pure heart.

Full of Odours] Therefore sweet to God, because Christ pours into them of his odours, *Rev.* 8. 3.

Which are the prayers of Saints] That is, their own prayers and praises, recorded *vers.* 9. And this is added as an exposition to, let us know what is meant by odours. See the like, *Ioh.* 2. 21. and 7. 39. *Rev.* 1. 20.

Verse 9. *And they sung*] A general joy in heaven and earth. Surely, it is a pleasant thing to see the light; how much more to see the light of the knowledge of God in the face of Jesus Christ? What a deal of triumph and exaltation is here all the Church over upon the opening of this book upon the receit of this Revelation? Should not this excite and kindle in our hearts a more earnest desire of understanding these mysteries? "Oh I could finde in my heart to fall afresh upon the study of the Revelation, "had I strength to do it, said my Reverend old Master unto me, a little afore his death; M. *John Ballam* I mean, Minister of the Word for many years at *Evesham*, where I heard him (in my childehood) preaching many a sweet Sermon upon the second and third Chapters of this book. 2 Cor. 4. 6.

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A new song] For the new work of redemption besides that old song, *Chap.* 4. for that of creation.

Out of every kindred] Let this be noted against the doctrine of universal redemption that's now again so violently cryed up amongst us.

Verse 10. *And we shall raign on the earth*] Raign over our lusts; raign with and in Christ over all our enemies by a spiritual, not secular scepter; and at last judge the world, 1 *Cor.* 6. 2.

Verse 11. *Round about the throne and the beasts*] That is, round about the beasts and the Elders. Angels encamp about the Saints, as ministring spirits, and are glad of the office, that their God manifested in the flesh may be seen of them: and the multifarious wisdom of God in mans redemption be displayed unto them.

1 Tim. 3. 16. Ephes. 3. 10.

Verse 12. *With a loud voice*] Betokening their earnest affection; which also is here notably expressed by the many particulars they ascribe to Christ, as if they could never give enough to him. Now if Angels, who have nothing so much benefit by him, do thus magnify him, how much more should we? Our hearts should be enlarged, our mouthes opened, and we not a little vexed at our own vile dulness in being no more affected with these indelible ravishments.

Verse 13. *And every creature*] The whole creation groaneth under vanity, and rejoyceth as it were in the fore-thought of that liberty of the sons of God at the last day, whereof it shall partake, *Rom.* 8. 21. See the Note there.

Verse 14. *And the four beasts*] The Saints were the Precentors in this blessed Quire, and now they are the Succentors also. They began the Song, and so conclude it, as having

Rev 14. 3.

far greater benefit by Christ then all other Creatures, and God expects a proportion,

Sayson.

that our returns be somewhat answerable to our receits. The Saints upon earth sing a new (that is an excellent) Song in the honour of Christ, *v.* 9, 10. Heaven answers as by an Eccho; the Musick upon earth in the mean time continuing, *v.* 11, 12. (where note that this Song of Angels putteth Christ in the third person; he took not upon him the nature of Angels, he is neerer to us) all creatures come in as the *Chorus*, *v.* 13. and as Man began, so he ends the Anthem, v. 14.

CHAP. VI.

Verse 1 *One of the seals*]

That is, the first of the Seals, as *Gen.* 1. 4. *Mar.* 16. 2. Under these seven seals fals *Rome* Pagan (saith an Interpreter) as under the seven trumpets *Rome Christian*, under the seven vials *Rome* Antichristian. So all the Judgments in the *Revelation* are still upon *Rome*. Hence Mr. *Dent* cals his Exposition upon the *Revelation*, The ruine of *Rome*.

M. *Cotton.*

The noise of thunder] This beast was like a Lion, *Chap.* 4. 7. whose roaring is as thunder.

Verse 2. *And behold a white horse*] The Apostles and Apostolike Preachers of the Primitive times, white for their purity of doctrine, discipline and conversation; horses for their nimble and swift spreading the Gospel, which ran thorow the world like a Sunbeam (as *Eusebius* hath it) and was carried as on Eagles, or on Angels wings. A horse hath his name in Hebrew from devouring the ground by his swiftness, and was therefore by the Heathens dedicated to the Sun, whose *going forth is from the end of the heaven, and his circuit unto the ends of it*, Psal. 19. 6. *Cranzius* tells us, that the *Saxon* Princes before they became Christians, gave a black horse for their arms: but being once baptized, a white horse; with reference haply to this Text.

Ἀφ' ὁμοίως διὰ τῆς ἡλίου βολῆς. Euseb. *hist. l.* 2. *cap.* 3. Cranz. *in Sax*

He that sat on him] Christ, *Chap.* 19. 11. *Psal.* 45. 5. The conquerors entred into *Rome*, carried on a white horse.

Had a bowe] The doctrine of the Gospel, whereby the people fall under him, *Psal* 45. 4.

Adverſ. Iud. c. 7.

Conquering, and to conquer] *Britannorum inaccessa Romanis loca, Christo tamen patuerunt*, saith *Tertullian*. Christ came and conquered this kingdom, which the Romans with all their power could not do. *A Christo vinci, summa victoria est; vinciri, summa libertas*, saith another. There is no such conquest as to be conquered by Christ; no such liberty as to be bound by him.

Verse

Verſe 3. *Come and ſee*] *Johns* better attention is called for. How dull and drouſie are the beſt in perceiving and receiving heavenly myſteries! A ſea-coal fire, if not ſtirred up, will die of it ſelf, ſo will our ſpark and ſpunk of light. Chriſt cals upon thoſe that had come far to hear him, ſaying, *Let him that hath an ear hear*, Mat. 13. See *Zach.* 4. 1.

Verſe 4. *That was red*] Portending troubles and tragedies, bloody wars and terrible perſecutions. Thoſe ten firſt were ſo cruel, that S. *Hierom* writes in one of his Epiſtles, that for every day in the year were murdered 5000. except the firſt day of *January*.

To him that ſat thereon] Chriſt, *Mat.* 10. 34. *Zach.* 1. 8. He ſtands over his Church as the *Agonotheta*. So he did at S. *Stephens* martyrdom, *Acts* 7. he moderates and overrules the enemies cruelty.

And that they ſhould kill one another] *viz.* The perſecutours ſhould riſe up and deſtroy one another, as the *Romans* did the Jews, and the Jews the *Romans* in divers provinces: And as the Emperours who got nothing (moſt of them) by their adoption or deſignation to the Empire, *Niſi ut citius interficerentur*, but to be cut off the ſooner. All or moſt of the perſecuting *Cæſars* died unnatural deaths. *Tacit.*

A great ſword] That of the Goſpel, *Epheſ.* 6. 17. which takes away peace, by accident, *Mat.* 24. 6. Chriſt threatneth the contempt of the Goſpel with wars and rumours of wars. Our late *Edge-hill* battle was fought in the vale of Red-horſe; as if God had meant to ſay, *I have now ſent you the red horſe, to avenge the quarrel of the White.*

Verſe 5. *A black horſe*] Famine diſcolours and denigrates, *Lam.* 4. 7, 8. It accompanies war for the moſt part, and in ſieges is very extreme, as at *Samaria*, where an aſſes head was worth four pounds: at *Rome*, where this proclamation was made in the market, *Pone pretium humanæ carni*: At *Scodra*, were horſes were dainty meat, yea they were glad to eat dogs, cats, rats, &c. At *Antioch* in *Syria*, where many Chriſtians (in the holy war, as they called it) were glad to eat the dead bodies of their late ſlain enemies. *Turk. Hiſt. fol.* 426. *ibid.* 18.

Had a pair of ballances] Gr. The beam of ſcales. To ſhew that bread ſhould be delivered out by meaſure, as is threatned, *Ezekiel* 4. 6. *Deut.* 26. and men ſhould be ſtinted and pittanced. ζυγὸν.

Verſe 6. *In the midſt*] The voice of the Lamb, *Chap.* 5. 6. Who appoints and orders all: he cuts us out our ſeveral conditions, cautioning for the wine and oil, when other food faileth.

A meaſure of Wheat] A quart, ſay ſome, a pottle others, an allowance for a day. Among the Greeks (ſaith *Suidas*) *Chœnix dicitur dabatur*. And that the *Iſraelites* in the wilderneſs (according to *Rabanus*) had each of them three *Chœnices* of Manna by the day, that was to be aſcribed to the divine bounty, as *Ionius* noteth. χοῖνιξ.

Verſe 7. See the Note on *Ver.* 3.

Verſe 8. *A pale horſe*] Fit for peſtilence, and pale death to ride on.

And hell followed ſc. To them that were killed with death, *Revel.* 2. 23. (See the Note there) that died in their ſins, which is far worſe then to die in a ditch.

Over the fourth part of the earth] That is, of the *Roman* Empire. This fell out in the days of *Decius*; *Oroſius* bearing witneſs, that the peſtilence which then raged did extend no further, *Quam ad proſtigandas eccleſias edicta Decii concurrerunt*, that is, then the proclamations of *Decius* came for the overthrow of the Churches.

And with death] *i. e.* The Peſtilence, that harbinger, and purveyour of death; This is ſomewhere called *Gods evil Angel*; and by Eccleſiaſtical writers Mortality. *Hippocrates* calleth it τὸ θεῖον, the *divine ſtroke*, becauſe God hath a ſpecial hand in it.

Verſe 9. *Under the altar*] *i. e.* Under Chriſt, *Heb.* 13. 10. under his cuſtody and ſafeguard, Or, *Under the altar*, that is, lying at the bottom of the altar, as beaſts newly ſlain for ſacrifice. See *Phil.* 2. 17. & 2 *Tim.* 4. 6. The ten perſecutions and (after them) the irruptions of the *Goths*, *Vandals*, *Huns* and *Herula*, heaped on Maſſacres of Martyrs.

Which they had] Gr. Which they had, and would not be drawn by any terrours or tortures to part with. They may take away my life (ſaid one) but not my faith; my head, but not my crown. εἶχον.

Verſe 10. *And they cried*] When God intends deliverance to his people, he poureth out upon them *the ſpirit of grace and Supplication*, Zach. 12. 9, 10.

How

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Beza *in vita.*

How long O Lord] *Calvin* had this ſpeech always in his mouth, breathing out his holy deſires in the behalf of the afflicted Churches, with whoſe ſufferings he was more affected then with any thing that befel himſelf.

Thornd.

Doſt thou not judge and avenge] The glorified ſouls cannot be properly ſaid to deſire revenge: but the cry which they make muſt be underſtood to be the provocation of God to vengeance which their ſufferings produce in the ſame ſort as *Abels* blood is ſaid to cry.

That dwell on the earth] In oppoſition to the inhabitants of heaven. As names *written in heaven* ſtand oppoſed to thoſe that are *Written in the earth*, Luke 10. 20. Ier 17. 13.

Verſe 11. *And white robes*] Their innocency was cleared, and their perſecutors convinced. God would ſpeak for them in the hearts of their greateſt enemies.

M. *Forbes.*

Until their fellow-ſervants alſo] We doubt not (ſaith a learned Interpreter here) but that the crowned Saints do in general know the afflicted condition of the Church militant, and do wiſh them deliverance: but our ſpecial neceſſities and occurrences of particular perſons they cannot know. Brother *Bradford* (ſaid Biſhop *Ridley*, a little afore he was offered up) So long as I ſhall underſtand that thou art in thy journey, by Gods grace I ſhall call upon our heavenly Father to ſet thee ſafely home; and then good brother, ſpeak you for the remnant that are to ſuffer for Chriſts ſake, according to that thou then ſhalt know more clearly. But this is to be taken with a grain of ſalt.

Act. and Mon. fol. 1556.

That ſhould be killed] Under *Licinius*, *Julian* the apoſtate, and the *Arrian* Emperors.

Verſe 12. *There was a great earthquake*] Underſtand hereby thoſe horrible commotions and confuſions that fell out in the *Roman* Empire upon thoſe ten bloody perſecutions, and the earneſt ſupplications of the Saints which can work wonders in heaven and earth. The death and deſtruction of the perſecutours was (as it was ſaid of the death of *Arrius*) *Precationis opus non morbi*, the effect of faithful prayers calling for full and final vengeance.

Socrat. *l.* 1. *c.* 25.

The Sun became black] It is ordinary in Scripture to ſet forth horrible commotions of Common-wealths by ſuch figurative expreſſions as theſe, *Ier.* 4. 23. &c. *Ioel.* 2. 10. &c. *Iſa.* 13. 10.

Verſe 13. *And the ſtars*] *Romes* dunghill Dities together with their *Chemarims*, or *Chimney-chaplains*, the Prieſts. Confer *Iſa.* 34. 4. *Dan.* 8. 10. *Exod.* 12. 12. *Num.* 33 4.

Verſe 14. *And every mountain*] See the Note on *Verſe* 12. *Cinus quidam nexim è Veſuvio emiſſus, Romam venit (inquit* Dio*) ita ut incolæ putare cœperunt omnia ſur ùm deorſum ferri, ſolemque in terram cadere, ac terram in cœlum conſcendere.* I my ſelf ſaw, ſaith *Bellarmine*, a huge hill removed by an earthquake, and brought down to a Town, which was wholly covered by it, and as it were buried under it. Perhaps he meant *Pleurs* in *Rhetia*, which was overcover'd ſuddenly with a mountain, ſo that 1500 perſons were buried there alive.

Verſe 15. *And the Kings of the earth*] Who came in to help their gods againſt the Mighty, againſt *Conſtantine*, *Theodoſius*, &c. that threw out their Prieſts, and pulled down their Temples. Theſe Kings and Grandees were *Maximianus*, *Maximinus*, *Maxentius*, *Galerius*, *Licinius*, *Iulianus*, &c. and their complices, who were routed, ruined and driven into holes and corners by the Chriſtian Emperours, and after ward ſo purſued by divine Iuſtice, that they came to ſhameful ends. *Diocleſian* poiſoned himſelf. *Maximinian* hanged himſelf. *Maximinus* likewiſe and *Maxentius* became their own deaths-men. *Galerius* died of a loathſom diſeaſe. *Iulian* had his death-wound from heaven, and died raving and blaſpheming.

Euſeb *hiſt. l.* 9. *cap.* 8, & 10. & *lib.* 8 *c.* 27. *Item de vita Conſt. l.* 1. *cap.* 51, 52.

Verſe 16. *And ſaid to the mountains*] Which yet was but a poor ſhelter; for mountains melt, and rocks rent at his preſence. So that if wicked men cry to the hills, Help us, they will give an *Eccho*, Help us. For Gods wrath is upon the creature for mans ſin.

Verſe 17. *Who ſhall be able to ſtand*] They could not ſtand before their own miſgiving hearts, and ſoul-condemning conſciences; how much leſs before God that was greater then their hearts? God ſent his hornet, which drove out theſe *Canaanites*, Exod. 23. 28. *Facti ſunt à corde ſuo fugitivi*, as *Tertullian* hath it.

CHAP.

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Chap. VII.

Verse 1. *And after these things*]

This whole Chapter is purposely interlaced between the opening of the sixth and seventh seal, for the support of the poor suffering Saints, that they sink not under their many pressures.

Four Angels] Ministers of indignation, whether good or evil angels, the Doctors are divided.

Holding the four winds] Those *besoms of the air*, as *Rupertus* calls them, and Scripture-emblems of spiritual influence, *Joh.*3.8. *Cant.*4.*uls. Ezek* 37.9. The holding of the winds may peradventure intimare here that peace and ease in which God suffereth worldly men to live, and be overtaken, even upon the point of his great judgements. He made fair weather before *Pharaoh* till he had him in the heart of the Red-Sea. *Mundi sco. a.* Ru, ert. 1 Thes. 5 3.

Nor on any tree] The Philosopher compares men (the Scripture good men oft) to trees, which by benign winds are filled with fruits.

Verse 2. *Another Angel*] Whether Christ or *Constantine* acted by Christ, it much matters not.

Having the seal] Whereof Christ is the great Lord-keeper.

With a loud voice] Out of his great care of his elect. As *Crœsus* his dumb son burst out into loud speech to save his father. Ἀνοίγων καὶ κράζει ὁ Κροῖσος. *Herod.*

To the four Angels] Who are at Christs beck and check.

Verse 3. *Hurt not*] Reprobates oft fare the better for those few righteous that are amongst them; they are therefore singularly foolish for seeking to rid them, and root them out, as the Heathen Emperors did. These resemble the Stag in the Embleme, that fed upon the leaves which hid him from the Hunter; and *Sampson* like, by pulling down the pillars, they bring the house upon their own heads.

In their foreheads] Not in their hands only, as the vassals of Antichrist (*ch.*13.16.) who have free liberty to dissemble, deny their religion, do any thing, so the Catholick cause be thereby advanced. *My son, give me thy heart*, said *Gregory* the thirteenth to our English Papists, let who will have thy tongue and outward man.

Verse 4. *An hundred fourty and four thousand*] A competent company. Not so many as the locusts, *ch.*13. and yet more then most thought they had been.

Verse 5. *Twelve thousand*] Out of each Tribe so many; God enclines towards all the elect with an equal good-will; neither shall any one complain justly that others have been more regarded then he, as one well observeth here.

Verse 6 *Of the tribe of Nephthali*] Who is first reckoned among those by *Rachels*-side, because at *Capernaum* in this Tribe, Christ inhabited. Any relation to him enableth. *Bethlehem* though it be the least, is yet not the least among the Princes of *Judah*, for that out of her came the Governour of *Israel*, Mat.2.6. with *Mic.*5.6.

Verse 7. *Of the tribe of Levi*] *Levi* is taken in, *Dan* cut out of the roll for his shameful recidivation and revolt from the true Religion, *Judg.*18. This, *Iacob* foresaw and bewailed in that holy ejaculation on his death-bed, *Gen.*49.18. There is no reckoning made, or account given of this Tribe (as there is of the rest) 1 *Chron.*7. The fable of Antichrist to come of *Dan*, is so thin a device, that *Bellarmine* could not but see thorow it, and disclaim it. *Lib.*3. *de Pont. Ro. cap.*12.

Verse 8. *Of Ioseph*] That is of *Ephraim*, who, though *Iosephs* younger son, yet had the first birth-right. *Ephraim* is not named (though tacitely intended here) *because joyned to Idols; let him alone* therefore, saith God, *Hos.*4.17.

Verse 9. *A great multitude*] All the faithfull from the Apostles to the end of the world. In all ages there were some that sought righteousness: Neither was it ever so hard with the Church as the Host at *Nola* (in the story) made it; who when he was

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commanded by the Roman Cenſor to go and call the good men of the City to appear before him, went to the Church-yards, and there called at the graves of the dead, *O ye good men of Nola come away, for the Roman Cenſor calls for your appearance*; for he knew not where to call for a good man alive. In the very midſt of Popery there were many faithfull Witneſſes, and more of ſuch as (like thoſe two hundred that went out of *Jeruſalem* after *Abſolom*) *went on in the ſimplitity of their hearts, and knew not any thing*, 2 Sam. 15. 11.

Anton. di Guevara.

Clothed with white Robes.] See the Note on *ch.* 3. 4.

And palms in their hands] In token of victory over all Spirituàl enemies. This was hinted at by thoſe Palms engraven in *Solomons* and *Ezekiels* Temple.

Verſe 10. *Salvation to our God*] Not to this, or that Popiſh Saint or Mediator; of all whom theſe Triumphers might ſay, as that Heathen once, *Contemno minutos iſtos Deos, modo Iovem* (*Ieſum*) *propitium habeam*, I care not for all thoſe ſmall gods, ſo I may have Jeſus on my ſide.

Verſe 11. *And all the Angels*] See the Note on *ch.* 5 *ver.* 11.

Verſe 12. *Amen; Bleſſing and glory*, &c.] The Angels aſſent to what the Saints had ſaid, and add much more, according to their greater meaſure of knowledge and love to God: Write we after this fairer copy.

Verſe 13. *And one of the Elders*] See the Note on *chap.* 5. *v.* 5.

Verſe 14. *Which came out of great tribulation*] It is but a delicacy that men dream of, to divide Chriſt and his Croſs. The Biſhop of *London*, when he had degraded *Richard Bayfield* Martyr, kneeling upon the higheſt ſtep of the Altar, he ſmote him ſo hard on the breſt with his Croſier-ſtaff, that he threw him down backward, and brake his head ſo that he ſwounded: And when he came to himſelf again, he thanked God that he was delivered from the malignant Church of Antichriſt, and that he was come into the true Church of Chriſt Militant, and I hope ſhall be anon with him in the Church Triumphant, *&c.*

Acts and Mon.

And made them white] Other blood ſtains what is waſhed in it; this blood of the ſpotleſs Lamb, whitens and purifies.

Verſe 15. *Therefore are they*] Not for the whiteneſs of their Robes, but becauſe they are waſhed in the meritorious blood of the Lamb.

Before the throne of God] A good man is like a good Angel, always ſtanding before the face of God.

σκηνώσει. *Shall dwell among them*] Gr. *Shall pitch his tent*, or ſhall keep the feaſt of Tabernacles amongſt them, or ſhall hover and cover over them, as the cloud did over *Iſrael* in the wilderneſs; ſo that under his ſhadow, they ſhall ſafely and ſweetly repoſe themſelves.

Verſe 16. *They ſhall hunger no more*] They ſhall be as it were in heaven afore-hand, having, *Malorum ademptionem, bonorum adeptionem*, freedom from evil, and fruition of good, here in part, hereafter in all fulneſs.

Verſe 17. *Shall feed them and lead them*] An alluſion to *Pſal.* 23. 2. where *David* ſeems to reſemble powerfull and flouriſhing doctrine to green paſtures, and the ſecret and ſweet comforts of the Sacraments to the ſtill waters.

And God ſhall wipe away] A Metaphor from a Nurſe, which not only ſuckleth her dear childe crying for hunger, but alſo wipes off the tears.

CHAP.

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CHAP. VIII.

Verse 1. *The seventh seal*]

THe buſineſs or parts whereof are the ſeven Trumpets, that ſound a dreadful alarm againſt the *Roman* Empire, ready now to be ruined for the innocent blood, and upon the inſtant ſuit of the Martyrs, *Chap.* 6. 10.

There was ſilence in heaven] That is in the Church on earth, often called *The kingdom of heaven.* This half-hours ſilence was either for horror and admiration, or for attent expectation, or (as ſome will have it) for religious awe and devotion: Chriſt the high-Prieſt, being now about to offer incenſe (thoſe prayers of the Martyrs, *Chap.* 6. 10.) there was in the Church (as uſed to be in the Temple at ſuch times, *Luke* 1. 10.) a deep ſilence. So among the *Romans*, the people in time of worſhip were enjoyned *favere linguis*, to ſpare their tongues. And in the Greek Church one ſtood up and cried, Σίγα λαὸς, σίγησον, λαὸς, peace people, leave off your diſcourſes. Among the Heathen *Athenians* in the time of divine Rites, the Prieſts craved ſilence of the people in theſe words, Εὐφημεῖτε, σίγα, φάος ἔστω λαοῖς. Be whiſt all ye people: Good words or nothing. *Male ominati ſis parcite verbis.* *Archæol. Attic.* 55. *Horat.*

Verſe 2. *Which ſtood before God*] In a waiting poſture, ready preſt to do his pleaſure.

Seven trumpets] To be ſounded at ſeveral times, to ſhew that God ſuffereth not his whole wrath to ariſe at once againſt his creatures, but piece-meal, and by degrees; proving if peradventure they will repent and recover out of the ſnare of the devil, who are taken captive by him at his will.

Verſe 3. *And another Angel*] An Angel after another manner; not by nature, but by office. Chriſt the Angel of the Covenant. For I cannot be of his minde, who makes this Angel to be *Conſtantine*; the odours given him, to be the power of calling the Councel; the golden Altar, Chriſt in the midſt of this holy Aſſembly; the thick cloud of odours, the whole matter brought moſt happily to effect; which yet is a pious interpretation. *M. Brightm.*

Much incenſe] The merit of his own precious paſſion, *Heb.* 9. 24. & 13. 5.

Upon the golden Altar] *viz.* Himſelf, as *Chap.* 6. 9.

Verſe 4. *The ſmoke of the incenſe*] The Saints prayers perfumed with Chriſts odours, *aſcended*, that is, were highly accepted in heaven, *Acts* 10. 4. *Exod.* 30. 9. as well appeared by the anſwer they had here in the next verſe. The Church is ſaid *To aſcend out of the wilderneſs* of this world *with pillars of ſmoke*, Cant. 3. 6. *Elationibus fumi*, with raiſed affections, and with ſtrong ſupplications, wherein how many ſweet ſpices are burned together by the fire of faith, as humility, love, &c. All which would ſtink worſe in Gods noſtrils then the onions and garlick of *Egypt*, did not Chriſt perfume and preſent them.

Verſe 5. *And filled it with the fire of the Altar*] Fire, in token of fierce indignation, and from the Altar; for Chriſt came to ſend fire on the earth, *Luke* 12. 49. Fire and ſword, *Act* 12. 34. through mens ſingular corruption and obſtinacy, in not ſtooping to the ſcepter of this Kingdom. Hence fire and brim-ſtone, ſtorm and tempeſt, *A fearful looking for of judgement and fiery indignation, which ſhall devour the adverſaries*, Heb. 10 27. From the ſame Altar Chriſt, prayers go up, vengeance comes down.

Verſe 6. *Prepared themſelves*] Having got ſign, as it were, by that which Chriſt did in the former verſe, they ſet too in order to ſound their trumpets.

Verſe 7. *Hail and fire mingled with blood*] Inſtead of the fire of love (ſaith one) mixed with the ſweet rain of healthſome doctrine, and ſpirit of Chriſtian lenity, the fire of contention, and froſty hail-ſtones of deſtruction ruled all. Yea ſo far herein were the Biſhops carried one againſt another, as it is monſtrous what malice, falſhood and cruelty they practiſed, eſpecially in the times of *Conſtans*, *Conſtantius*, and *Valens* the *Arrian Emperours*. *M. Forbes.*

And the third part of trees] Men of mark.

And all green graſs] Meaner men.

Were burnt up Were tainted with errors and hereſies, whereof this age was ſo fertile and full (that as *Hierom* ſpeaketh) it was a witty thing to be a right believer.

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Verſe 8. *A great mountain*] Some notable Hæreſiarch, poſſibly *Pelagius*, a Monk of *Bangor*, *Morgan* by name, that is, in the Welſh tongue, a ſea-man. This *Morgan* travelling beyond ſea to ſpread his hereſie, called himſelf *Pelagius*, by a Greek word of the ſame ſignification; becauſe it ſounded better in the ears of forraign Nations. Hence *Auguſtine*, *Quid eo pelago* (ſaith he) *vult mergi Pelagius, unde per petram lib ratus eſt Petrus?*

Lib. 1. de grat. Chriſt. adverſ. Pelag.

Verſe 9. *And the third part*] Hereſie as a gangrene ſpreads and kils; as the leproſie in the head, it renders a man utterly unclean, *Levit.* 13. 44. So cunning are ſome ſeducers, and ſo cloſe in the conveyance of their colluſion, that if poſſible the very elect may be deceived.

And the third part of the Ships were deſtroyed] That is, of the Churches, even thoſe that were planted by the Apoſtles themſelves, thoſe principal Pilots. Howbeit not all the Churches, but a *third part* onely: when the Church was in the wilderneſs, when Antichriſt moſt raigned and raged, God did preſerve ſome Ships, ſome fundamental doctrines, and the eſſence of baptiſm, and the eſſence of a true Miniſtery diſpencing them: and *they*, that is, her Paſtors, *fed her there*. Rev. 12. 6, 14.

Niteris incaſſum Chriſti ſubmergere navem;
Fluctuat, at nunquam mergitur illa ratis.

Verſe 10. *There fell a great ſtar*] Falling ſtars were never but meteors. That grand apoſtate of *Rome* may well be meant by this blazing, burning Comet. He was in falling by degrees from the time of *Conſtantine* till *Phocas* who ſet upon the *chair of peſtilence*.

Burning as it were a lamp] He ſeems to allude to that kind of Comet that is called *Lampadias*.

Mede.

The third part of the rivers] *i. e.* Corrupted true doctrine, and perverted the Scriptures with his falſe gloſſes.

Verſe 11. *Was called Wormwood*] Becauſe himſelf was in the gall of bitterneſs, and did imbitter others. See *Jer.* 23. 15. and *Deut.* 29. 18. with *Junius* his Note there.

Verſe 12. *And the third part of the Sun*] The Prelates and Patriarchs.

And the third part of the Moon] The inferiour Church-Officers.

And the third part of the ſtars] The community of Chriſtians. All began to be overſpread with groſs ignorance, not only of heavenly truths, but of humane ſciences, which are here called *the night* in compariſon of Goſpel-light. *Gregory* the great (thought to be that Angel mentioned in the next verſe) though better then any ſucceeded him in the Popedom, calling himſelf the ſervant of Gods ſervants, and carrying himſelf modeſtly in the days of *Mauricius* the Emperour: yet when *Mauricius* was ſlain by the traitour *Phocas*, how baſely did he claw the traitour, and collogue with him; commending to his care the Church of *Rome*, and often minding him of *Peters* primacy, and of that ſpeech of our Saviour, *Thou art Peter, &c.* for no other end, but that he might enlarge his juriſdiction over all Churches, by the favour of that parricide?

And the day ſhone not] It was a gloomy and diſmal day with the purer Church of Chriſt.

Verſe 13. *And I beheld and heard an Angel*] Or, *an Eagle*, as ſome copies read it. See the Note on *Verſe* 12. *Gregory* the great ſeems to be pointed at, who is ſaid to be the worſt of all the Popes that went before him, and the beſt of thoſe that came after him. Hence he is brought in flying betwixt heaven and earth. And that *he cried with a loud voice*: pointing at and painting out that to be Antichriſt that ſhould challenge to himſelf the title of *Univerſal Biſhop*, and had an hoſt of Prieſts ready to follow him, *Hic propè eſt, & in foribus*, ſaid he, and he ſaid right; for his immediate ſucceſſour, *Boniface* the third, fulfilled the ſame that he had foretold.

Ἀγγέλου Ἀετ.

CHAP.

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Chap. IX.

Verse 1 *A ſtar fall from heaven*]

GR. *That had fallen from heaven*, viz. when the third Angel ſounded, *Chap.* 8. 10. then the Biſhop of *Rome* began to fall; but here, in *Boniface* the third and his ſucceſſors, *He is fallen, he is fallen* from his primitive integrity into the deepeſt gulf of impiety. The Jeſuites (to blinde the matter) tell us, that by this ſtar is meant *Luther* whom Satan ſent out to diſturbe the Church, and God ſent them to withſtand him. *Bugenbagius* alſo, a Dutch divine, when he firſt read *Luthers* book of the *Babyloniſh Captivity*, raſhly pronounced him the moſt peſtilent Heretick that ever the Church was peſterd with. But a few days after having thorowly read and weighed the contents of that book, he recanted, and affirmed that all the world was deceived, and *Luther* only was in right: And ſo not only himſelf became a *Lutheran*, but many others alſo perſwaded by him. *πεπτωκότα.* *Sculter. Annal.*

The key of the bottomleſs pit] Whereinto he lets ſouls innumerable; ſo that in the days of *Hildebrand* letters were ſet forth as ſent from hell, wherein the devil and his Angels give the Popiſh Clergy many thanks for ſending them in ſo many ſouls as they never had in any age before. This key of the bottomleſs pit is (ſaith *Whitaker*) *facultas exprimendi & docendi diabolicas doctrinas*, his faculty of broaching and teaching doctrines of devils. *Mat Pariſ. an.* 1072.

Verſe 2. *And there aroſe a ſmoke*] Of heretical opinions and fagitious practices. All the old heretikes fled and hid themſelves in the Popiſh Clergy. Thoſe dark corners alſo of the earth are full of the habitations of cruelty. Take heed (ſaid the Lord Chancellour of *England*) how you deal with Popiſh Prieſts: for (you may believe me) *ſome of them be knaves all.* *Petrus de Aliaco* long ſince wrote, *Ad hunc ſtatum venit Romana Eccleſia, ut non eſſet digna regi niſi per reprobos.* The Church of *Rome* hath for a long ſeaſon been ruled by a rabble of reprobates. *Act. and Mon. fol.* 1117. *De reform. eccl.*

The Sun and the air were darkned] That is, ſaith *Carthuſian*, the Prelates and the people.

Verſe 3. *Locuſts upon the earth*] So the Monks, Friers, Jeſuites, *&c.* are fitly called for their numeroſity and voracity. The Jeſuites have ſometimes maintained 200000 ſchollars. The Duke of *Bavaria's* houſe is ſo peſtered with them (ſaith one) that notwithſtanding his great revenues, he is very poor, as ſpending all his eſtate upon thoſe Popiſh fleſh-flies. Think the ſame of other Princes and places where they are received. *Igna.* Conclave.

As the ſcorpions of the earth] They are the foreſt ſoul-ſtinge (ſaith an Interpreter) that ever the world had. *Pliny* teſtifieth of the Scorpion, that there is not one minute wherein it doth not put forth a moſt venemous ſting to do miſchief. It creeps on crookedly, and ſo it ſtrikes the more at unawares. Its ſting is not ſo much felt at firſt, but ſoon proves uncurable. It is of a very angry nature (ſaith One interpreter) and there is a word in the Greek tongue taken from a Scorpion, ſignifying to exaſperate and to provoke like a Scorpion.

Verſe 4. *And as it was commanded*] As *David* charged his Captains to handle the young man *Abſolom* gently; ſo and much more ſollicitous is the Lord of his ſervants ſafety.

The graſs of the earth, nor any green thing] I ſay that under the Papacy was true Chriſtianity, ſaith *Luther*, yea the very kernel of Chriſtianity. Luth. *contra Anabap.*

Which have not the ſeal of God, &c.] Profeſſion, that outward mark of a Chriſtian: And of ſuch there were in the worſt of times, even in the darkeſt midnight of damned Popery, a conſiderable company. As at this day there are ſaid to be even in *Italy* 4000 profeſſed Proteſtants: As in *Sivil* it ſelf a chief City of *Spain*, there are thought to be no fewer then twenty thouſand Proteſtants. *Spec. Europ.*

Verſe 5. *And to them it was given*] This is oft repeated in this book: to ſhew that though Antichriſt and his actuaries bandy and bend all their forces to deſtroy ſouls, yet they are bounded by God, and can do no more then is given them from above.

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Five moneths] Locusts use to live no longer. See *Pliny l.* 11. *cap.* 29. There are that interpret these five moneths of those 560. years, wherein the Pope stood in his full pride and power. For, *ab eo tempore quo per vos Papa Antichristus esse cœpit* (saith *Bellarmine*) *non modò non crevit ejus imperium, sed semper magis ac magis decrevit.* Since you first began to call the Pope Antichrist, he hath lost a great part of his command and commodity.

De pap. Rom. l. 3. *c* 21.

As the torment of a scorpion] *Pliny* testifieth that of all creeping things that are poisonful, the sting of a scorpion is most cruel and grievous.

Verse 6. *Shall men seek death*] Being brought through anguish of conscience, and fear of wrath, to that pitiful plight that *Roger* Bishop of *Salisbury* was, in King *Stephens* time, through long and strait imprisonment. He was so hardly bestead (saith the Historian) *Ut vivere noluerit, mori nescierit*, that live he would not, die he could not. Popish pardons, pilgrimages, dirges, *&c.* would not quiet or cure distempered consciences, or shake out the envenomed arrows of the Almighty, that stuck fast in them. A broken leg is not eased by a silken stocking. *Nescio quomodo imbecillior est medicina quam morbus*, said *Tully* of his philosophical consolations: so may these well say of their Popish paltry applications. The medicine is too weak for the malady. The Papists say, That the reformed Religion is a doctrine of desperation. This we are sure is true of theirs, as were easie to instance in *Stephen Gardiner*, D. *Pendleton*, *Francis Spira*, *Guerlacus*, *Bomelius*, *Latomius*, *Crescentius*, &c.

Heret latteri lethalis arundo.

Act. and Mon. 1904, 1907.

Verse 7. *Like unto horses*] Fed and fierce, to run and rush into the battle, as being driven by the devil. *Si videris persecutorem tuum nimis sævientem, scito quia ab adversore suo dæmone percurgetur.*

Bern.

Were as it were crowns] Triple crowns, miters, head-tires, shaven crowns; which last is a ceremony so bald, that some Priests in *France* are now ashamed of the mark, and few of them have it, that can handsomely avoid it.

Spec. Europ.

As the faces of men] But beware of men, *Mat.* 10. 17. See the Note there. Yea beware of those that are lookt upon as good men, who yet may act for Satan and not discern it, *Mat.* 16. 23. The temptation lyes in this, when Angels from heaven, men of singular parts and piety, preach other doctrines, *Gal.* 1. 8. 2 *Cor.* 11. 15.

Verse 8. *As the hair of women*] Insinuative, and inductive to sin.

As the teeth of Lions] *Joel* 1. 6. Catching and carrying to their dens all they can come by, as *Tecelius* did out of *Germany*, as *Otto* sent by *Gregory* 9. did out of *England*, where he left not so much money as he either carried with him, or sent to *Rome* before him.

Verse 9. *And they had breast-plates*] Their pretended donations, priviledges and exemptions from the secular power; shaking their tippets at Kings, whom they have trampled on, and forced to go barefoot on the hard stones, till they bled again. Thus dealt they by our *Henry* the second: yea they lashed him with rods upon the bare, and said, *Domine, noli minari; nos enim nullas minas timemus, qui de tali curia sumus quæ consuevit imperare regibus & imperatoribus.* Sir, never threaten us; for we care not for your threats, as being of that Court that commands Kings and Emperours.

Jac. Revius *de vit. pontif. page* 149.

And the sound of their wings] They are loud and bold-spoken, make a great noise, raise a great dust, and thereby think to carry it. Herein they are like the Heretick *Nestorius*, who is said to have been, *Homo indoctus, superbus, contemptor Patrum, sed audax & magnæ loquentiæ*, a proud Ass, but bold above measure, and of a loud language, whereby he so far prevailed for a time, that he seduced good *Theodosius*, and procured a writ for the banishment of *Cyril* that godly Orthodox Divine.

Zanch. Miscel. *epist. dedic.*

Verse 10. *And they had tails*] This may be well meant of their Surrogates, Officials, Chancellors, Registers, Apparitours, the fag end of their execrable train. See *Isa.* 9. 15.

Verse 11. *And they had a King over them*] Being herein wiser then those other locusts, *Prov.* 30. 27.

The Angel of the bottomless pit] That apostate star, *ver.* 1. the devils Lieutenant General, the Western Antichrist the Pope, not excluding the Turk that Antichrist of the East, that comes next to be spoken of. And indeed they may well go together: for they both set up another law then that of Christ, they kill the contrary part, they give liberty to the flesh, they will not have their religions to be disputed, *&c.*

Annot. ad loc.

Is Abaddon] A destroyer. I know not (saith learned *Junius*) whether the holy Ghost

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Ghost in this name hath not some respect to the etymology or notation of *Hildebrand*, which signifies *Fidei incendium*, the fire-brand of the faith.

Verse 12. *Two woes more hereafter*] In respect of order; for in respect of time, the woes of the fifth and sixth trumpet are together, and do run parallel.

Verse 13. *From the four horns*] To shew, saith one, Christ his sufficiency of power to raise up instruments of his justice, according as by the sins of men he is provoked. To shew (saith another) that the prayers of the Saints from the four corners of the earth sound, and do great things in the world, make it ring.

Verse 14. *Loose the four Angels*] That is, those four potent peoples, the *Arabians*, the *Saracens*, the *Tartars*, and the *Turks*, that they may march out against Christendom, to murther and massacre the third part of men. These are called Angels, because sent of God to revenge the quarrel of his Covenant.

Verse 15. *And the four Angels were loosed*] As fierce and fell creatures out of a cave, now set upon spoil and rapine. They have a Proverb in the Eastern parts, *Where the great Turk once setteth his foot, there never grows grass again*; He blasts and desolates all.

For an hour and a day] At any time whensoever God shall command them out, and bid them *fall on*; they are at an hours warning, in arms at an instant. M. *Brightman* gathereth from this text, that the Turkish Empire shall determine about the year, 1696.

The third part of men] *Mahomet* the first was in his time the death of 800000 men. *Selymus* the second, in revenge of his loss received at the battle of *Lepanto*, would have put to death all the Christians in his dominions, who were in number infinite, *&c.* *Turk. Hist. fol. 434. Ibid. 825.*

Verse 16. *Two hundred thousand thousand*] Not so many at any one time, but in several ages and battles. Howbeit the Turk goes usually into the field 200000 strong: many times he hath more, as in that famous battle fought by *Bajazet* against *Tamerlane*, where he had well-nigh a thousand thousand. Of his common souldiers, called *Asapi* (which for the most part are miserable Christians) he makes no great reckoning or other use, then to blunt the swords of his enemies, or to abate their first fury: thereby to give the easier victory to his Janizaries, and better souldiers, which are all horse for most part. *Turk. hist. 317.*

Verse 17. *Brest-plates of fire, &c.*] Muskets, harquebuzes, pistols, and other spet-fires; but especially those great-guns, and murdering-pieces, so much used by the Turks, those mighty Ordnance they brought before *Constantinople* the *Rhodes* and other places; nothing inferiour to those two, that were cast by *Alphonsus* Duke of *Ferrara*, the one whereof he called the *Earthquake*, the other *Grandiabolo*, or the great devil. *Chalcondylas. Peathams valley of vanity.*

Verse 18. *The third part of men killed*] Not only of Christians, but also of their own; most of their poor being forced with victuals and other necessaries to follow their great armies in their long expeditions: of whom scarce one of ten do ever return home again, but there perish by the way; if not by the enemies sword, yet by the wants, intemperateness of the air, or immoderate pains-taking. *Turk. hist. 1153.*

By the brimstone] By the gun-powder, or by their sulphured bowstrings, which they discharge as out of their mouths, whereunto they draw or lay them.

Verse 19. *In their mouths and in their tails*] Like the Serpent *Amphisbæna* that hath a head (to do hurt) at both ends. Perhaps the Turks perfidy is here pointed at; they keep leagues no longer then standeth with their own profit. *Plin. Turk. hist.*

Verse 20. *That they should not worship devils*] As all idolaters do. The devil is φιλοχαιτης, saith *Synesius*, glad to be worshipped in an idol, as he was by *Israel* in a calf. And as he is still by the Papists, in their mawmets and monuments of idolatry. And whereas they say, they worship not the image (much less the devil) but God; they are like *Clodia* the strumpet, who to excuse her incest, said she did company with *Metellus*, as an husband; but with *Clodius*, as with a brother. 1 Cor. 10. 20.

Verse 21. *Neither repented*] Being stupified, as those Asses in *Hetruria* that feed upon hemlock. They that make them are like unto them. See *Isa.* 44. 17. *Matthiol. in Dioscorid.*

CHAP.

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CHAP. X.

Verſe 1. *Come down from heaven*]

NOt from the bottomleſs pit, as Antichriſt that oppoſite to Chriſts unction and function. Chriſt cometh down from heaven, 1. By the aſſumption of our nature. 2 By the preaching of his word. 3. By puniſhing his enemies. 4. By relieving and delivering his people: and in this laſt ſenſe chiefly it is here to be underſtood.

Clothed with a cloud] Not yet ſo clearly to be ſeen and enjoyed by his, as when he ſhall come in the clouds.

A rain-bow upon his head] The effect of the Sun ſhining againſt a cloud, and is *Nuncius fœderis & ſerenitatis*, the Angel of Gods Covenant, and of fair weather.

His feet as pillars of fire] His meaneſt members ſtand out the hotteſt perſecutions. Or, he will burn up his enemies as chaff and ſtubble.

Verſe 2. *A little book open*] The bible tranſlated and explained. It is called *a great roul, written with the pen of a man*, that is, *clearly*, that the ſimpleſt of men may conceive it. But it is little in compariſon of the volumes of School-Doctors and Popiſh Decretals, wherewith the world wes peſtered, when the Bible lay locked up and obſcured. We may well ſay of it as S. *Bartholomew* (quoted by *Dionyſius*) ſaid of Divinity, καὶ πολὺν καὶ ἐλαχίστην, that in ſundry reſpects it is both *a little and a great book*. This Book Chriſt held open to his: though Antichriſt hid it and ſhut it up in an unknown tongue for a long while. He was to them as a little ſanctuary, *Ezek.* 11. 16.

Iſa. 8. 1. Deut. 30. 11.

He ſet his right foot upon the ſea] As Lord of ſea and land, maugre all hereticks and Antichriſts, that ſought to throw him out of poſſeſſion. Neither the beaſt that ariſeth out of the ſea, nor the other that ariſeth out of the earth, ſhall be able to do it.

Verſe 3. *As when a Lion roareth*] Gr. *Loweth like an Ox*, *mugit* for *rugit*. See here an Ox in a Lion, mildeneſs mixt with fierceneſs. *Satis eſt proſtraſſe Leoni.* This Lion preys not upon the proſtrate. *Non mihi placet vindicta ſed victoria*, ſaid *Cæſar*. So may Chriſt, I ſeek not revenge but victory.

Chap. 13. μυκᾶται.

Seven thunders uttered their voices] As the eccho of Chriſts loud voice. No ſooner had he ſpoken, but *great was the company of preachers*, ſons of thunder, who ſhould ſpeak powerfully, propheſie and cry down ſuperſtitious worſhips and heretical doctrines before peoples, Nations, tongues and Kings, *verſe* 11. of this Chapter. This was fulfilled in *Wicliff*, *Huſs*, *Luther*, *Lambert*, and other heroical Reformers, Conſer *Amos* 3. 7, 8.

Pſal. 68. 11.

Verſe 4. *Had uttered their voices*] Not audible only, but articulate: ſo as that *John* heard and was much affected. *Neſcio quid divinum in auſcultatione eſt*: there is no ſmall efficacy in a lively voice to work upon the heart. *In Demoſthene aliquid deeſt Demoſthenis, quandò legitur non auditur.*

Dieſtim. *Val. Max.*

Seal up theſe things] *viz.* Till the time appointed. See *Dan.* 8. 26. and 12. 9. Or, for that the things were the ſecrets of Gods kingdom, *Mat.* 13. not fit or poſſible to be revealed, 2 *Cor.* 12. 4.

Verſe 5. *Lifted up his hand*] And ſo ſwore ſolemnly, *Gen.* 14. 22. *Numb.* 14. 30. *Ezek.* 20. 5. Becauſe it ſeemed improbable (if not impoſſible) that ever *Babylon* ſhould down, *Rome* be ruined. But all the judgements in the *Revelation* (thoſe of the ſeven ſeals, ſeven trumpets and ſeven vials) are ſtill upon *Rome* Pagan, Chriſtian, and Antichriſtian. We may therefore conclude with that Emperor of Germany, *Frederick* 2.

Roma diu titubans, variis erroribus acta
Corruet, & mundi deſinet eſſe caput.
Rome tottering long, ſhall once be ſi altered,
And of the world ſhall ceaſe to be the head.

Verſe 6. *That there ſhould be time no longer*] *i. e.* The Beaſts time ſhall be no longer, but till the days of the ſeventh trumpet, which were ſhortly then approaching. Or there ſhall be now no longer delay or protraction of time.

Verſe 7. *The myſteries of God*] The converſion of the Iews called a myſterie, *Rom.* 11. 25. the bringing in of the Gentiles fulneſs, *Epheſ.* 3. 3, 4, 6. the kingdom of the Saints

Saints of the moſt high, *Dan.*7. 18. then when all the kingdoms of the world ſhall become the kingdoms of our Lord Ieſus Chriſt, *Chap.*11. 15.

Verſe 8. *In the hand of the Angel which ſtandeth*] This deſcription of Chriſt is here purpoſely repeated, that we may learn to truſt in his power, and fly to his wiſdom, as *Agur* did, *Prov.*30. 1, 2. for the underſtanding of divine myſteries.

Verſe 9. *Give me the little book*] Let Preachers ply the throne of grace, if ever they will preach to purpoſe. *Bene oraſſe, eſt bene ſtudiſſe*, ſaid *Luther*. Three things make a Preacher, Reading, Prayer, and Temptation. He that will underſtand Gods riddles muſt plough with his heifer the Spirit, which is not given but *to them that ask it*.

And eat it up] By reading and meditation: Miniſters muſt ſo devour and digeſt the holy Scriptures, that as good Scribes they may draw out *new and old* for the uſe of the Church upon all occaſions. *Iacobus de Voragine* was ſo called, *Quod eſſet veluti vorago bibliorum*, becauſe he as it were devoured the Bible. So *Petrus Comeſtor* for the ſame reaſon. *Ioannes Gatius* a *Sicilian*, was ſo well verſed in the Scriptures, and ſo great a Divine, that he once ſaid, *Si libri ſacri perirent, ſe per Dei gratiam reſtituturum*, That if the Bible were loſt out of the world, he could reſtore it. Some think that *Ezra* did ſo after the Babyloniſh captivity: but I cannot think ſo. *Alſted.* Chron. 450. *Ibid.* 267. *Vide* Pareum *in Gen. prolog.*

Verſe 10. *Sweet as honey*] The word is ſo to the ſpiritual palate; whereas to the carnal it reliſheth no better then the white of an egg, or a dry chip. *Luther* ſaid, He would not live in Paradiſe without the word; *At cum verbo etiam in inferno facile eſt vivere*, but with the word he could live even in hell it ſelf. See *Pſal.* 19. 10. & 119. 103. *Ier.* 15. 16. *Tom.* 4. *Oper. la.*

My belly was bitter] By reaſon of the trials and tribulations that uſually follow upon the faithful preaching of the Word. Oppoſition is *Evangelii genius*, ſaith *Calvin*. And, *Prædicare eſt nihil aliud quam derivare in ſe furorem mundi*, ſaith *Luther*. To preach is to get the ill will of the world.

Verſe 11. *Thou muſt propheſie*] For all the ſorrow, thou and thy ſucceſſours muſt ſet cloſe to the Lords work, for the regaining of thoſe peoples, nations, *&c.* whom Antichriſt hath enſlaved. Or thus; *Thou muſt propheſie*, that is, Before the time of fulfilling of all things, this Book of the Revelation ſhall be made as clear as if *Iohn* were come to propheſie again before men, and to give us a *Revelation of his Revelation*, according to *Iſa.* 30. 26. *M.* Burr. *on* Hoſea.

CHAP. XI.

Verſe 1. *A reed*]

THat is, The word of God, that little book that he had newly eaten. This is the only rule of faith and diſcipline, whereby all in the Church muſt be made and meted.

Like unto a rod] Or, *Scepter*. The word is that rod of Chriſts ſtrength, whereby he rules in the midſt of his enemies, *Pſal.* 110. 2. It is that right Scepter, *Pſal.* 45. 6. which he ſways, and whereby he ſoveraigns. The *Proverbs of Solomon* are called in Hebrew *Miſhle*, or Maſter-ſentences. And the Scriptures bear the title of *Chieftains*, Prov. 8. 6. and of *Lords of collections*, as ſome render it, *Eccleſ.* 12. 11. Prov. 1. 1. *A* Maſhal *dominari.*

Meaſure the temple of God] The Church that had been ſo wofully waſted and oppreſſed by Antichriſt, that it ſtood in need of new-meaſuring and repairing.

That worſhip therein] *In the temple*, as being all ſpiritual Prieſts, and *in the altar*; as placing all their confidence in Chriſts death alone.

Verſe 2. *But the court*] The Antichriſtian rout, caſt out as reprobate ſilver, as refuſe ſtuff, not worth the meaſuring.

Given unto the Gentiles] Antichriſt and his adherents. *Papagans* are no better then *Pagans*. *Are ye not the children of the Æthiopians unto me, O children of Iſrael, ſaith the Lord?* Amos 9 7.

The holy City] The true Church. See *Daniel* 7. 21. *Epheſ.* 2. 19.

Fourty and two moneths] This number is one and the ſame with 1260. days. The alluſion is unto *Dan.* 7. 25.

Verſe 3, *And I will give unto my two, &c. ſc.* Power to purge the Church, and to ſtand

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ſtand for the truth, all the while it was trodden under foot. *Videſis Catalogum Teſtium veritatis ab Illyrico editum.* *Zuinglius* recordeth, that *Luther* and he (both at one time, the one not knowing nor hearing of the other) began to write againſt the Popes indulgences. And of *Luther* and *Melanchon* one writes thus,

Diviſa his opera, ſed mens fuit unica; pavit
Ore Lutherus oves, flore Melanchthon apes.

Unto my two Witneſſes] The whole ſucceſſion of faithful Preachers, under the tyranny and rage of Antichriſt. Theſe are ſaid to be *Two*, that is, *Few*; or *Two*, that is enough, *Deut.* 17. 6. Or, *Two*, in reference to thoſe noble *Two's*, *Moſes* and *Aaron*, *Eliſah* and *Eliſha*, *Zerubbabel* and *Jehiſhuah*, in alluſion to whom theſe Witneſſes are here deſcribed.

Clothed in ſackcloth] As calling men to repentance: or as bewailing their blindeneſs; or as wanting better clothing.

Verſe 4. *Theſe are the two Olive-trees*] See *Zach.* 4. 3, 11, 14. In this book of the *Revelation* the holy Ghoſt borrows all the elegancies and flowers in the ſtory of the old Teſtament, thereby to ſet out the ſtory of the new in ſucceeding ages.

Verſe 5. *Fire proceedeth out of their mouths*] So that a man were better anger all the witches in the world, then Gods faithful Witneſſes; for they have ever vengeance in a readineſs for the diſobedient, 2 *Cor.* 10. 6. God inflicting what they either denounce or deſire of him, againſt their adverſaries.

Verſe 6. *That it rain not*] That the influence of divine grace be with-held from thoſe that deſpiſe the Goſpel; ſo that they become as thoſe mountains of *Gilboah*, 2 Sam. 1. 21. or that accurſed earth, *Heb.* 6. 8.

Verſe 7. *And when they ſhall have finiſhed*] Like as Chriſt, *That faithful and true witneſs* (as he is called, *Rev.* 3. 14.) when he had preached much about the ſame time as here, was ſlain by a *Roman* Governour, raiſed with an earthquake, and received up into heaven in a cloud; ſo theſe. And, *Art thou not glad to fare as Phocion?* ſaid he to one that was to ſuffer with him. Theſe two witneſſes could not be killed whiles they were doing; but when they had done their work. No malice of man can antedate my end a minute (ſaith one hereupon) whileſt my maſter hath work for me to do.

ἐκ ἀγαπᾷς κατὰ Φωκίωνα συναπο θανεῖν; *Plut.*

Shall overcome them] By arms, not by arguments.

And kill them] This killing whether it be already paſt, or yet to come, 'tis hard to ſay. But if to come, ſome think it ſhall be but a civil death, that is, of them as Witneſſes only, not a natural death as men: And ſo the ſame perſons ſhall riſe again, and enjoy the fruits of their former labours, and aſcend into a greater glory. M. *Tho. Goodw.*

Verſe 8. *And their dead bodies*] This ſhews it cannot be meant of a natural death; for how ſhould their bodies lie dead (in that ſenſe) for three years and an half; or, (ſay as it were) for a ſhorter time.

Of the great City] *Rome*, of whoſe greatneſs *Lipſius* and *Stapleton* have written. See *Chap.* 17, 18. & 18. 2, 6. Hence ſhe is called the *great Whore*, and great *Babylon*, not without reference unto the old *Babylon*; which was ſo great a City, that when it was taken by *Cyrus*, ſome part of it knew not what condition they were in, till three days after. Herodot. *l.* 1. Ariſt. *Pol. l.* 3.

Where alſo our Lord was crucified] For he was put to death by a Roman Judge, by Roman authority, by a kind of death proper to the *Romans*, &c. He is alſo crucified in *Rome*, in his members, word, ſpirit and worſhip.

Verſe 9. *Three days and a half*] *i.e.* For a ſhort time, till out of their aſhes others ſhould ariſe to ſtickle for Chriſt. The Pope never reſted, but had one or other faithful Witneſs to oppoſe him; either to his face, (as *Joannes Sariſburienſis*, *Qui præſens præſentem Pontificem redarguit*; and *Mancinellus*, who reproved *Alexander* the ſixth in a Sermon at *Rome*, and had therefore his hands cut off, and his tongue cut off, and his tongue cut out, whereof he died.) Or elſe in ſome more remote part of his dominion, as *Savanerola* (whom *Guicciardin* and *Mirandula* higly commend) *Petrarch* who writeth thus, *Babylon altera, nempe propinquior, atque recentior, adhuc ſtat, vitò istidem cæſura, ſi eſſetis viri*; *Babylon* would ſoon down, would you but play the men. Beſides a cloud of other Witneſſes, that might here be called in. Jac. Rev. *p.* 145. *De remed. utr. fort. dial.* 118.

Not

Not suffer their dead bodies] so fulfilling that, *Psal.* 79. 2. Some they would not suffer to be buried: others they digged up again after burial, as (besides many of our Martyrs they unburied and burned the bones of *Hermannus Ferrariensis* after they had Sainted him, because he was said to have followed the doctrine of the *Waldenses*, those ancient Protestants. Cardinal *Pool* had a purpose, if he had lived, to have taken up K. *Henry* the eights body, and to have burned it. 'Twas generally observed, that as *Winchester* and *Bonner* did always thirst after the blood of the living, so was Cardinal *Pools* lightening (for the most part) kindled against the dead: and he reserved this charge only to himself. Iac. Rev. p. 195. Act. and Mon. fol. 1905. Ibid 1439.

Verse 10. *Shall rejoyce over them*] As they did at the Council of *Constance*, when they had burnt *John Huss* and *Hierom* of *Prague*. So upon the news of the Bishop burnt at *Oxford*, *Gardner* came out rejoycing to the Duke of *Norfolk*; Now, said he, let us be merry and go to dinner. But it was the last he did eat, and he went hell to digest it too. So upon the news of the *French* Massacre, a Jubilee was proclaimed at *Rome*: the Cardinal of *Lorrain* gave a thousand crowns to the messenger. The Pope caused the Massacre to be painted in his Palace: those of *Ireland* he will surely pourtray in his Chappel or Oratory. Ibid. 1622. *In terris mandarunt quod apud inferos degerunt.* Ibid 1907. Thuan.

These two Prophets tormented them] As *Elias* did *Ahab*, *Ieremy* and *Amos* their flagitious countrey-men; and as the Martyrs here did their persecutors D. *Fuller* came to *William Woolsey* his prisoner, and said, Thou dost much trouble my conscience; wherefore I pray thee depart and rule thy tongue, so that I hear no more complaint of thee, and come to Church when thou wilt, *&c.* The end of carnal joy is sorrow (saith M. *Bradford* Martyr in a certain letter.) Now let the whoremonger joy with the drunkard, swearer, covetous, malicious, blinde buzzard S. *John*. For the Mass will not bite them, nor make them to blush as preaching will. Now may they do what they will; come devils to the Church, and go devils home: for no man must finde fault; and they are glad of this. Now have they their hearts desire, as the *Sodomites* had when *Lot* was gone, *&c.* Act. and Mon. fol. 1557. Ibid. 1475.

Verse 11. *And they stood upon their feet*] That is, they set themselves stoutly and vigorously to fight against Antichrist. As *William Ockam*, who being excommunicated by the Pope for writing some things against him, fled to *Ludovicus* the Emperor, who was likewise excommunicated, and said unto him, Defend thou me with arms, and I will defend thee with arguments. The Bishops also of those times that sided with the Emperour, though they were none of the best, yet they resolved and avowed never to yield to the Pope, *Sed si excommunicaturus veniret, excommunicaturus abiret, cum aliter se habeat antiquorum canonum authoritas.* *Tu me gladio defende à Papæ injuriis, & ego te verbis ac scriptis defendam.*

Verse 12. *To heaven in a cloud*] As Christ did. See the Note on *Verse* 7.

And their enemies beheld] Not without rage and regret to see how they were crossed, and the truth more and more propagated. *Trucidabantur & multiplicabantur*, saith one. The Church as the Lilly is increased by its own juice; *Totum mundum sanguine, & oratione convertit*, saith *Luther*. She converts all the world by her sufferings and supplications.

Verse 13. *A great earth-quake*] Since the Reformation, what stirs and broils have there been all over Christendome! Gods sword hath ridden circuit, *Ezek.* 14. 17. and is not yet sheathed, nor can it, *Ier.* 47. 6, 7. as being still in commission.

And the tenth part, &c.] *Ruit alto à culmine Roma.* *Lewis* the twelfth, King of *France*, threatned that he would destroy *Rome*, and coined money with an inscription to that purpose. *George Fransperg* (a General under *Charls Burbon*) that sacked the City of *Rome*, caused a halter to be carried near his colours, saying that with that he would hang the Pope: encouraging his soldiers (who were most of them *Lutherans*) with the great opportunity they had to get spoils. But the sins of that City are not yet full. *Se terdituruum Babylonem cui cum hac inscriptione moneta, minatus est.* River. Hist of the Councilot Trent 43.

Gave glory to the God of heaven] Confessed their sins, as *Achan*, and changed their minds, as those *Mal.* 3. 18. It is said of the *Burgundians*, that being afflicted and oppressed by the *Huns*, they applied themselves to Christ the God of the Christians, whom, after a long debate, they concluded to be the Almighty God. Alsted. Chron. 325.

Verse 14. *The second woe is past*] Visionally past, not eventually.

The third woe] Woe to the wicked, but joy to the Saints. At once the Sun rises upon *Zoar*, and the fire fals down upon *Sodom*. *Abraham* stands upon the hill, and sees the Cities burning.

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Verſe 15. *Great voices in heaven*] *i. e.* Great joy and triumph in the Church militant.

Are become the Kingdoms] They have renounced Popery, given up their names to the Goſpel, and received the Reformation.

For ever and ever] Not for a thouſand years only, as the Millenaries hold.

Verſe 16. *And the four and twenty Elders*] See the Note on *Chap.* 4. 9.

Verſe 16. *Becauſe thou haſt taken*] Thou haſt ſlain and ſubdued thoſe thine enemies, that ſent meſſengers after thee, ſaying, *We will not have this man to rule over us.*

Verſe 18. *Were angry*] *Sed vana ſine viribus ira*; the wrath of theſe men turned to the glory of God.

That they ſhould be judged] According to their prayer, and thy promiſe. *Chap.* 6, 10, 11.

And ſhouldſt deſtroy them] God uſually retaliates and proportions jealouſie to jealouſie, provocation to provocation, *Deut.* 32. 21. frowardneſs to frowardneſs, *Pſal.* 18. 26. contrariety to contrariety, *Lev.* 26, 18. 21. deſtruction to deſtruction, as here. He pays them home in their own coyn.

Verſe 19. *And the temple of God*] Abundance of light ſhall be diffuſed in the Church, and heavenly myſteries more clearly revealed, and more commonly underſtood.

The Ark of his Teſtament] That is, the ſecret myſteries of God. The Ark was in a ſecret place; and ſeen by none but the High-prieſt once a year.

Joſh. 6. 16. *And there were lightnings*] Utter deſtruction to the wicked, as there was to *Jericho*, at the ſound of the ſeventh Trumpet.

CHAP. XII.

Verſe 1. *And there appeared*]

THis and the two next following Chapters are an Expoſition of the former viſion.

A great wonder] As ſhadowing out and ſhewing great wonders.

In heaven] That is, in the Church, or (according to ſome) in the viſible heaven, where Sun, Moon and Stars are.

A woman] *Alma mater Eccleſia.* The Church is called a woman, for her, 1. Weakneſs. 2. Fruitfulneſs. 3. Lovingneſs. 2 *Sam.* 1. 26.

Clothed with the Sun] With Chriſts own comlineſs, *Ezek.* 16. 14. She is alſo conſpicuous, *Mat.* 5. 14. and ſcorched with perſecution, *Cant.* 1. 6. All which notwithſtanding ſhe is comely. *Uxor fulget radiis mariti*, ſaith the Civilian.

And the Moon under her feet] She treads upon the worlds trash, bears patiently all changes and chances; and though the curs of the world bark at her, ſhe ſhines ſtill;

En peragit curſus ſurda Diana ſuos.

A crown of twelve ſtars] A crown in token of victory.

And of twelve ſtars] Thoſe white horſes, *chap.* 6. 2. the twelve Apoſtles and their ſucceſſors, in and by whom myſtical Chriſt goeth forth *conquering and to conquer.*

Bodin. *Theatr. Nat. pag.* 350. Verſe 2. *And ſhe being with childe*] And ſo ſoon I melt out by the bears of the world. *Urſa pragnantem mulierem non ſolum uteri gravitate notavit, ſed eam etiam quæ pridiè conceperit, ſolam ex omni turba conſectatur.*

Cried travelling] Being hard beſet with cruel perſecutors, ſhe longs to be delivered of a Chriſtian Emperor, that might put her out of her pain and miſery.

She cryed] *viz.* In her prayers to God and Apologies to men.

Verſe 3. *Another wonder in heaven*] That is, in the Church which is called heaven; for 1. Its original is from heaven, *John* 1. 13. 2. Its tendence to heaven. *Heb.* 11. 14. 3. Its converſation in heaven, *Phil.* 3. 20. 4. Its dependence upon heaven, *James* 1. 17.

M. Arrowſmith. Δεράκων παρὰ τὸ δέρκεσθαι. παρὰ τὸ δέρειν ἀχθ. *Scalig.* *A great red Dragon*] A Dragon the Devil is called for his ſharp-ſightedneſs (the Dragon hath a very quick eye, and is ſaid to ſleep with open eyes) as alſo for his miſchievouſneſs to mankinde; and laſtly for his ſerpentine ſubtilty, *Gen.* 3. The comfort is, That as the devil is a Lion, ſo is Chriſt; there's courage for courage. And as the devil is a ſerpent, ſo Chriſt compares himſelf to the brazen ſerpent; there's wiſ-

dom

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dom for wisdom. A great Dragon the devil is, as being *God of the world*; and red all over with the blood of souls, which he hath swallowed down, as S. *Peter* hath it, 1. *ep.* 5. 8. It noteth him also to be a fiery dragon, fiery red, full of wrath and rancour.

Seven heads] To plot, and ten horns to push men into the pit of hell.

Seven crown upon his heads] Pretended authority for what he did against the Church. It passed in *France* in manner of a proverb, That the modern Council (of *Trent*) had more authority then that of the Apostles, because their own pleasure was a sufficient ground for the decrees, without admitting the holy Ghost. That Popish Council was carried with such infinite guile and craft, that the Papists themselves will even smile in the triumphs of their own wits (when they hear it but mentioned) as at a master-stratagem. By these *seven crowns*, some understand the Supremacy of the Roman Empire, prevailing against the Church. Hist of the Coun. of *Trent fol.* 810.

Verse 4. *And his tail drew*] A monstrous tail for length and strength. One interprets it of his dog-like flattering tail, whence the proverb grew, *Canda blandiri*. *Julian* the apostate drew many from the faith by flatteries and fair promises. *Luther* was offered a Cardinalship to be quiet. The Pope offered Q. *Elizabeth* to confirm the English Liturgy by his authority, granting also the use of the Sacraments under both kinds, so that she would joyn her self to the *Roman* Church. And how the Pope clawed our King when he was in *Spain*, *an.* 1623. is better known, then that I need here to relate. Eras. Chil. κερκῳ σαίνειν. B. *Carletons* thankf. remem. *p.* 11. Iac Revius *vit. Pontif.*

And the dragon stood before the woman] This implieth, 1. His readiness and nearness. 2. His instance and diligence.

For to devour her child] As that Dragon *Pharoah* (so he is called. *Isa.* 51. 9.) sought to make away the new born babes of *Israel*, Exod. 1. Thus the Dragon *Maximinus* devoured *Alexander* the son of *Mammaea*: and thus *Decius* devoured the two *Philips*, because they seemed somewhat to favour the Christians. Thus *Philip* King of *Spain* suffered his eldest Son *Charls* to be murdered by the cruel inquisition, because he was any whit inclinable to the reformed Religion. *Constantine* the great had like to have lost his life for the like cause, but that God strangely preserved him for a better purpose.

Verse 5. *And she brought forth a man-child*] *Constantine*, the Christian Churches first and chief Champion.

Who was to rule all Nations] The whole Roman Empire, but especially to overrule and subdue the Churches many and mighty enemies. as *Constantine* did most notably.

Caught up to God and to his throne] To rule in the Church next under God himself. And to this height of honour he was caught, when the Empire was cast upon him, not once thinking of it. *Bonus Deus Constantinum magnum tantis terrenis implevit muneribus, ante a optare nullus auderet*, saith *Augustine*. *De civ. Dei, l.* 5. *cap.* 25.

Verse 6. *And the woman fled*] *viz.* After the battle mentioned in the next verse was fought and finished. See *Verse* 13. 14.

Into the wilderness] This notes her afflicted and desolate condition, forced now to *uxibus* live in poverty and exile.

Where she hath a place] To wit, that Temple that was so exactly measured, *Chap.* 11, 1, 2. called here a *wilderness*, as was that of *Judea*, Mat. 3. because but thinly inhabited. The elect are but a handful to a houseful of Atheists and Papists. Or else in allusion to the wilderness of *Arabia*; through which the *Israelites* fled from that Dragon *Pharaoh*.

That they should feed her there] Those two Prophets, *Chap.* 11. were appointed to feed these *hidden ones*, Psalm 83. 3. with the *hidden Manna*, Revel. 2. Their time and hers agree.

Verse 7. *And there was war*] *viz.* Whilest the woman was bringing forth; and after that her son was advanced to the Empire.

Michael and his Angels] *Constantine* and his Armies.

Against the Dragon] *Maximinus*, *Maxentius*, *Licinius*, and other tyrants, acted and agitated by the devil.

Verse 8. *And prevailed not*] They were so totally routed and ruined, that they could never rally or rage any more. *Incundum Christiano homini spectaculum est, quasi coram cernere certantem Christum cum Antichristo*, saith one, concerning *Schlet. Annal. to.* 1. *p.* 118.

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Luthers Reformation. It was a pleasant sight to see Christ and Antichrist striving for the better. For whatsoever the Pope with his Buls, or the Emperour with his light-bolts did to hinder it, still the Gospel ran and was glorified: And as then, so ever since, maugre the malice of *Rome* and of hell. Their late utmost endeavours, and some successes for a season, were but as the last spruntings, or bitter bites of dying beasts.

Verse 9. *Was cast out*] Full sore against his will. If the enemies had but as much power as malice, the Church should never rest. But they shall be utterly routed and outed: as at this day they are here to our great comfort.

That old Serpent] When he was young, he outwitted our first parents, 2 *Cor.* 11. 3. then when their reason was not depraved. Now that he is old, and we but children, *Eph.* 4. 14. had we not need look to him, and not be ignorant of his wiles?

Which deceiveth the whole world] Having for that purpose his set and composed machinations, 2 *Cor.* 2. 11. his methods artificially moulded, *Ephes.* 6. 11. his depths, sleights, coggings of a die, *&c.* And herein he is unceasingly exercised, as the participle of the present tense noteth.

ὁ πλανῶν.

Verse 10. *And I heard a loud voice*] Great joy was throughout the Churches of Christ, as great cause there was, when *Constantine* came to the Empire. That was very remarkable, that *Constantine* being now a Conquerour, should cause a table to be hanged up on high before the doors of his palace, wherein was painted a Dragon that lay thrust thorow with a dart under his own and his subjects feet.

Euseb. *in vita* Constan.

For the accuser of our brethren] So the devil is called (saith one) in direct and full opposition to that special name and office of the holy Ghost. The *comforter* or *pleader* for us. The *Russians* are so malicious one towards another, that you shall have a man hide some of his own goods in the house of him whom he hateth, and then accuse him for the stealth of them; Just so deals the devil many times by Gods dearest servants. The word here rendred the *Accuser*, signifieth not any kind of Accuser (saith a learned Divine) but such an one as accuseth *before a King*.

παράκλητος.

κατήγορος.

Which accused them] And upon some such articles too as he is able to prove against them. Hence he is said to stand at *Jehoshuah's right hand*, at the upper hand, because his accusation was as true as vehement. But here's the comfort, Christ *appears* in heaven for his (as a Lawyer appears for his client) to nonsuit all the devils accusations. The Spirit also (as an Advocate) makes request in our hearts to God for us, and helpeth us to make apologies for our selves, 2 *Cor.* 7. 11. But may not the Saints say to Satan (first drawing them to sin, and then accusing them) as he did to *Joab*, 2 *Sam.* 18. 12, 13?

Zach. 3. 3. Heb. 9.

παράκλητος.

Verse 11. *By the blood of the lamb*] By his merit and spirit, Christs blood (as *Pliny* saith of *Polium*) is a preservative against serpents.

Lib. 2. c. 20.

And they loved not their lives] When one said to a Certain Martyr, Take heed, tis an hard matter to burn; Indeed, said he, it is for him that hath his soul linked to his body, as a thiefs foot is in a pair of fetters. In the days of that bloody persecutour *Diocletian*, *Certatim gloriosa in certamina ruebatur* (saith *Sulpitius*) *multoq; avidius tum martyria glorioſis mortibus quærebantur, quam nunc Episcopatus pravis ambitionibus appetuntur*, &c. Those ancient Christians shewed as glorious power in the faith of Martyrdom, as in the faith of miracles; the valour of the Patients, and the savageness of the Persecutors striving together, till both exceeding nature and belief, bred wonder and astonishment in beholders and readers. One Martyr said, *Can I dye but once for Christ?* Another, *had I as many lives as I have hairs upon mine head, they should all go. Hanc animam in flammis offero Christe tibi.* said *Hierom* of *Prague*.

Act. and Mon.

Non majorium quam triumpho victimis quam cum decem annorum ſtrigibus vinci non potuimus. Sulp.

Verse 12. *Rejoyce ye heavens*] Ye that have your conversation in heaven, and shall shortly remove your tents thither.

Wo to the inhabiters of the earth] Earth-worms that load themselves with thick clay, and strive with the toads, who shall die with most earth in their mouths.

And of the sea] Seamen are, for most part, very profane and godless. See *Jude* 13. *Isa.* 57. 20. M. *Brightman* by these *inhabitants of the sea* understandeth the Clergy-men, as they call them, who set abroach gross, troubled, brackish, and sowrish doctrine, which doth rather bring barrenness of godliness to their hearers, and doth gnaw their entrals, then quench their thirst, or yield any other good fruit.

For the devil is come down] Indeed he was cast down; but *that* the devil dissembles, and makes, as if he came for his pleasure sake, and so makes the best of an ill matter.

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Having

Having great wrath] Indignation, commotion of minde, perturbation of ſpirit, inflammation or heaving of the blood, by apprehenſion of an injury. Satans malevolence was a motive to his diligence. Natural motion is more ſwift and violent toward the end of it. Θυμὸν.

Becauſe he knoweth] By the ſigns of the laſt judgement which cannot be far off, and by conjectures, wherein he hath a ſingular ſagacity.

That he hath but a ſhort time] He therefore makes all haſte he can to out-work the children of light, in a quick diſpatch of deeds of darkneſs. Certain Hawks in colder countries are moſt eager and earneſt to take their prey, when the day-light there is of leaſt continuance.

Verſe 13. *He perſecuted the woman*] As the matter of his calamity. The devil infinitely hates Chriſt, and ſins that ſin againſt the holy Ghoſt every moment. His inſtruments alſo, carried with helliſh malice, ceaſe not to malign and moleſt the Church, to their own utter ruine: for Chriſt muſt raign when all's done.

Verſe 14. *Two wings of a great Eagle*] That is, ſufficient means of ſafety and protection from peril, *Exod.* 19. 4. By this great Eagle, ſome mighty perſonage ſeems to be deſigned, *Ezek.* 17. 3, 7. And this may very well be *Conſtantine*, whoſe peculiar ſirname was *Great*: but yet ſo (ſaith an Interpreter) as that the great honour and riches, wherewith, as with wings, he upon good intention endowed the Church, is an occaſion to make her flee to the wilderneſs, all true and ſincere Religion by degrees decaying in the viſible Church. M. Forbes.

Where ſhe is nouriſhed for a time] See the Note on *chap.* 8. *verſ.* 9.

A time, times, and a half time] That is, a year, two years, and half a year, even three years and a half, as *chap.* 11. 9.

Verſe 15. *Caſt out of his mouth water*] Thoſe barbarous Nations, *Goths*, *Huns*, *Vandals*, *Lombards*, others ſtirred up by the devil to over-run the Empire, and afflict the Church. Or elſe it may mean thoſe peſtilent and poyſonful hereſies, *Arrianiſm*, and the reſt, wherewith the Church was infeſted, according to that of *Solomon*, *The mouth of the wicked belcheth out evil things*, *Prov.* 14. 28.

Verſe 16. *And the earth helped the woman*] That is, the multitude of Chriſtians meeting in the general Councels, thoſe four firſt eſpecially, held at *Nice* againſt *Arrius*, at *Conſtantinople* againſt *Macedonius* and *Eunomius*, at *Epheſus* againſt *Neſtorius*, and at *Chalcedon* againſt *Eutyches*. Theſe helped the Church exceedingly againſt inundations of hereſies; and were therefore by *Gregory* the great received and embraced as the four Goſpels.

And the earth opened her mouth] An alluſion to *Num.* 16. 22. Look how the earth ſwallowed up thoſe malecontents, ſo did God root out pernicious hereſies with their authors and abettors, by the power of the Scripture, and the zeal of the Orthodox Doctours, ſo that they ſuddenly vaniſhed out of ſight, after a marvellous manner.

Verſe 17. *Was wroth with the woman*] Who yet had done him no wrong; but he and his are mad with malice (when their deſigns miſcarry eſpecially) and are ready to ſue the Church, as he in *Tully* did another, *Quod totum telum corpore non recepiſſet*, because he had not taken into his body the whole dagger wherewith he had ſtabbed him. *Orat. pro C. Rab. Poſth.*

To make war] That war which is mentioned, *Chap.* 13. 7.

With the remnant of her ſeed] As a little ſeed-corn is reſerved out of a great heap for ſtore, which is nothing to the whole crop; ſo is the ſmall number of true believers reſerved by grace, nothing to the whole field and crop of the world.

Which keep the Commandments] A juſt deſcription of a godly Chriſtian. *Boni catholici ſunt qui & fidem integram ſequuntur & bonos mores.* To be found in faith, and holy in life, this is the kernel of Chriſtianity. *Aug.*

Chap.

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CHAP. XIII.

Verse 1. *And I stood*]

WHere I might best see the beast that came out of the sea.

I saw a beast] The Church, flying into the wilderness from the Dargon, fals upon this Beast, which is nothing better then the Dragon under a better shape. *Sic aliud ex alio malum.* This beast is that Antichrist of *Rome*.

Rise up] Not all at once, but by degrees.

Out of the sea] Out of the bottomless pit, *Chap.* 11. 7. 2 *Thes.* 2. 9.

Having seven heads] To plot.

And ten horns] To push. Craft and cruelty go always together in the Churches enemies. The Asp never wanders alone; and those birds of prey go not without their mates, *Isa.* 34. 16.

And upon his horns] The Kings that are the Popes vassals. See *Rev.* 17. 11. These are the props of his power.

The name of blasphemy] This is his true name; his pretensed name is *mystery*.

Verse 2. *Like unto a Leopard*] Which is the female among the panthers, the property whereof is, as *Pliny* telleth us, with her sweet smell to allure the beasts unto her, hiding her terrible head, till she hath them within her reach, and then teareth them in pieces. Just so dealeth *Rome* with her unhappy proselytes. The Papacy is an alluring, tempting, bewitching Religion. No sin past, but the Pope can pardon it; none to come, but he can dispense with it, *Etiamsi per impossibile, matrem Dei quis vitiasset*, said *Tecelius*.

As the feet of a Bear] Which stands firm on her hinder feet, and fights with her fore-feet; so doth the Papacy with its Canons, Decrees, traditions, *&c.*

As the mouth of a Lion] Wide, ravenous, roaring, and insatiable.

And the Dragon gave him his power] This bargain was offered to Christ, *Mat.* 4. but he would none of it. The bramble in *Iothams* parable thought it a goodly thing to raign; So did not the vine and fig-tree.

Verse 3. *One of his heads as it were wounded*] Either by the invasion of the *Goths*; or by that fatal schism in the Church of *Rome, anno* 1378, when there sat three Popes at one for fourty years together; or by the falling away of the Protestants from the Popedom, from the days of *Wicliff*, *John Huss*, the *Waldenses*, *Luther*, to this present. *Bellarmine* bewails the business, that ever since we began to count and call the Pope Antichrist, his kingdom hath greatly decreased. And *Cotton* the Jesuite confesses, that the authority of the Pope is incomparably less then it was; and that now the Christian Church is but administrative.

Lib 3. de Papa Rom. cap. 21.

And his deadly wound was healed] By that false prophet *ver.* 11. that is by the *Sorbonists*, Jesuites, Trent-fathers, and other Popish Chirugeons. The Iesuits give out, That the devil sent out *Luther*, and God raised up them to resist him; but great is the truth, and will prevail, when all falshood shall fall to the ground. It is but a palliate cure we here read of.

And all the world] *sc.* Of Roman-Catholikes.

Wondered] Or had wondered, till the beast was wounded.

Verse 4. *And they worshipped*] Admiration bred adoration. Idolatrous Papists are worshippers of the devil: whom though in word they *defie*, yet indeed they deifie.

Who is like unto the beast?] *Papa potest omnia, quæ Christus potest*, saith *Hostiensis*. The Pope can do whatsoever Christ can do; yea and more too, it should seem by these wise wonderers: for who is like unto the beast? say they. *Papa est plus quam Deus*, saith *Francis Zabarel*. The Pope is more then a God. And why? for of wrong he can make right, of vice vertue, of nothing something, saith *Bellarmine*. *Mosconius* cannot be content to derive *Papa* from *Papa* the Interjection of admiring, because he is *stupor mundi*, the worlds wonderment (that ye may know him to be the beast here mentioned) but he must stile him King of Kings, and Lord of Lords, having ruledom over all rational creatures, *Dulia adorandus*, &c.

cap. quarto

De Pap. Rom. lib. 4. De majestat. milit. ant. eccles. l. 1. c. 1.

Verse 5. *And there was given unto him*] As once was to *Antiochus* that little Antichrist

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tichriſt. *Dan.* 7. 25. What cracks the Pope makes of his illimited power and prerogatives, who knows not? What blaſphemies he belcheth out of the table of Chriſt, of eating his pork, *Al deſpito di Dio*, in deſpite of God; of ſuffering himſelf to be ſtiled *the Lamb of God that taketh away the ſins of the world*; as Pope *Martin* the fourth did, of drinking an health to the devil, as another of them did, who hath not heard? *Baronius* at the year 964. reckoning up certain of the Popes, calleth them monſters, an abomination of deſolation in Gods Temple, *&c.* Cardinal *Benno* ſaith of Pope *Hildebrand*, That he was a blaſphemer, a murderer, a whore maſter, a Necromancer, an heretick and all that is nought. The Church of *Rome* (ſaith another of their own Writers) hath deſerved now for a long time no better of God, then to be ruled by reprobates. *Marcellus* the ſecond, Pope of *Rome*, ſaid, That he could not ſee how any Pope could be ſaved. Iac. Revius, p. 275.

Fourty and two moneths] Here M. *Brightman* calculates and pitches the ruine of Antichriſt upon the year 1686. or thereabouts.

Verſe 6. *In blaſphemy againſt God*] As when Pope *Leo* the firſt, and (after him) *Nicolas* the third affirmed, that *Peter* their predeceſſor was taken into fellowſhip with the bleſſed Trinity, as one with them. See *verſ.* 5.

And his tabernacle] Chriſts humanity (*John* 1, 14. and 2. 19.) this he blaſphemeth, by tranſubſtantiating a cruſt into Chriſt. Or, the Church of Chriſt, which he counteth and calleth the Synagogue of Satan.

And them that dwelt in heaven] The glorified Saints, whom either he deſpiteth with obtruded honours, ſuch as they acknowledge not: or elſe barks and rails at unceſſantly as Arch devils, deteſtable hereticks, common peſts, *&c.* as *Luther*, *Melanchthon*, *Calvin*, whoſe very name he hath commanded to be razed out of all books, whereſoever any man meets with it. *Ubicunque in venitur nomen Calvini, delea-tur.* Ind. *expur.*

Verſe 7. *To make war with the Saints*] As he did with the *Albigenſes*, publiſhing his *Croyſades* againſt them, as if they had been *Saracens*, and deſtroying ten hundred thouſand of them in *France* only, if *Perionius* may be believed. Not to ſpeak of many the thouſands ſince ſlain in battle by the Popes Champions in *Germany*, *France*, *Ireland*, and now alſo in *England*; beſides thoſe many more that have died for Religion by the bloody Inquiſition, by the hands of the hangman, 3600 in the Low Countreys by the command of the Duke of *Alva*, 800 here in Qu. *Maries* days, *&c.* The Beaſt hath even made himſelf drunk with the blood of the Saints.

And to overcome them] So it ſeemed, but ſo it was not. See *Rev.* 12. 21. The Saints never more prevail and triumph, then when it ſeems otherwiſe. Of them the enemies may ſay, as the *Perſians* did once of the *Athenians* at the field of *Marathon*,

Ἐάλλομεν, ἐ πίπτομεν, πεφόνευμεν, ἐ φθίνυμεν.
We fell them, yet they fall not; we thruſt them through,
They feel no miſchief, but are well enough. Stobæus.

Over all kinreds and tongues] Here the holy Ghoſt points to the Popiſh Catholicism. The Jeſuites will ſtill needſly have the Roman Church to be the Catholike Church, though ſo many kinreds, tongues and Nations have utterly diſclaimed it. Herein they are like that mad fellow *Thraſilaus* in *Horace*, who laid claim to all the ſhips that came into the harbour at *Athens*, though he had no right to the leaſt boat there.

Verſe 8. *Whoſe names are not written*] He then that lives and dies a Papiſt, cannot be ſaved.

Slain from the foundation] *ſc.* 1. In Gods purpoſe. 2. In his promiſe. 3. In the faith of his people. 4. In the ſacrifices. 5. In the Martyrs; the firſt that ever died, died for Religion. Chriſt undertook to pay our debt in the fulneſs of time: and hence we were enlarged. A man may let a priſoner looſe, upon a promiſe to pay the debt a year after.

Verſe 9. *If any man have an ear*] *q. d.* Let all that have ſouls to ſave, beware of this beaſt: for is it nothing to loſe an immortal ſoul? to purchaſe an ever-living death? *Purus putus Papiſta non poteſt ſervari.* Conſet *Rev.* 19. 21. Its confeſſed of all, that a learned Engliſh apoſtate Papiſt cannot be ſaved.

Verſe 10. *He that leadeth into captivity*] *q. d.* Be of good chear; Antichriſt ſhall one day meet with his match, drink as he brewed, be paid in his own coin, filled with his own ways, have blood again to drink, for he is worthy. See *Iſa.* 33. 1. and 2 *Theſ.* 1. 6.

Here

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Here is the patience] *q. d.* Here is matter for the trial, exercise and encrease of the Saints graces. Hard weather tries what health. The walnut-tree is most fruitful, when most beaten. Or, here is support for the Saints, and that which may well make them to hold out faith and patience.

Verse 11. *And I beheld another beast*] Another in shape, but the same in substance with the former. For here Antichrist appears not as an Emperour, but as an Impostor. That these two are both one, see *Rev.* 17. 11. & 19. 20.

Coming up out of the earth] Set up by earthly men and earthly means: of base beginning; *Gigas quasi* Γηγενὴς. *Ego supernas, vos infernates estis*, saith our Saviour to the Jews. *I am from above, ye are from beneath*; ye are earth-sprung, as so many mushroms. John 8. 23.

And he had two horns] Two horns in his mitre, two keys in his hand, two swords born before him, a two-fold pretended power, secular and sacred, as King and Priest, in the Lambs stead, whose *Ape he is*.

Spake as a dragon] That is, saith one, he used an absolute command over consciences, raised himself through devilish pride and execrable boasting, *Rev.* 18. 7. Or thus: Though he hath *two horns like the Lamb, that is*, professeth the meekness and innocency of Christ, yet he *speaks like the Dragon*, which is to be understood partly of his blasphemies, partly of his diabolical doctrines, partly of hellish courses thundred out against true professours, and partly of his great promises to those that adore him. *Diodat.* Downh. *of Antich. l. 1. c.* 4.

Verse 12. *And he exerciseth*] The power of speaking blasphemies, of waging wars, of ruling over kindreds, tongues and Nations, *&c.* notwithstanding his wounded head, which is after a sort cured by the sedulity and subtilty of the Iesuites, and other the Popes Emissaries. The first beast (saith an Interpreter) is the Kingdom of *Rome* under the Pontificality: the second beast is the Pontificality wonderfully quickning the wounded beast to that estate: both are one and the same, except in consideration, as I have said. *Forbes.*

Verse 13. *And he doth great wonders*] By his art of jugling; for true miracles he can do none, nor his master the Dragon to help him. Hence they are called lying wonders, 2 *Thes.* 2. 9, 10. sorceries, *Rev.* 18. 23 and impostures here, *ver.* 14.

So that he maketh fire] As another *Elias*. This the Pope doth daily by his excommunications, casting fire-brands, as it were from on high at those that slight him: and moreover he telleth us of some, that for withstanding his edicts, were thunder-struck to death. *Aventin. Annal.*

Verse 14. *That they should make an image*] An Emperour, saith *Aretius*, an image of him at least, chosen indeed by the seven Electours of *Germany*, but confirmed by the Pope; who therefore is said to give life to the image of the beast, whereby he both speaketh and acteth. *ver.* 15. For if the Pope confirm not the new elect, he *is* no Emperour.

Verse 15. *Should be killed*] What slaughters *Charls* the fifth made at *Magdeburg*, and elsewhere by the Popes appointment, and what bloody work hath been done in *Germany* now for this eight and twenty years, or thereabouts by the now Emperor and his Father, against the Protestant party, I need not here to relate.

Verse 16. *All both small and great*] Emperour and else. The Pope having by his nephew perswaded the King of *Bohemia*, *Maximilian* (afterwards Emperour) to be a good Catholike, with many promises of honours and profits, intimating the succession of the Empire, which else he should hardly obtain, was answered by the King, that he thanked his Holiness, but that his souls health was more dear to him then all the things in the world. Which answer they said in *Rome* was a *Lutheran* form of speech, and signified an alienation from that See; and they began to discourse what would happen after the old Emperours death. Hist. of the Coun. of *Trent* p. 418.

To receive a mark] The Popish Clergy say, that in their Ordination they receive an indeleble character. They may chuse whether they will have it in their foreheads (where it cannot be hid) or in their right hands, where they may either hide it, or shew it as they think good. See the Note on *Rev.* 7. 3. The mark common to all the Popish rabble, is, S. *Peters* Keys branching out it self in every Antichristian doctrine and idolatrous practice. I can never sufficiently admire (saith one) the speech of blessed *Luther* M. *Heyricks* Serm. p. 108.

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Luther, who though he was very earneſt to have the Communion adminiſtred in both kinds, contrary to the Doctrine and cuſtom of *Rome*, yet he profeſſeth, *If the Pope, as Pope, commanded him to receive in both kinds, he would but receive in one kinde.* Its a general rule among the beſt, that what the Pope commands, as Pope, though it be good or indifferent, as to pray, read, lift up an eye, hand, to wear black or white, *&c.* it is a receiving of the mark of the Beaſt, *&c.* Mr. *Heyric's* Serm. p. 108.

Verſe 17. *Might buy or ſell*] As at *Rome*, oaths, laws, vows are ſoluble, and all things elſe are ſalcable, *Romæ omnia venalia.*

Vendit Alexander cruces, altaria, Chriſtum:
Vendere jure poteſt; emerat ille prius.
The Pope ſels croſſes, altars, Chriſt, and all:
Well he may ſell, for he bought them at the ſtall.

Alſo its well known, that the Pope ſtrictly forbids trade and traffique with all whom he hath excommunicated, as he did with the *Albigenſes* in the *Lateran* Council: And as he did with one *Tooly* in Q. *Maries* days; who being hanged for felony, and defying the Pope, was (after his death) ſuſpended and excommunicated, that no man ſhould eat or drink, buy or ſell with him, bid him good morrow, *&c.* *Act. and Mon.*

Or the name of the beaſt] To be called a *Roman*-Catholick, which is better eſteemed among Papiſts then the name of a Chriſtian. It is notoriouſly known (ſaith Dr. *Fulk*) that the moſt honorable name of Chriſtian is in *Italy* and at *Rome* a name of reproach; and uſually abuſed to ſignifie a fool or a dolt. *Annot. in* Acts 11. *ſect.* 4.

Or the number of his name] That keep ſomewhat more aloof, and yet privily comply with Papiſts, and drive the ſame deſign with them; though more ſlily and covertly, and to themſelves perhaps unperceivedly. What's the reaſon the Pope will not diſpenſe in *Spain* or *Italy*, if a Papiſt marry a Proteſtant, yet here he will: but becauſe ſuch Proteſtants receive the number of his name, and will ſoon be drawn to him?

Verſe 18. *Here is wiſdom*] That is, Work for wiſdom; as *ver.* 10. Here is *the patience and faith of Saints.*

It is the number of a man] Such as a man, by ſearch, may finde out, if he have his wits about him, as we ſay. Others ſenſe it thus; the whole number of the Beaſt, whatſoever is numbred to belong unto him, is but the number of a man; humane inventions and wil-wiſdom. Men will have it ſo, and this is the ſum of all Popiſh Religion. Or it is called the *number of a man*, becauſe men do number. The Philoſopher affirms that man is therefore the wiſeſt of creatures, becauſe he alone can number, *Bruta non numerant.* This is an eſſential difference. M. *Cotton.*

Six hundred threeſcore and ſix] Amongſt the many conjectures, that of λατεινος, ſeems to me moſt probable, as moſt ancient and authentick. The year of *Romes* ruin is by ſome held to be 1666. Tis plain, ſaith one, Satan ſhall be tied up 1000. years; 666. is the number of the beaſt; Antichriſt ſhall ſo long raign; theſe two together make the juſt number. *Luther* obſerveth, that about the year 666. the Pope aſſumed to be ανεπιδυτος uncontroulable. Others obſerve, that *Phocas* (that adulterous Aſſaſine) *Boniface* the purchaſer of Supremacy, and *Mahomet* the grand Impoſtor, brake forth together about the ſame time, to the great devaſtation and hazarding of all Chriſtendom. *Bernardus aſſeverat Antichriſtum futurum meridianum dæmonem quia à meridie erit, & ibi ſedebit. In Cant. ſer.* 33.

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CHAP. XIV.

Verſe 1. *A Lamb*]

IN oppoſition to that counterfeit lamb, *Chap.*13.12. A Lion he can ſhew himſelf at pleaſure.

Stood] Ready preſt for action, as at the ſtoning of *Stephen*, or he ſtood centinel for ſuch as he here reſerved to himſelf under the raign and rage of Antichriſt.

An hundred fourty and four thouſand] The ſame that were ſealed, *chap.*7. all the holy Martyrs, Confeſſors, Believers.

Having his fathers name] His father and their father, his God and their God: this was written on their fore-heads, as *Holineſs to the Lord* was upon the high Prieſts. For the conſtancy of their confeſſion; they were not *aſhamed of the Goſpel of Chriſt*, Rom. 1.16. nor *afraid with any amazement*, 1 Pet.3.6.

Exod.28.38.

Verſe 2. *As the voice of many waters*] The word of God (called here a voice from heaven) hath (ſaith an Expoſitor) three degrees of operation in the hearts of men. 1. It works wondering (as the ſound of many waters) and acknowledging of a ſtrange force, and more then humane power, *Mar.*1.2,23. *Luk.*4.32. *Joh.*7.46. 2. It works not only wonder but fear, as thunder doth: thus it wrought in *Felix*, and may do in any reprobate. 3. It works in the elect, peace and joy; it makes muſick in the ſoul, far ſweeter then that of harpers, 1 *Pet.*1.8.

M. Forbes.

Verſe 3. *A new ſong*] See the Note on *chap.*5.9.

But the hundred, &c.] To whom alone it was given to underſtand the myſteries of Gods kingdom. Others could not skill of it.

From the earth] *i.e.* From the Antichriſtian rout and rabble. Theſe dunghill-cocks meddle not with that jewel, the joy of faith, but ſpeak evil of that they know not.

Verſe 4. *Which were not defiled with women*] Which have not moiled themſelves with fornication corporal or ſpiritual, as thoſe *Iſraelites*, Numb.24. by *Balaams* counſel; and as Papiſts at this day, ſeduced by thoſe effeminate locuſts, *chap.*9.8. As for their ſhavelings that plead this text to prove marriage a defilement, let them hear the Apoſtle, *Heb.*12.4. and another almoſt as ancient: *Si quis coinquinationem vocet commixtionem legitimam, habet inhabitatorem draconem Apoſtatam.* If any call lawfull Marriage a defilement, that man hath a devil dwelling in him.

Ignatius.

Theſe are they which follow the Lamb] As the Sea-mans needle doth the North-pole: or as the hop, in its growing, winding about the pole, follows the courſe of the Sun from Eaſt to Weſt, and can by no means be drawn to the contrary; chuſing rather to break then yield.

Theſe were redeemed] For royal uſe. See *verſ.*3.

Being the firſt-fruits] Separated and ſanctified unto him from the reſt of the world.

Verſe 5. *And in their mouth*] Children they are that will not lie, *Iſa.*63.8. neither is a deceitfull tongue found in their mouth, *Zeph.*3.13. They will rather die then lie. The officers of *Merindol* anſwered the Biſhop that moved them to abjure, that they marvelled much that he would go about to perſwade them to lye to God and the world: affirming that they puniſhed their children very ſharply, when they took them with a lye, even as if they had committed a robbery; for the devil is a lier, *&c.*

*Act. and Mon. fol.*866.

For they are without fault] 1. By *Imputation.* 2. By *Inchoation.*

Verſe 6. *And I ſaw another angel*] This is held to be *John Wicliff*, who wrote more then two hundred volumes againſt the Pope, and was a means of much good to many. The Lady *Ann*, wife to King *Richard* the ſecond, ſiſter to *Wenceſlaus* King of *Bohemia*, by living here was made acquainted with the Goſpel; whence alſo many *Bohemians* coming hither, convey'd *Wicliffs* books into *Bohemia*, whereby a good foundation was laid for the following Reformation.

In the midſt of heaven] Not *in faſtigio cœli*, in the height of heaven, as ſome render it: but

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but alow rather, and as it were in the mid-heaven, because of the imperfection of his doctrine, when it was first divulged.

Having the everlasting Gospel] The ancient truth, no new Doctrine. A Gentleman being asked by a Papist, Where was your Religion before *Luther*? answered, In the Bible, where yours never was. It is called the *eternal Gospel* (saith *Brightman*), as if the Holy Ghost would on purpose meet with the offence of those times, when the truth (that was restored) should commonly be condemned of novelty.

Verse 7. *Fear God*] Let one fear drive out another (as one fire doth another) the fear of God, the fear of your fellow-creatures, who draw you to idolatry. For this it is, that the second Commandment is the first with punishment.

Give glory to him] By confessing your sins, and amending your ways. See *Iosh.* 7. 19. *Jer.* 13. 16.

For the hour of his judgement is come] The judgement that he will exercise upon Idolaters, and their Mawmets, as once in *Egypt*. See *Ioh.* 12. 31. *Acts* 17. 30, 31. *Act.* 14, 15.

And the fountains of waters] *Quantum miraculi sit in admiranda illa fluminum perennitate, nemo, credo, philosophorum satis explicare hactenus potuit*, saith one. *Buchole.*

Verse 8. *And there followed another Angel*] *Martin Luther* with his Book *De captivitate Babylonia*, which when *Bugenhagius* first read, he rashly censured for the most pestilent book that ever was written: But upon better deliberation, he retracted his former sentence, and became a means to convert many others.

Of the wine of the wrath] Of the intoxicating enraging wine, that sets men a madding after her:

Nam Venus in vinis, ignis in igne furit.

There is a story of *Walter Mapes*, sometimes Arch-deacon of *Oxford*, who relating the Popes gross simony, concludes his Narration thus, *Sit tamen Domina materq, nostra Roma baculus in aqua fractus; & absit credere quæ vidimus.* Rome had ravished this man out of his wits.

Verse 9. *And the third Angel*] Understand by this third Angel, all the Reformers and Preachers of the Gospel after *Luther*, to the end of the world.

If any man worship] See Mr. *Perkins* his Treatise. *A Papist cannot go beyond a reprobate.*

And receive his mark] He saith not this of those that have the name or the number of the Beast. For we doubt not but many were carried away by him, as those 200. were by *Absolom* in the simplicity of their hearts, 2 *Sam* 15 11. knowing nothing of his Treason.

Verse 10. *Of the wine of the wrath of God*] *Wine* for *wine*. God delights to retaliate and proportion; as he that said, *Fumos vendidit, fumo pereat.* He sold smoke, and by smoke let him perish. *Impostura faciunt & patientur*, as the Emperor said of them that sold glass for pearls. They cozened others, themselves shall be cozened much more.

Without mixture] *viz.* Of mercy, with which God usually moderateth the cup of believers afflictions. See *Iam* 2. 13. They only sip of the top of Gods cup, *Illud tantùm quod suavius est & limpidius*: Reprobates drink the dregs. They shall have *an evil, an only evil* without mixture of mercy, *Ezek.* 7 5. *Judgement without mercy*; darkness without light. Philosophers say that in this world *Non dantur puræ tenebræ*; there is no meer darkness: but reprobates, that here preferred darkness before light, shall be cast into *utter darkness* without the least glimpse of light. *Non surget hic afflictio.* God will make an utter end; *Affliction shall not rise up the second time.* The wicked shall be totally and finally consumed at once. *Nahum.* 1. 9.

In the presence of the holy Angels] Who shall be not spectators only, but executioners also, as once at *Sodom*.

In the presence of the Lamb] Notwithstanding their *Agnus Dei's*, and other superstitious trumperies.

Verse 11. *And the smoke of their torment*] *Utinam de gehenna ubiq, dissereretur*, saith *Chrysostom*. Would to God men would every where think and talk more of hell, and of

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that eternity of extremity that they shall never else be able to void or to abide. Surely one good means to escape hell, is to take a turn or two in hell, by our daily meditations.

Verse 12. *Here is the patience*] See *chap.* 13.10. The beast, being thus declared and declamed against, will rage above measure; hold out therefore faith and patience.

Verse 13. *A voice from heaven*] That voice of Christ, *Joh.* 5.24. & 8.51.

Write, Blessed are the dead] Though by the Pope accursed and pronounced damned Hereticks.

Which die in the Lord] Especially, if *for the Lord*; which is (said Father *Latimer*) the greatest promotion in the world, such as is not granted to any Angel in heaven.

From henceforth] As well as heretofore in those Primitive persecutions. Or, *From henceforth*, that is, presently from the very time of their death. This puts out the very fire of Purgatory; for if all believers die in *Christ*, and are blessed, and that presently, then none are to be purged.

ἀπαρτι, ἐ ve-ligio, amodò, ab ipso mortis tempore.

Rest from their labours] The sleep of these Labourers, oh how sweet is it! *Quale sopor fessis in gramine*——they get the goal, they enter the haven,

Italiam socii lato clamore salutant.

A Christian here is like quicksilver (which hath in it self a principle of motion, but not of rest) never quiet; but as the Ball upon the Racket, Ship upon the waves, &c. Death brings him to his rest, *Isa.* 57.2.

And their works follow them] They die not with them, as *Hortensius* his Orations did. *Mors privare potest opibus, non operibus.* Death may deprive a man of his wealth, but not of his works.

Verse 14. *A sharp sickle*] An instrument to cut dow corn, *Deut.* 16.9. and the bunches and branches of the grapes, *Isa.* 18.5. It betokens sharp and sudden vengeance. What more beautifull to behold then the field afore harvest, then the vineyard afore the vintage? &c. This is spoken for the consolation of the persecuted people of God.

Verse 15. *Thrust in thy sickle*] This is not a command, but a request of the faithfull, which is soon fulfilled. It is like that of the Church, *Psalm* 102. 3. *Arise, O Lord, and have mercy upon Zion; for the time to favour her, yea the set time is come.*

Verse 16. *And he that sate on the cloud*] That is Christ, who soon condiscendeth to the suits of his servants. *Iste vir potuit quod voluit*, said one concerning *Luther*. The death of *Arrius* was *Precationis opus, non morbi*, the fruit of prayer, rather then the effect his disease, saith another. He was brought to confusion by the prayers of *Alexander*, the good Bishop of *Constantinople*.

Verse 17. *And another Angel*] The community of faithfull Christians that combine against Antichrist, to pull him out of his throne, and cut his comb.

Mr *Forbes.* Verse 18. *And another Angel*] A type of true Pastors, saith an Interpreter: by whose plain and powerfull preaching the other are informed and stirred up to consecrate their hands to the Lord. Such an Angel was *Zuinglius*, who died in battel: such was *Beza* in that battel that was fought *in campis Druidensibus*: Such were the *Augrognian* Ministers, and such were sundry of our late Army preachers, M. *Marshal*, M. *Ash*, my dear brother M. *Tho. Jackson* now of *Gloceſter*, &c.

Which had power over fire] Not *Christum & Evangelium flammeum prædicans*, as a Popish varlet slandered *Beza* at the forementioned fight, but as pacifying the fire of contention amongst brethren, and setting them all together against the common enemy.

Thrust in thy sharp sickle] Fall on, quit you like men, be valiant for the Lord of Hosts: *Cursed is he that doth the Lords work negligently. Cursed is he that withholdeth his sword from blood.* Thus the faithfull Ministers strengthened the hands and hearts of the souldiers to battel, and made them stick close to their Colours and Commanders.

Are fully ripe] Ripe for vengeance, as the *Amorites* were, when they had filled the land from one end to another with their uncleanness, *Ezra* 9.11. About the year of grace,

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grace, 1414. *Theodoricus Urias* an *Auguſtinian* in *Germany*, complained, That the Church of *Rome* was then become, *Ex aurea argenteam, ex argentea ferream, ex ferrea terream, ſupereſſe ut in ſtercus abiret*; of gold ſilver, of ſilver iron, of iron earth, which would ſhortly turn to muck. Jac. Rev. p. 229.

Verſe 19. *And the Angel thruſt in*] Down go the Antichriſtians immediately, by the power and proweſs of the Chriſtian armies, thus edged and eneagered by their Preachers. This we have ſeen fulfilled in our late Wars to our great comfort, at *Edge-hill* and *Naſeby*-fight eſpecially.

Into the great Wine-preſs] *Lacus iſte locus cædis.* This wine-preſs is called *Armageddon*, chap. 16. 16.

Verſe 20. *And the Wine-preſs was troden*] *viz.* By Chriſt the King, with his heavenly horſe-men, *chap.* 19. 13, 14.

Without the City | *i.e.* Without the Church, haply in *Judæa*, whither the Pope being driven from *Rome*, ſhall flie and ſit, till Chriſt ſhall unroof him with the brightneſs of his coming, 2 *Theſ.* 2. 8.

Even unto the horſe-bridles] To confute the pride aud cruelty of thoſe bloody Papiſts that threatned to ride their horſes up to the Saddle-skirts in the blood of the *Lutherans*: ſo *Farneſius*, *Minerius*, *Felix* of *Wartenburg*, Sir *Charls Ellerker*, *Charls* the ninth of *France*, that cruel Queen, who when ſhe ſaw ſome of her Proteſtant Subjects lying dead, and ſtripped upon the earth, cried out, *The goodlieſt Tapiſtry that ever ſhe beheld.* Theſe and the like ſhall be one day glutted with blood, which they have ſo barbarouſly thirſted after. *Satia te ſanguine, quem ſitiiſti*, &c. as ſhe ſaid of *Cyrus*. *Flac. Illyr. Act. and Mon.* *Juſtin. l. 1.*

Chap. XV.

Verſe 1. *And I ſaw another ſign*]

Diſtinct from the former, and deſcribing the utter overthrow of Antichriſt in this and the following Chapters.

Great and marvellous] A juſt wonder it was indeed, the miracle that we in theſe laſt times are to look for, that the Kingdom of Antichriſt ſhould be ſo eaſily and ſuddenly over-turned by the preaching of the Goſpel, as once the walls of *Jericho* were by the blowing of Rams-horns.

Seven Angels] *i.e.* Certain Chieftains of the Reformed Churches.

Having the ſeven laſt plagues] Being the ſeveral parts of the ſeventh Trumpet, and ſaid to be the laſt that ſhall in this life be inflicted: though far worſe follow in hell, whereof all theſe are but typical. Here the leaves only (as it were) fall upon reprobates, but hereafter the whole trees. Here they pay but the Uſe-money only, but there the whole Principal.

Verſe 2. *As it were a ſea of glaſs*] The word of God mingled with the vertue of the holy Ghoſt, ſay ſome. The world full of affliction, ſay others.

Having the harps of God] Hearts full of heaven.

Verſe 3. *And they ſing*] There cannot but be muſick in the Temple of the holy Ghoſt.

The ſong of Moſes] As being delivered out of ſpiritual *Ægypt*.

And the ſong of the Lamb] That mentioned, *ch.* 14. 3. and the ſame in effect with that of Saint *Paul*, 1 *Tim.* 1, 15, 17.

Verſe 4. *Who ſhall not fear thee*] *q.d.* How mad are the enemies, how ſottiſh is the world that fear not thee who art the proper object of fear? *Pſal.* 76. 11. The Greeks call him Θεὸς, *quaſi* Δεὸς, *fear*: the *Chaldee Deobilah* for the ſame reaſon: and *Jacob* ſtiled him *The fear of his father Iſaac.*

For thou only art holy] Before it had been ſaid of his Holineſs, *Who is like unto the beaſt?* Now, *Who ſhall not fear thee, O Lord, for thou only art holy?*

For all Nations ſhall come] As being deeply affected with thine heavieſt plagues upon Antichriſt; they ſhall better bethink themſelves, *They ſhall return and diſcern betwixt the righteous and the wicked*, Mal. 3. *ult.*

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Are made manifest] *i.e.* Are begun to be, and more and more shall be, if our sins hinder not.

Verse 5. *The temple of the tabernacle*] These words are all one with those, *ch.* 11. 19. to the consideration whereof we are here recalled, after so long an interruption.

Verse 6. *Clothed in pure*] Habited as holy Priests.

With golden girdles] Here an Interpreter gives this note, That they which are lewd and vicious, though never so wise, politick, rich and valiant, shall not be Gods Instruments to plague Antichrist and his kingdom. This their priestly apparel sheweth also, how that these Angels come forth in the Churches cause, and for her sake, without any by and sinister respect. They are all of them sincere professors of the truth of Christ; their brests girded with the golden girdles of truth. M *Bernard.*

Verse 7. *And one of the four beasts*] The faithfull Pastors by their divine discourses of the pure worship of God, the intolerable tyranny of Antichrist, &c. stir up the spirits of Gods Servants to set themselves against that man of sin, and to execute upon him the judgement written. *This honour have all his Saints*, Psal. 149. ult.

Seven golden vials] Vessels of large content, but narrow mouths; they pour out slowly, but drench deeply, and distill effectually the wrath of God, which may be let out in minnums, and yet do great matters; as there may be much poison in little drops. These vials are said to be golden, to shew that this anger is holy.

Full of the wrath of God] Filled out of the cup of his wrath, mentioned in the former Chapter.

Verse 8. *And the Temple was filled*] This shews that God graciously approves and miracu'ously protects the reformed Churches. See *Exod.* 40. 34, 35. 1 *King.* 8. 10. So he did the *Hussites* in *Bohemia*. All *Germany* was up in arms against them. *Actum jam de Hussitis videbatur. Verum Germani, nondum viso hoste. Panico terrore percussi, diffugerunt*, saith the Historian. And when things seemed to be in a desperate condition, the *Germans* smitten with a Panick terrour, fled all away before they had looked the enemy in the face. How wonderfully is *Geneva* preserved in the midst of many mighty enemies? What should I speak of *Rochel* relieved, and *Leiden* rescued both from heaven? We of this Nation have lately seen as much of Gods glory and power in our Temple as ever did any.

Till the seven plagues] No Antichristian could understand the end of the seven plagues, till beaten into a better minde. *Vexatio dat intellectum.*

CHAP. XVI.

Verse 1. *Goe your ways*]

A Proof of the divine calling of the Ministers of the Gospel. This commission came out of the Temple, as obtained by the prayers of the Saints.

Pour out the vials] See the Note on *Chap.* 15. 7.

Upon the earth] Upon Antichrist and his Adherents. *Roma facta est ex aurea ferrea, ex ferrea terrea*, said one of her own Favourites. It is said, *Chap.* 12. 16. that the earth helped the woman; and yet here that the vials of Gods wrath were poured out upon the earth; to teach us, saith One, that men may be useful for the Publick, and yet not freed from Gods wrath. But that by the By only.

Verse 2. *And the first went*] They went not all at once. Note the patience of God, waiting mens return unto him.

Upon the earth] Antichrists footstool, his branded slaves.

A noisom and grievous sore] The French disease, say some; the devils disease, say others, *viz.* Spite and envy at the Reformation wrought in *Bohemia*, *Germany*, *England*, &c. upon the discovery of the Papists hypocrisy and filthiness.

Ver. 3. *Upon the Sea*] The Popish Council (called a *Sea*. from the concourse thereunto from all parts) that of *Trent* especially, with their deadly Decrees, making the Traditions of the Church the rule of Faith, &c. And these deadly Decrees were written with the blood of Hereticks.

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Died in the ſea] As the fiſhes of *Jordan* do as ſoon as they fall into the *Mare mortuum*; and as the fiſhes in the river *Nilus* did, when the waters thereof were turned into blood.

Verſe 4. *Upon the rivers*, &c.] The perſecutors and impoſtors; the Jeſuits eſpecially, who have lately added twelve new Articles (by the authority of Pope *Pius* 4.) raiſed out of the Council of *Trent*, and added to the *Nicen* Creed, to be received with others, as the true Catholick faith; to be believed by as many as ſhall be ſaved. And thoſe that receive them not, are not ſuffered to live amongſt them. This is worſe then the ſix Articles in *Henry* the eighths time, that whip with ſix cords, as they call'd it. *See theſe 12. Artic. in the epiſt. prefix. to B. Jewels works.*

Verſe 5. *The angel of the waters*] The ſame that poured forth his vial upon the waters, *ver.* 4.

Thou art righteous] Gods judgements are ſometimes ſecret, always juſt, and ſo to be acknowledged. We ſhall one day ſee the reaſon of all, and ſay as *Iehu* did, 2 *Kin.* 9. 36. *Iuſtin. l. 1. Val. Max. Act. and Mon. Camden.*

Verſe 6. *For they have ſhed*] As *Minerius* that monſter, the cruel Duke of *Alva*, bloody *Bonner*, the *Guiſes*, and other of the Popes Champions. Duke *d' Alva* boaſted of it, that he had put 36000. Proteſtants to death; but they were reſcued by the goodneſs of God, and by the proweſs of Q. *Elizabeth*; and now they are got from under the altar, as *verſ.* 7. *See the Mirror or Looking-glaſs both for Saints and ſinners, ſet forth by my moſt loving and highly honoured friend M. Am. Clark, Paſtor and Preacher of the Word at Bennet Fink, London*; unto whom not only I give thanks for his help in this publication, but alſo all the Churches, that ſhall get good thereby.

Thou haſt given them blood to drink] As *Tomyris* dealt by *Cyrus*, the *Parthians* by *Craſſus*, the *Romans* by thoſe *Iews* that cried out, *His blood be upon us*, &c. as our laws do by the Prieſts and Jeſuits, and thoſe that receive them, proceeding againſt ſuch as Traitors to the State. The putting out of the *French* Kings eyes, who promiſed before with his eyes to ſee one of Gods true ſervants burned: The death of *Charls* the 9. of *France*, author of the *Pariſian* maſſacre, by exceeding bleeding at ſundry parts of his body, who ſeeth not to be the juſt hand of God upon them? This *Charls* beholding the bloody bodies of the butchered Proteſtants, in that execrable maſſacre, and feeding his eye upon that woful ſpectacle, breathed out this bloody ſpeech, *Quam bonus eſt odor hoſtis mortui!* How ſweet is the ſmell of a ſlain enemy? and ſhortly after breathed out his accurſed ſoul, *Inter horribiliuum blaſphemiarum diras*, ſaith the Hiſtorian, *tantàm ſanguinis vim projiciens*, &c. after that *Beza* had fore-warned him (but in vain) by that verſe,

Tu vero Herodes ſanguinolente time.

So *Iulian*, *Attila*, *Felix* of *Wartenburg*, *Henry* 3. of *France*, ſtabbed in the ſame chamber wherein he, then being Duke of *Anjou*, had contrived the French Maſſacre. *So let thine enemies periſh, O Lord.*

Talia quiſque luat, qualia quiſque facit!

Verſe 7. *And I heard another*] That in the mouth of two witneſſes this truth might be eſtabliſhed. Let God be juſtified, and every mouth ſtopped.

Out of the altar] Under which lie the ſouls of thoſe that were ſlain for the teſtimony of Jeſus, *chap.* 6. See the Note above on *verſe* 6.

Verſe 8. *Upon the Sun*] The Popes ſupremacy, ſay ſome; the Scriptures, ſay others; by the light whereof they are laid open to the world (dancing naked in a net, and yet not ſeeing their own nakedneſs, as Mr. *Philpot* Martyr told *Chadſey*) and by the dint whereof, *God ſmites the earth*, Iſa. 11. 4. that is, the conſciences of thoſe Popelings, glued to the earth. He even *hews them by his prophets, and ſlaies them by the words of his mouth.* But this interpretation touching the Scriptures ſome hold to be dangerous: becauſe upon what ſubject ſoever theſe vials fell, the wrath of God fell together with them upon the ſame, *verſe* 1. they underſtand therefore by *Sun* the houſe of *Auſtria*, or the higheſt authority that holds on *Rome*. *Act. and Mon. fol.* 1657. Hoſ. 6. 5.

Verſe 9. *And men were ſcorched*] Or parched, ſcalded, roaſted: This is by accident in regard of the Scriptures: for the Lord ſpeaketh peace to his people; and his word is *good to thoſe that are good*, Mic. 2. 7. But as *Origen* ſaith of devils, ſo may we ſay of Papiſts; there is no greater torment to them, then the Word of God. *In hoc eorum omnis flamma eſt, in hac uruntur incendio.* Hence they burn up Bibles, *tanquam doctrinam peregrinam*, καυματίσθησαν. Orig. *in num. Homil.* 27. *Spec. Europ.*

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Reliquias non peregrinam, as ſtrange doctrine: Hence they cenſure S. *Paul* as favouring of Hereſie, and could finde in their hearts to purge his Epiſtles. *Eckius* is not afraid to ſay, That Chriſt did never command his Diſciples to write, but to preach only. *Bellarmine* ſaith, the Bible is no more then *commonitoriſm*, a kind of ſtore-houſe for advice. *Haſius* ſaith, That the Popes interpretation, though it ſeem never ſo repugnant to the Scripture, is nevertheleſs the very Word of God. The Council of *Baſil* anſwered the *Huſſites* (requiring Scripture-proofs for ſuch doctrines as were thruſt upon them) that the Scriptures were not of the being of the Church, but of the wel-being only; that traditions were the touchſtone of doctrine, and foundation of faith.

Lib. de verbo Dei non scripto.

And blaſphemed the name of God] The truth of God contained in the Scriptures. What a devil made thee to meddle with the Scripture? ſaid *Stephen Gardiner* to *Marbeck*. They tell us of divers that have been poſſeſt by that means; and aſſure us, that our condemnation is ſo expreſſly ſet down in our own Bibles, and is ſo clear to all the world, that nothing more needs hereto, then that we know to read, and to have our eyes in our heads at the opening thereof.

Act. and Mon.

Acts Look.

Verſe 10. *Upon the ſeat of the beaſt*] This City of *Rome*, which was never yet beſieged (ſince it became the ſeat of Antichriſt) but it was taken, and ſhall be again ſhortly to purpoſe. Rather, ſay ſome, by *Seat* is meant his Kingdom; the Popes ſingular ſole authority and Monarchical frame of Church-government, *&c.*

And his kingdom was full of darkneſs] It appeared to be ſo (as motes appear in the Sun-ſhine) by the clear light of truth ſhining upon it. A *Scottiſh miſt* is here already fallen upon a piece of his Kingdom; and what further ſervice God hath for their and our armies to do againſt the Pope in *Ireland*, or elſwhere, we expect and pray. God grant us good agreement among our ſelves, and then much may be done abroad.

Exemplis.

And they gnawed their tongues] Being as mad with malice, as *Boniface* the 8. was of diſcontent; who being ſuddenly taken priſoner at his fathers houſe by *Sara Columnum* his mortal enemy, and brought to *Rome*, laid up in the Caſtle of S. *Angelo*, within 35. dayes after, moſt miſerably died in his madneſs, renting himſelf with his teeth, and devouring his own fingers.

Turk. hiſt. 126.

Verſe 11. *And blaſphemed the God of heaven*] As they did in 88. when the Spaniſrds gave out, *That Chriſt was turned Lutheran*; And as *Faux* the Gunpouder-traitor did, when he told thoſe that took him, that not God, but the devil had brought to light and to naught that deſperate deſign. *Thus they ſet their mouths againſt heaven, and their tongue walketh thorow the earth*: as if *Auguſtus Ceſar* were dealing with ſome god *Neptune*; or the three ſons, trying their archery at their fathers heart, to ſee who can ſhoot higheſt. What an execrable blaſphemy is that of *John Hunt* a *Roman* Catholick in his humble appeal to K. *Iames* in the ſixth Chapter of that Pamphlet? *The God of the Proteſtants is the moſt uncivil and evil-mannered God of all thoſe who have born the names of gods upon the earth; yea worſe then Pan, god of the clowns, which can endure no Ceremonies, nor good manners at all.*

Lonicer. theatr. hiſtor.

See D. *Sheld.* mark of the beaſt.

And repented not] This Leopard (*chap.* 13.2.) can never change his ſpots; becauſe they are not in the skin, but in the fleſh and bones; in the ſinews and moſt inward parts: Tigers rage and tear themſelves at the ſound of a drum, and at the ſmell of ſweet ſpices, ſo do theſe ſavage Papiſts, when called to repent.

Verſe 12. *Upon the great River Euphrates*] *i.e.* Upon whatſoever yet hindreth the deſtruction of ſpiritual *Babylon*, and the coming in of the Jews; as the Turkiſh Empire, *&c.*

That the way of the Kings] Chriſtians, ſay ſome, who are Kings in righteouſneſs, and come from the Eaſt, or from Chriſt, *That day-ſpring from on high*, Luk. 1.78. Others underſtand this Text of the Jews, who are moſt of them in the Eaſt, diſperſed thorow *Turky*, *Tartary* (the ten Tribes eſpecially) and *China*. *Iunius* ſaith, That which is called the *land of Sinim*, Iſa. 49.12. may probably be meant of *China*; which if it be the meaning, there may be many of the Jews, whoſe converſion we daily expect and pray for. See *Iſa.* 11.15,16. *Zach.* 10,10,11.

Tartars of Tothar, a remnant or reſidue.

Verſe 13. *Three unclean ſpirits*] Spiritual Fathers, as the Papiſts call their Jeſuits, who ſeek to ſubject all to the Pope, and the Pope to themſelves; being *ultimus diaboli crepitus*, as one ſpeaketh, the laſt attempt of a daring devil. Theſe are the Popes

Janizaries,

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Janizaries, blood-hounds, vultures, whose nest (as *Aristotle* saith) cannot be found; yet they will leave all games to follow an Army, because they delight to feed on carrion.

Like frogs] For their filthiness, impudency, lequacity, with their continual *brekekekex coax coax*. *Aristoph.*

Come out of the mouth] That is, by the counsel and command, by vertue of that vow of *Mission*, whereby the Jesuits are bound to the Pope, to go whither he shall send them, about whatsoever attempt he shall enjoyn them. Yea, if their Governours command them a voyage to *China* or *Peru*, without dispute or delay they presently set forward. Hence haply they are called spirits.

Verse 14. *The spirits of devils*] Or breathing devils.

Working miracles] Lying wonders, 2 *Thes.* 2. 9.

Unto the Kings of the earth] The Popes Nuncio's Legats *à latere*, and other emissaries stir up the spirits of Princes to embroil the world with wars, for the upholding of his tottering greatness; but all in vain. The greatest Impostors have ever been the greatest Courtiers. The *Arrians* in their age, and of them the Jesuites learned it. As *Pharaohs* frogs, they get into Kings bed-chambers.

And of the whole world] Papists shall call in the help of forraign Princes out of *Asia*, *Africa*, *America*, to suppress the hereticks, as they call them. But with evil success: for they shall associate themselves only to be *broken in pieces*, Isa. 8. 9. *Exorientur, sed exurrentur*, Rev. 19. 18. The mountain of the Lord shall be lifted up above all mountains. These auxiliaries shall speed no better then those subsidiary *Syrians*, 2 Sam. 10. 18, 19.

Verse 15. *I come as a thief*] Who gives no warning. See the Note on *Mat.* 24. 44. I come sudddenly, secretly, yea and also violently and terribly. See *chap.* 3. 3. *Luke* 12. 34. 1 *Thes.* 5. 2.

Blessed is he that watcheth] The prophecy is here interrupted (as *Gen.* 49. 18.) to fore-warn and fore-arm the Saints, *Luke* 12. 37, 38, 43. they are three times said to be *blessed that watch*.

And keepeth his garments] Keepeth himself unspotted of the world, undefiled in the way.

Lest he walk naked, &c.] See *chap.* 3. 18.

Verse 16. *And he gathered*] God hath an over-ruling hand in that which the frogs of *Rome* do at the Courts of Kings, and ordereth the disorders of the world to his own glory.

Called in the Hebrew Armageddon] That is, they shall receive such a famous foil, such as *Sisera* did at the waters of *Megiddo*. Judg. 5. 19.

Verse 17. *Into the air*] The Popish air, the kingdom of Satan, *Ephes.* 2. 2.

Saying, It is done] What is done? The mysterie of iniquity is abolished, and the mysterie of God is fulfilled. So *Cicero* when he had slain those of *Catilines* conspiracy, he came to the people, and said, *vixerunt*, they were alive, but now the world is well rid of them.

Verse 18. *And there were voices*] A description of the last judgement when heaven and earth shall conspire together for the punishment of the wicked. See *Mat* 24. 2 *Pet.* 3. and 2 *Thes.* 1. 8.

Verse 19. *And the great City*] The whole Antichristian State.

Divided into three parts] By the earthquake disjected and dissipated. Or, *Divided into three parts*, that is, into three factions, 1. Stiff Papists. 2. Converts. 3. Neuters.

And the cities of the Nations] That came to aid Antichrist.

And great Babylon] *Augustine* and other Ancients do call *Rome* the Western *Babylon*; and do so compare them, as that *Abraham* was born in the flourish of the first *Babylon*, Christ of the second. The Iesuites here, though they grant *Rome* to be *Babylon*, yet they would have it to be *Rome* Heathen under the Emperours, and not *Rome* Christian under the Popes. But it must be Rome Christian, as it appears by a double departure. 1. Of *Babylon* from the Church. *Rev.* 17. 1. *Babylon* is called a whore. 2. Of the Church from *Babylon*. Rev. 18. 3. The Temple of God is the seat of Antichrist, saith *Paul.* 2 *Thes.* 2.

The cup of wine] That wherein God delights, as a man would do to drink a cup of generous wine.

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Verſe 20. *Fled away*] Either ſwallowed up by the water or conſumed by the fire.

Verſe 21. *A great hail*] Bigger then that which brained the Kings of *Canaan*, Joſh. 10. perhaps this ſhall be fulfilled according to the letter. Howſoever the elements ſhall melt like ſcalding lead upon Antichriſtians and other Atheiſts; and they ſhall anſwer for all with flames about their ears.

CHAP. XVII.

Verſe 1. *And there came*]

THis and the following Chapters are ſet for the explanation of the dark and difficult paſſages in the former, in the three laſt vials eſpecially.

One of the ſeven] Probably the ſeventh.

And talked with me] Familiarly, as the *Samariteſs* with her countrey-men *John* 4.42. or as the Maſter with his ſchollar.

ἐλάλησε λαλίᾳ. *Horat.*

I will ſhew unto thee] Thou ſhalt not only be an ear, but an eye-witneſs. *Segnius irritant animum demiſſa per aures, Quam quæ ſunt oculis commiſſa fidelibus.*

The judgement] The damnation of her; the deſtruction is reſerved to the next Chapter.

Of the great whore] The whore of *Babylon*, more infamous and notorious then any *Thais, Lais, Phryne, Meſſalina, Oreſtilla* (*cujus prater formam nihil unquam bonus laudavit*) or Pope *Joanne*, of whom *Funccius* the Chronologer ſpeaketh thus; *Ego Funccius non dubito quin divinitus ita ſit permiſſum ut fœmina fieret Pontifex eadem meretrix*, &c. I doubt not but that God therefore permitted a notorious harlot to be advanced to the Popedom (and this about the very time when the Popes were moſt buſie in ſubjecting the Kings of the earth, and making them their vaſſals) that he might point out to men this whore here mentioned, with whom the Kings of the earth committed fornication.

Saluſt. Func. com. in Chronol.

Verſe 2. *With whom the Kings*] As ſubmitting their ſcepters to his keys; and becoming his feudataries.

And the inhabiters of the earth] So that ſhe is not a noble whore only, but a common Trumpet, proſtituting her ſelf to the meaneſt for their money, as in the pardon office.

Have been made drunk] Hence it is ſo difficult to convert Idolaters: there is no dealing with a man that is drunk. *Whoredom and wine take away the heart*, Hoſ. 4.

Of her fornication] Both ſpiritual and corporal. *Sixtus Quintus lupanar utriuſque Veneris Romæ condidit* (ſaith *Agrippa*) *& deceſſit tabidus voluptate.*

Verſe 3. *Into the wilderneſs*] Whether the true Church fled, *Chap.* 12. of which they muſt be (ſaith one) that can learn to know the Romiſh Church to be a Whore, condemned of God.

I ſaw a woman] See the Note on *Verſe* 1.

Sit upon] Not going a-foot, as Chriſt and the Apoſtles did; but magnificently mounted, as the Pope is ever, either upon a ſtately palfrey (Emperours holding his ſtirrop) or upon mens ſhoulders. *England* was once called the *Popes Aſs*, for bearing his intolerable exactions. This Aſs he held by the ears inſtead of a bridle.

Upon a ſcarlet-coloured beaſt] The proper colour of the Court of *Rome*; and it well ſerves to ſet forth their pomp and their hypocriſie. *Innocent* the fourth gave a red hat to his Cardinals, to ſhew them (as he ſaid) that they ſhould be ready to ſhed their blood for the truth. But that Painter was nearer the point, who being blamed by a Cardinal for colouring the viſages of *Peter* and *Paul* too red, tartly replied, that he painted them ſo as blushing at the Ratelineſs and ſinfulneſs of his ſucceſſors.

Full of names of blaſphemy] His head only before was bucked with the blaſphemy, *Chap.* 13. 1. now his whole body. Thus evil men and *ſeducers grow worſe and worſe, deceiving and being deceived*, 2 Tim. 3.13.

Verſe 4. *In purple and ſcarlet*] Clothing for Kings and Nobles, over whom this whore domineers much more then the concubines did over the Kings of *Perſia*.

κεχρυσωμ. *And decked with gold*] Gr. *Guilded with gold*, to note her hypocriſie, and outſideneſs, gold

gold without, copper within. The Pope ſtiles himſelf the ſervant of Gods ſervants, but yet ſtamps in his coin, *That Nation and Countrey that will not ſerve thee ſhall be rooted out.* At the abſolution of King *Iohn* of *England*, 8000 marks of ſilver were preſently delivered to *Pandolfus* the Popes Legate, who trampled it under his feet, as contemning that baſe matter, but yet received it, and ſent it away to *Rome.* Daniels *hiſt.*

And precious ſtones and pearls] Beſides the rich ſtones that are in the Popes tripple crown, of ineſtimable price and value, he carries in his pantofle (which he holds out to be kiſſed) the picture of the croſs, ſet in pearls and precious ſtones, *Ut plenis faucibus crucem Chriſti derideat*, ſaith one. Pope *Sixtus quintus* was wont to give to *Tireſia* his harlot, pantofles covered with pearls. He ſpent two hundred and threeſcore thouſand crowns upon a Conduit, which he built for his pleaſure: and yet he brought in fifty hundred thouſand crowns into the new treaſury built by himſelf in the Caſtle of S. *Angelo.* At the coronation of Pope *Leo* X. a thouſand thouſand crowns are ſaid to have been ſpent in one day. Pope *Paul* the ſecond was wont to ſleep all day, and ſpend whole nights in weighing monies, and beholding jewels and precious pictures. *Heidfeld.* *Iac. Revius.* *Uno eo die 1000000 aureorum expendit.*

A golden cup full of abominations] Gold, if it be right, they ſay diſcovers and expels poiſon. Put poiſon into a cup of gold, and it will hiſs and ſend up certain circles like rainbows. Hereby is ſignified (ſaith an authour) that God threatneth judgement and fire to thoſe that pour poiſon into divine doctrine, as the Pope doth with his mad mixtures. He that argued from the Letters of *Papa. P. Poculum, A. Aureum, P. Plenum, A. Abominationum*, argued no leſs wittily, then that other, who of *Roma* made *Radix omnium malorum.* *Iac. Rev.* 261. *Ibid.*

Verſe 5. *Myſterie*] This word *Myſterie* is in the Popes mitre, ſaith *Brocard* the *Venetian*, and many more who have been at *Rome*, and profeſs to have ſeen it. The whole Antichriſtian ſtate is a *Myſterie of iniquity*, 2 Theſ. 2. 7. and is much converſant about myſteries, Sacraments, Ceremonies, pompous rites, *&c.* murders, treaſons, theſts, *&c.* they eaſily diſpenſe with, but none of their Ceremonies. Let God, ſay they, ſee to the breach of his own Law; we will look to ours. *Rome* was raiſed in a *myſterie*; ſhe grew to her greatneſs inſenſibly and cunningly. Her Biſhop is both an *Æmulus* and an Oppoſite to Chriſt; One that would ſeem like him, a Vice-Chriſt. Ἀντίχριστος, and yet is his chiefeſt Adverſary; this is the *myſterie of iniquity.* See 2 *Theſ.* 2. 7. with the Note there. D. *Iames* of the corr. of Script. Preface.

Babylon *the great*] *Rome* reſembling the *Aſſyrian Babylon* in pride, Idolatry, filthineſs, but eſpecially in cruelty toward the Church; See the *Babylonian* cruelty graphically deſcribed, *Jer.* 51. 34. and make the compariſon.

The mother of harlots] The Church of *Rome* to this day delights to be ſtiled *holy-mother Church.* Holy ſhe is in the ſenſe that the *Hebrews* call *harlots.* And ſuch a mother, as baſtards have for their mother, by whoſe name they are called; the Father is ſeldom mentioned by them.

Verſe 6. *Drunken with the blood*, &c.] Biſhop *Bonner* delivered *Richard Woodman*, with four more, requiring of them to be but honeſt men, members of the Church Catholike, and to ſpeak good of him. And no doubt (ſaith *Woodman*) he was worthy to be praiſed, becauſe he had been ſo faithful an aid in the devil his maſters buſineſs: for he had burned good M. *Philpot* the ſame morning. In whoſe blood his heart was ſo drunk, as I ſuppoſe he could not tell what he did, as it appeared to us both before and after. For but two days before, he promiſed us we ſhould be condemned that ſame day that we were delivered; yea and the morrow after he ſought for ſome of us again, yea, and that earneſtly. He waxed dry after his great drunkenneſs; wherefore he is like to have blood to drink in hell, as he is worthy, if he repent not, *&c.* It is wiſdom (ſaid a certain unknown good woman in a letter to *Bonner*) it is wiſdom for me and all other ſimple ſheep of the Lord, to keep us out of your butcherly ſtall, as long as we can; eſpecially ſeeing you have ſuch ſtore already, that you are not able to drink all their blood, leſt you ſhould break your belly, and therefore let them lie ſtill, and die for hunger, &c. Thus I kept the bandogs at ſtaves end (ſaid *Shetterden* the Martyr) not as thinking to eſcape them, but that I would ſee the Foxes leap above ground for my blood, if they can reach it. *Act. and Mon. fol.* 1800. *Ibid.* 1672. *Ibid.* 1521.

I wondered with great admiration] All things are portentous in the Popedom: What monſters were Pope *Iohn* 12. and *Hildebrand*, as *Luitprandus* deſcribes the one, and *Lib. 6. de reb. geſt. in Europ. in vita Hildeb.*

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Cardinal *Benno* the other, both of their own ſide? *Tertia claſſis continet Papas vel potius ωάνας*, ſaith *Alſtedius*. After the thouſandth year of Chriſt, there was nowhere leſs piety, then in thoſe that dwelt neareſt to *Rome*, as *Machiavel* obſerveth.

Alſted. Chron. *Diſput. de rep.* 1. *cap.* 12.

Verſe 7. *Wherefore didſt thou marvel?*] *Nil admirari proſè res eſt una, Numici.* We wonder at things out of ignorance of the cauſes of them. *Hinc admiratio peperit philoſophiam.*

Verſe 8. *Was, and is not*] Was, before the time of this *Revelation* in the *Roman* government, which was afterward uſurped by the Pope. A thing that the firſt Biſhops of *Rome* dreamt not of. And yet *Tertullian* taxeth the riſing ambition of the Popes in his time, thus; I hear, ſaith he, that there is an edict ſet forth, and that very peremptory, in theſe terms, *Pontifex, ſcilicet maximus Epiſcopus Epiſcoporum dicit.* Thus ſaith the high-Prieſt, the Biſhop of Biſhops, *&c. Odi faſtum illius Eccleſiæ*, I hate the pride of that Church of *Rome*, ſaith *Baſil.*

Lib. de pudicitia.

Baron. *Annal. Tom.* 4.

Go into perdition] *Go*, not run: by degrees, not all at once. He now takes long ſtrides toward the bottomleſs pit; which is but a little afore him, and even gapes for him. There ſtands a cold ſweat on all his limbs already.

Shall wonder] Admiration bred ſuperſtition; and illumination drawes men off it. *Iulius Palmer*, Martyr, was a moſt obſtinate Papiſt all King *Edwards* days: and yet afterwards, in Q. *Maries* time, ſuffered moſt cruel death at the Papiſts hands at *Newbury*, for the moſt ready and zealous profeſſion of the truth. His words to one *Bullingham*, walking in *Pauls* after his converſion, were theſe; *Oh that God had revealed theſe matters unto me in time paſt! I would have bequeathed this Romiſh Religion, or rather irreligion to the devil of hell, from whence it came. Believe them not*, Bullingham, *I will rather have theſe knees pared off, then I will kneel to yonder Jackanapes* (meaning the rood.)

Act. and Mon. 1755, 1756.

And yet is] In regard of that Imperial power then extant, which the Pope ſhould afterwards take to himſelf.

Verſe 9. *Here is the minde*] *q. d.* Here is work for wiſe men to buſie their brains about. *Sapientia eſt vel eodicibus vel cordibus.*

ἐπὶ ἁλόφῳ.

Seven mountains] The Jeſuites cannot deny but that *Rome* is here pointed at, as being ſet upon ſeven hils. So the ancient *Rome* was, where of the preſent *Rome* is but a carkaſs, retaining nothing of the old but her ruines, and the cauſe of them her ſins.

Verſe 10. *And there are ſeven Kings*] That is, kinds of government.

Five are fallen] Kings, Conſuls, Dictators, Decemvirs, Tribunes.

One is] *i. e.* The Heathen Emperours.

And the other not yet to come] *ſcil.* The Chriſtian Emperours.

A ſhort ſpace] *ſc.* At *Rome*: for *Conſtantine* ſoon tranſlated the ſeat of the Empire to *Bizantium*, calling it *Conſtantinople*, and left *Rome* to be the Popes neſt. The Emperour *Conſtans*, nephew to *Heraclius*, and after him, *Otho* had ſome thoughts to ſet up again at *Rome*, but could not; that ſo the kingdom of the Church fore-told by *Daniel*, might there be ſeated, ſaith *Genebrard*; if he had ſaid the kingdom of Antichriſt foretold by *Iohn* the Divine, he had hit it.

Zonaras. Cedrenus. Ioh. de columna in mari hiſt. Geneb. Chron.

Verſe 11. *He is the eighth*] *viz.* The Pontificality.

And is of the ſeven] *i. e.* Shall exerciſe that Monarchical power that was before in the ſeven heads.

Verſe 12. *Are ten kings*] Of ten ſeveral Kingdoms, *Naples, Spain, Portugal, France, Poleny, Bohemia, Hungary, Denmark, Sweden*, and this of *England*, which as it was the firſt of the ten that ſubmitted to the Popes yoke, ſo was it the firſt that ſhook it off again in *Hen.* 8. time.

Verſe 13. *Theſe have one mind*] This is the *unity*, or rather *conſpiracy* of the Church of *Rome*. The Spouſe only *is but one*, Cant. 6. 9. Other ſocieties are but as the clay in the toes of *Nebuchadnezzars* image: they may cleave together but not incorporate one into another. There is a great deal of ſeeming unity under Antichriſt. The Turks alſo have as little diſſenſion in their religion, as any. But well may that garment have no ſeam that hath no ſhape. *Bellarmine* notes a providence, that in the ninth age there ſprang up no new hereſies. But how could there, when little religion was on foot, beſides ſuperſtition and hereſies?

Verſe 14. *The Lamb ſhall overcome them*] 1. With a ſpiritual victory, by a ſweet ſubjection, at leaſt by a conviction of their conſciences. 2. With an external victory, as the Imperialiſts in *Germany*, the Papiſts here.

Verſe

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Verſe 15. *Are peoples*] Fitly called waters for their inſtability and impetuoſity.

Verſe 16. *Theſe ſhall hate*] As baſe fellows uſe to hate their harlots, when they finde them falſe.

And ſhall make her deſolate] Shall deny to defend her.

And naked] By denying her maintenance, and laying her open to the world by their Remonſtrances. King *Henry* 8. and the French King, ſome half a year before their death, were at a point to have utterly rooted the Biſhop of *Rome* out of their Realms, and to exhort the Emperour to do the ſame, or elſe to break off from him. The Realm of *France* was ready (upon the Popes refuſal to re-ble& K. *Henry* 4 upon converſion to them) to with-draw utterly from the obedience of his See, and to erect a new Patriarch over all the *French* Church. The then Arch-biſhop of *Burges* was ready to accept it; and but that the Pope, in fear thereof, did haſten his benediction, it had been effected, to his utter diſgrace and decay. *Act. and Mon.* *Spec. Europ.*

And ſhall eat her fleſh] Be ſo bitterly bent againſt her, that they could finde in their hearts to tear her with their teeth. See *Iob* 19. 22. We read of two notable thieves in the kingdom of *Naples* (the one called himſelf *Pater noſter*, and the other *Ave-Maria*) that had ſlain an hundred and ſixteen men at ſeveral times, & in ſeveral places. Theſe two were at length taken and tormented to death by the command of the Magiſtrate, with hot burning pinchers, &c. and made to dye piece-meal. It were but reaſon that Chriſtian Princes ſhould uſe like zeal and ſeverity againſt that grand ſoul-murtherer the Pope.

And burn her with fire] For an old bawd. It is reported that in *Meroe*, the Prieſts of *Jupiter* had ſo bewitched the people with their ſuperſtition, that they would ſometimes ſend to the king of *Ethiopia* for his head; which was never denied them, till it came to King *Ergames*, who upon ſo inſolent a demand, ſlew them all, and took away their Prieſtood. Why is not the ſame now done to the Bridge-makers of *Rome*? *Alex. ab Alexandro.*

Verſe 17. *For God hath put*] As he ſent *Nebuchadnezzar* againſt *Tyre*, *Alexander* againſt *Aſia*, and *Attilas* againſt *Rome*, who ſtiroamed himſelf the *Worlds ſcourge*; ſo he will one day ſend theſe Kings againſt *Rome*. It had been burnt when *Charls* the 5. took it, but that the ſouldiers were kept in by a kinde of violence. Gods time was not yet come for that purpoſe.

Verſe 18. *Is that great City*] *Rome*, that *radix omnium malorum*. This is confeſſed by *Bellarmine*, *Ribera*, *Alcaſar*, and other Jeſuites. The *Rhemiſts* are ſo ſtraited, that they know not which way to turn them, or how to deny ſo clear a truth, which yet they are not willing to acknowledge. The wit of hereticks will better ſerve them to deviſe a thouſand ſhifts to elude the truth, then their pride will ſuffer them once to yield and acknowledge it.

CHAP. XVIII.

Verſe 1. *I ſaw another Angel*]

SOme excellent and worthy man (ſaith M. *Brightman*) ſuch an one as ſhould come ſuddenly before he be looked for, as thoſe things do that ſlip down from heaven.

Having great power] Or *authority*; as having in hand a great buſineſs, *viz.* the denouncing of *Romes* utter ruine. ἐξουσίαν.

And the earth was lighted] He delivered himſelf clearly and expreſly, ſo as that all men may well underſtand his meaning. *Ribera* the Jeſuit gives this note upon this text, that the judgement of *Romes* deſolation ſhall be (not kept ſecret, but) made manifeſt to all men.

Verſe 2. *And he cried mightily*] So to awaken *Babylon*, that ſlept no leſs ſecurely then that old *Babylon*, whoſe King *Sheſack* was feaſting and carouſing in the bowls of the Sanctuary, when the City was taken the ſame night. The people alſo did ſo little fear it, that it was three days after the City was taken by *Cyrus*, ere ſome of them heard what was befallen them. Herodot. *l.* 1. Ariſt. *Pol. l.* 3.

Is fallen, is fallen] *Cecidit, cecidit, penitùs.* Or, with a double fall. They have fallen *culpably*, and

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and shall fall *penally*. This was also long since foretold by *Sibylla* in the eighth book of her Oracles,

Καὶ σὺ θείσμ᾽ ἔσῃ κόσμῳ, καὶ ἄοικος ἁπάντων.
Tota eris in cineres quasi nunquam Roma fuisses.

De rem. utr. fort. dial. 118. *Rome* (during the *Roman* felicity) was never taken but by the *Gauls*; but since it became Pontificial, it hath been made a prey to all barbarous Nations, and never besieged by any that took it not. There yet stands, near at hand, a second *Babylon* (saith *Petrarch*) *citò itidem casura, si esset is vir.* This would soon be down, if you would but stand up men.

The habitation of devils] Which, by a sweet providence of God, for the good of mankinde, are banished (as likewise fierce and wild beasts are) to deserts and dispeopled places. See *Mat.* 12.43. (It is an allusion to *Isa.* 13.20. & 14.23. *Jer.* 50.39.) yet not so, but that by divine permission, they haunt and pester the greatest throngs of people, yea the holiest assemblies. Some take the words in another sense, thus; it is become *an habitation of devils*, that is, of idols; and this hath wrought her ruine. In the year, 610. *Boniface* 4. instituted the feast of *All-Saints*, after that he had begg'd of the Emperour the *Pantheon* of *Rome*, which he consecrated to the honour of *All-Saints*, and set up the Virgin *Mary* in the place of *Cybele*, the mother of the gods.

Mark 5.

Alsted. Chron. *page* 346.

Verse 3. *For all Nations*] All Roman-Cacolicks.

The merchants of the earth] The Popish Emissaries that *huckster* the Word, and make merchandise of mens souls, 2 *Pet.* 2.3. after they have taken them prisoners, and made prizes of them. 2 *Tim.* 3.6.

κάπηλεύειν. αἰχμαλωτίζοντες.

Through the abundance of her delicacies] Or, of her insolencies. *Prob pudor! hæc res est toto notissima cœlo*, sang *Petrarch* two hundred years since, speaking of the luxury and insolency of the Court of *Rome*.

Verse 4. *Another voice*] This was Christs voice, whether mediate or immediate, it appears not. See *Jer.* 51 45.

My people] A people Christ had, and still hath, where Antichrist most prevaileth. There are thought to be no less then 20000 Protestants in Civil it self, a chief City of *Spain*. Even in *Italy* there are full 4000 professed Protestants; but their paucity and obscurity (saith mine Author) shall enclose them in a cipher.

S. Edw. Sands.

Partakers of her sins] *Esto procul Roma qui cupis esse pius. Roma, vale, vidi, satis est vidisse, &c. John Knox* refused a Bishoprick offered him by King *Edward* 6. as having *aliquid commune cum Antichristo*. *Adam Damlip* Martyr had been a great Papist, and chaplain to *Fisher*, Bishop of *Rochester*; after whose death he travelled to *Rome*, where he thought to have found all godliness and sincere religion. In the end he found there, as he said, such blaspheming of God, contempt of true religion, looseness of life, and abundance of all abominations, that he abhorred any longer there to abide; although he was greatly requested by Cardinal *Pool* there to continue, and to read three lectures a week in his house; for the which he offered him great entertainment. The like is recorded of M. *Rough* Martyr, that being before *Bonner*, he affirmed that he had been twice at *Rome*, and there had seen plainly with his eyes, that the Pope was the very Antichrist; for there he saw him carried on mens shoulders, and the false named Sacrament born before him; yet was there more reverence given to him, then to that which they counted their God. M. *Ascham* (schoolmaster to Q. *Elizabeth*) was wont to thank God that he was but nines days in *Italy*, wherein he saw in that one City of *Venice* more liberty to sin, then in *London* he ever heard of in nine years.

Act. and Mon. fol. 1118.

Ibid. 1843.

M. *Fullers* holy state, f. 159.

And that ye receive not of her plagues] *Musculi ruinis imminentibus præmigrant, & aranei cum telis primi cadunt*, saith *Pliny*. Mice will haste out of an house that is ready to drop on their heads, and spiders with their webs will fall before the house falleth. *Cerinthus* the heretick coming into the bath where S. *John* was washing, the Apostle *sprang* or *leapt out* of the bath, saith *Eusebius*; as fearing, lest being found in his company, he should partake of his plagues. It is dangerous conversing with wicked men, 1. For infection of sin. 2. For infliction of punishment. *Ambrose* closing up the story of *Ahab* and *Iezabels* fearful end, fitly saith thus. *Fuge ergò, dives, hujusmodi exitum, sed fugies hujusmodi exitum, si fugeris hujusmodi flagitium.* Fly therefore, O rich man, such an end as *Ahab* had, by shunning such evils as *Ahab* did.

Plin. *l.* 8. *c.* 28. ἐξήλατο τὰ βαλανεῖα. *Lib.* 4 *c.* 14.

Amb. *de* Nab. Iezrael, *c.* 11.

Verse

Verſe 5. *For her ſins have reached*] Gr. *Have followed thick or been thwacked one upon another, thick and threefold*, as they lay: there hath been a *concatenation*, or a continued *ſeries* of them. Others read, Her ſins are glewed and ſodered together: or they cleave and are glewed to heaven. *Matthew Paris* ſpeaking of the Court of *Rome*, ſaith, *Huius fetor uſque ad nubes fumum teterrimum exhalabat.* Her filthineſs hath ſent up a moſt noiſom ſtench to the very clouds of heaven, as *Sodoms* did; therefore ſhall *Babel* (the glory of kingdoms) be as the deſtruction of God in *Sodom* and *Gomorrha*, Iſa. 13. 19. κολλήθησαν. ἐκολλήθησαν.

Verſe 6. *Double unto her double*] This is ſpoken to the good Kings that ſhall ſack *Rome*, that they do the Lords work thorowly, not ſparing *Agag*, as *Saul* did to the loſs of his kingdom, nor diſmiſſing *Benhadad*, as *Ahab* did to the loſs of his own life.

Verſe 7. *She hath glorified her ſelf*] As mother of Churches, Queen of Nation. *Steuchus* (one of her Paraſites) ſaith, That Kings have but the uſe and adminiſtration of their Kingdoms; the right and property belongs to her. Pope *Boniface* wrote thus to *Philip* the Fair, King of *France*, *Volumus te ſcire te in temporali & ſpirituali nobis ſubjacere*, &c. *Contra ſentientes pro inſanis habemus.* We would ye ſhould know, that ye are to be ſubject unto us both in temporals and ſpirituals: and that none that are in their right minds can be otherwiſe minded. The King thus anſwered him again; *Sciat tua maxima fatuitas*, &c. I would your ſingular Fooliſhneſs ſhould know that I acknowledge no ſuch ſubjection, *&c.* It was tartly and trimly replied by one *Leonard* to *Ruſtandus* the Popes Legat, claiming all the Churches here in *England* to be the Popes, *Omnes Eccleſias Papæ eſſe, tuitione non fruitione, defenſione non diſſipatione*; That if the Pope had ſuch right to all Churches, it was to defend them, not to devour them. *Alfred.* Chron. 359, 395. Iac. Rev. *de vit. Pontif. p.* 178.

So much torment, &c.] Thus the ſinners cup of honey endeth in the dregs of gall; as *Herodotus* writeth of the river *Hypanis*, that the firſt days journey from the fountain and head of it the water is ſweet and wholeſome; but after that, exceeding bitter. Pleaſure and pain are tyed together with chains of Adamant. O how ſhort is the wicked mans *Hilary*-term?

Verſe 8. *Therefore ſhall her plagues*] Security uſhereth in deſtruction. God ſhall ſhoot at ſuch with an arrow ſuddenly, and fetch them off, as he did the rich fool, *Luke* 12.

Come in one day] To confute their fond conceit of an eternal Empire. See the like, *Iſa.* 48. 9. When the wars began in *Germany*, *anno* 1619. it was reported, that a great braſs Image of the Apoſtle *Peter* (that had *Tu es Petrus*, &c. Thou art *Peter*, and upon this Rock will I build my Church, engraven about it) ſtanding in Saint *Peters* Church at *Rome*, there was a great and maſſie ſtone fell down upon it, and ſo ſhattered it to pieces, that not a letter of that ſentence was left legible, ſave theſe words, *Ædificabo Eccleſiam meam*, I will build my Church. This was ominous to that tottering title of Rome, and might have taught the Popelings, That God is about to build his Church upon the ruines of their worm-eaten title. The Lord thereby ſeemed to ſay the ſame unto them, that once he did to *Iſrael* by *Ezekiel*, *An end is come, the end is come, it watcheth for thee, behold it is come. Sed ſurdis fabulam.* This hath been long and loud rung in their ears, but they will not be warned. Ezek. 7. 6.

Death] That is, War, that deadly evil, called an *evil* κατ' ἐξοχήν, *Iſa.* 45. 7. *I make peace, and create evil*, that is, *War*: a woful evil that hews its way through a wood of men, in a minute of time, from the mouth of a murdering-piece, and cauſeth thouſands to exhale their breath without ſo much as *Lord have mercy upon us.* Hence the Poet,

Omega noſtrorum mors eſt, Mars Alpha malorum.

And mourning] For the loſs of dead friends. with ☞.

And famine] The uſual Concomitant of war, in ſieges eſpecially. See the Note on *Rev.* 6. 5.

For ſtrong is the Lord] Full able to effect it, ſeem it to *Babels* brats never ſo improbable, or impoſſible.

Verſe 9. *Shall bewail her and lament*] As with the *voice of Doves, tabring upon their breaſts*, Nahum. 2. 7. The chief of theſe mourners ſhall be the *Spaniard* likely: who yet hath xb. Just.

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hath no ſuch great cauſe, if he look well about him: for he is yearly excommunicated by the Pope, for detaining from him the Kingdom of *Sicily*, as *Baronius* witneſſeth. It were to be wiſhed that he would imitate his Predeceſſour *Charls* the fifth; who upon a diſpleaſure conceived againſt Pope *Clement* the eight, abolished the Popes authority thorowout all *Spain*, *Exemplo ab Hiſpanis ipſis poſteritati relicto, poſſe Eccleſiaſticam diſciplinam citra nominis Pontificii authoritatem conſervari*, ſaith mine author, *i. e.* The *Spaniards* themſelves ſetting forth to the world, that the Church may be governed without the Popes authority. But this *Charls* did in a paſſion onely; and not from a ſetled reſolution. For after this, when Pope *Clement* and his Cardinals were impriſoned by the Duke of *Burbons* men in S. *Angelo*, *Ceſar* in *Spain* forbad all Interludes to be playd; and Pageants prepared for the joy of the birth of his ſon Prince *Philip* to be pulled down. In *France* by the Court of Parliament, the Duke of *Burbon* was condemned of treaſon, his name and memorial accurſed, his arms pulled down, his lands and goods confiſcated. Neither would King *Henry* of *England* anſwer the Emperours letters, whereby he excuſed himſelf from having any hand in the action.

In reſpon. Apol. ad Card. Colum.

Sculter. *Annal. Decad. 2. p. 2.*

Speed. 1012.

Verſe 10. *Standing afar off*] As fearing their own ſafety, they will not venture themſelves for an old withered harlot, that is now (*Lais*-like) ready to be extinct in the laſt act of her uncleanneſs.

Λαΐς πλευσῖ τῶν ἀπόβαθρα βιωσόμενη. Athenæus *l.* 13.

For in one hour] God will make ſhort work of it, when once he begins, *Rom.* 9. 28. This ſhould be an encouragement to Chriſtian Princes and States, to ſet upon the ſervice. The Pirats war was *Incredibili celeritate & temporis brevitate confectum*, ſaith *Auſtin*, ſoon diſpatcht; ſo ſhall this. Papiſts vaunt now of their temporal felicity, as a Note of their Church: and make catalogues of the ſtrange victories that the Catholikes have had. *Bellarmine* brags, that the Hereticks ſcarce ever had the day, when it came to be tried in a juſt battle. But if all this had been true (as it is it not) yet at laſt, in *one hour ſhall their judgement come.* See *chap.* 19. 20, 22. with the Notes.

Aug. *de civ. Dei.*

Vix unquam fuerunt hæretici ſuperiores quando juſto prælio dimicatum eſt. Tom. 2. *lib.* 4. *c.* 14.

Verſe 11. *And the merchants of the earth*] The Popes indulgencers, and other officers of his Exchequer. What huge ſums of money did *Tecelius* and his companions rake together out of *Germany*? The Pope had yearly out of *England* above nine tun of gold; *Polydor Virgil* was his Collectour of the *Peter*-pence here. *Otto* (one of the Popes *Muſcipulatores*, Mice-catchers, as the ſtory cals him) departing hence, left not ſo much money in the whole Kingdom, as he either carried with him, or ſent to *Rome* before him. It was truly and trimly ſaid by Pope *Innocent* 4. *Vere enim hortus deliciarum Papis fuit tum Anglia, & puteus inexhauſtus. England* was then a gallant garden to the Pope, and a well-ſpring of wealth that could not be drawn dry. Cardinal *Wolſey* emptied the land of twelveſcore thouſand pounds, to relieve and ranſom Pope *Clement* the ſeventh, impriſoned by the Duke of *Burbon*. And being himſelf ſent Embaſſadour beyond ſea for the Popes releaſe, and coming through *Canterbury* toward *Dover*, he was ſeen to weep tenderly at Maſs for the Popes calamity.

Ioh. Manl. *loc. com. p.* 492.

Speed. 1027.

Life and death of C. Wolſy, p. 38.

For no man buyeth their merchandize] Men ſhall ſee further into their ſopperies and knaveries then to endure to be any longer gulled and cheated. *William* of *Malmsbury* began to groan long ſince under the grievance. *Romani hodiè* (ſaith he) *auro trutinant juſtitiam, pretio venditant canonum regulam.* The *Romans* now-adays ſell juſtice, ſacraments, maſſes, diſpenſations, benefices, all; *Mantuan* comes after and cries out,

——*vanalia nobis*
Templa, ſacerdotes, altaria, ſacra, corona,
Ignis, thura, preces, cœlum eſt venale, Deuſq;
Temples, Prieſts, altars, rites (I tell no tale)
Crowns, ſacrifices, heaven and God are ſet to ſale.

Iac. Revius.

The Leaguers here for the liberty of the Kingdom in the days of King *John*, drove *Martin* the Popes Publican out of the Land; the King alſo curſed him grievouſly at parting, with *Diabolus te ad inferos ducat & perducat.* But now much more then ever theſe merchants want Chapmen, as *Bellarmine* ſadly complains; their markets are well fallen, their *Euphrates* much dried up.

Lib. 3. *de pont. Rom. c.* 21.

Verſe 12. *The merchandiſe of Gold*] All this is taken out of *Ezekiel.* 27. All countries have catered and purveyed for the Pope, who hath had it either in money or other commodity; but *money anſwered all things.*

Thine-wood] A wild kinde of Cedar, very ſweet and ſound; for it will not eaſily rot.

Verſe

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Verse 13. *And Cinnamon*] *Galen* writes, that in his time cinnamon was very rare, and hard to be found, except in the store-houses of great Princes. And *Pliny* reports, That a pound of cinnamon was worth 1000 *denarii*, that is 150. crowns of our money. *Li. 1. Andidot.*

And chariots] Or *Sedans*, as we call them.

And slaves] Gr. *bodies*; so slaves are called; because their masters commands reach only to their bodies, and not to their souls. Σώματα.

And the souls of men] *Tecelius* the Popes pardonmonger, perswaded the people in *Germany*, that whosoever would give ten shillings should at his pleasure deliver one soul out of the pains of purgatory; and as soon as the money rang in the bason, that soul was set at liberty. But if it were one jot less then ten shillings it would profit them nothing. This gainful gullery *Luther* cried down with all his might, and so marred the Market. This gave occasion to that saying of *Erasmus*, whom when the Elector of *Saxony* asked, Why *Luther* was so generally hated? He answered, for two faults especially; he hath been too-busie with the Popes crown, and the Monks paunches. *Act. and Mon. fol. 771.* *Sculset. Annal. dec. 1*

Verse 14. *And the fruits*] Those first ripe fruits, *Mic. 7. 1.* greedily desired and bought up at any rate by the richer and daintier sort of people.

Which were dainty and goodly] Gr. *Fat and fair liking*; pleasant to the eye, as well as to the taste; confections, suckets, sweet meats, second and third services. . Λιπαρὰ καὶ λαμπρά.

Verse 15. *Which were made rich by her*] By their fat benefices, Commendams, golden Prebendaries, some one yielding ten or twenty thousand by the year. The Archbishoprick of *Toledo* is worth an hundred thousand pounds a year; which is a greater revenue then some Kings have had. What a vast estate had *Wolsey* gotten? So that rich and wretched Cardinal *Henry Beauford* Bishop of *Winchester*, and Chancellour of *England* in the raign of *Henry* the sixth, who asked, *Wherefore should I dye being so rich?* &c. *Spec. Europ.* *Act. and Mon.*

Verse 16. *With gold and precious stones*] All these avail not in the day of wrath. Neither need we envy wicked men their plenty: it is their portion, all they are like to have. The whole Turkish Empire is nothing else, saith *Luther*, *Nisi panis mica, quam dives pater familias projicit canibus*, a crust cast to the dogs, by God the great housholder. I have no stronger argument (said the same *Luther*) against the Popes kingdom, *Quam quod sine cruce regnat*, then this, that he suffereth nothing. Surely there's the more behind, there will be bitterness in the end no doubt.

Verse 17. *So great riches is come to nought*] Gr. *Is desolated*, or *become a wilderness*. ἠρημώθη. *Petrarch* writeth, that in the treasury of Pope *John* 22. were found by his heirs two hundred and fifty tuns of gold. And of *Boniface* 8. it is recorded, That he was able to shew more money then all the Kings in Christendom.

And every shipmaster] *i. e.* Cardinal, Patriarch, Archbishop, though but titular and imaginary, without jurisdiction, as are the Patriarchs of *Constantinople*, *Antioch*, *Jerusalem* and *Alexandria*; which the Pope successively consecrates, ever since the holy Land and the Provinces about it were in the hands of Christian Princes, *anno* 1100 so loath is the Pope to lose the remembrance of any superiority or title that he hath once compassed. *Spec. Europ.*

And all the company] The Cardinals and Archbishops train and retinue, those in office especially. What a pompous family kept *Wolsey*, consisting of one Earl, nine Barons, very many Knights and Esquires, and others, to the number of four hundred. *Rex Platon. p. 26.*

And sailers] Bishops, Abbots, Priars, *&c.* In a Parliament holden here at *Leicester. A. D.* 1413. in the raign of *Henry* 5. a complaint was exhibited against the Popish Clergies excess. This bill (saith *Edw. Hall* the Chronicler) made the fat Abbots to swear, the proud Priors to frown, the poor Friars to curse the silly Nuns, to weep, and all her merchants to fear that *Babel* would then down. But Gods time was not yet.

And as many as trade by the sea] All the Clergy, the Jesuites especially, without whose lusty help (saith one) S. *Peters* fish-boat had stuck in the sand, and had rushed against the rocks long since. M. Brightman.

Verse 18. *What City is like unto this*] *q.d.* Who would have ever thought we should ever have seen this dismal day of *Romes* destruction? It was wont to be said, *Roma*

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Roma cladibus animosior, Rome is unconquerable. The Pope wrote once to the Turk that threatned him,

Niteris incassum Petri submergere navem;
Fluctuat, at nunquam mergitur illa ratis.

Verse 19. *And they cast dust*] As men willing to be as far under ground, as now they were above ground. Having lost their livelihood, they had little joy of their lives.

D. *Featly* his Transl. explod.

All that had ships in the sea] All Church-men, *i. e.* All, for the most part: some of them have little enough. *Sanders* was starved, *Stapleton* was made a professors of a petty University, scarce so good as one of our free-schools. On *Harding* his Holiness bestowed a Prebend of *Gaunt* or (to speak more properly) a *Gaunt* Prebend. *Allen* was commonly called the starveling Cardinal, *&c.*

Verse 20. *Thou heaven*]. *i. e.* The Church on earth.

And ye holy Apostles, &c.] *i.e.* Ye Pastours and Teachers; who as ye have been most shot at by her, so now you are specially called to triumph over her, *Psal.* 58. 11.

M. *Forbes.*

Verse 21. *And a mighty Angel*] For further assurance a sign is added, and an allusion made to *Jer.* 51. 63. And here it is easie to observe a notable gradation; an Angel, a strong Angel taketh a stone, and a great stone, even a millstone, which he letteth not barely fall, but casteth, and with impetuous force thrusteth into the bottom of the sea, whence it cannot be boyed up. Thus is set forth to the eye also the irreparable ruine of *Rome*.

Verse 22. *And the voice of Harpers*, &c.] Thine Organs and Sackbuts, thy chaunting and Church-musick shall cease.

And the sound of a millstone] Anciently they used hand-mils, which did make a great noise in the Cities, as *Diodate* here noteth.

Verse 23. *And the light of a candle*] The candle of the wicked shall be put out; they that here love darkness better then light, shall hereafter be thrust into *outer darkness*, where they shall never see the light again, till they see all the world on a light fire.

ἐκβτ☉ ἐξω-τερον.

For thy merchants were the great men] The Pope creates his Cardinals by these words, *Estote fratres nostri & Principes mundi*, Be ye brethren to us, and Princes of the world. They hold themselves Kings comperes.

Verse 24. *And in her was found*] *Rome* hath ever been the slaughter-house of the Saints, as *Jerusalem* was afore her, *Mat.* 23.

And of all that were slain] For she hath a hand in all the wars of *Europe*; besides all the Christian blood shed by her instigation, in those holy wars, as they called them, for the recovery of the Land of *Canaan*.

CHAP. XIX.

Verse 1. *I heard a great voice*]

IN obedience to that exhortation, *Chap.* 18. 20. *Rejoyce over her, thou heaven.* &c.

Saying Alleluiah] *i. e.* Praise the Lord. Was not he a wise man that gave this derivation of the word *Al altissimus, le levatus est, lu lugebant Apostoli, ja jam resurrexit? Acutum sane decompositum.* This word is in the old Testament first used, *Psal.* 104. 35. where consuming of sinners is mentioned as in the new Testament here, where the destruction of Antichrist is fore-told. Praise is therefore here given to God in the Hebrew tongue, saith One, because the Hebrews or Iews shall acknowledge the Lord *Iesus* with us.

M. *Bulk'y.*

Unto the Lord] Gr. *Is the Lords*, as *Psal.* 3. 8. He is the true proprietary.

Verse 2. *Which did corrupt the earth*] I read of one, who journeying to *Rome*, as soon as he came within the City shut his eyes, and so kept them; as resolving to see nothing in that City (which he knew to be very corrupt, and a corrupter of others) but only the Church of S. *Peter*. See the Note on *Chap.* 18. 4.

Sphinx. Philos. p. 753.

Verse 3. *And again they said Alleluiah*] As unsatisfiable in performing so divine a duty. Some think that the Hebrew word is retained to import, that after *Rome* is ruinated, the Churches of the *Gentiles* shall by their unceasing praises provoke the *Jews* to joyn

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joyn with them, and concelebrate the mercy: like as the Spouſe, by praiſing her beloved, ſtirred up thoſe dull daughters of *Jeruſalem* to ſeek him with her, *Cant.* 5. 9, 10, *&c.* with *Chap* 6. 1.

And her ſmoke roſe up] Like that of *Sodom*: Yet wretched *Romaniſts* will not be warned, whoſe judgement therefore is here revealed after that of the firing of *Rome*.

Verſe 4. *And the four and twenty Elders*] The former *Alleluiah* was more private: every good heart being lifted up with joy and thankfulneſs, when firſt they hear the good news of Antichriſts overthrow. Now this is the joint *Alleluiah* of the publick Congregation, praiſing and magnifying God. This may be a further means to move the Iews to come in.

Verſe 5. *And a voice came out*] This is the Lambs voice, his all-quickning voice, which ſhall rouſe and raiſe the dead and dedolent *Iews*; powerfully pulling the vail from their hard hearts, which yet were ſomewhat moved and mollified by the former Alleluja's, ſo that now all the ſervants of God, ſmall and great, *Iew* and *Gentile* ſhall praiſe him with one concent.

Verſe 6. *And I heard as it were the voice*] See how morigerous the Saints are, and ready-hearted to obey God. No ſooner are they bidden to praiſe God, but they are at it, *dicto citius*. See the like *Pſal.* 27. 8.

Saying Alleluiah] This was the *Hoſanna Rabba*, as the *Iews* call it: the *victoria Halleluiatica*, as the old *Brittans* called their victory over the *Saxons*. The ſtory is this. Under the conduct of *Germanus* (here in *Brittain*) who came over from *France* to ſubdue the *Pelagian* hereſie (which then prevailed amongſt us) againſt a mighty Army of *Saxons* and *Picts*, the *Brittains* prevailed only by the three times pronouncing the word *Hallelujah*: which voice ecchoing and redoubling from the acclamation of his followers among the mountains, nigh to which the enemy had encamped, frighted them and won the conqueſt, upon which it was called *victoria Halleluiatica*: *D. Vſſier. de Brit. eccleſ. priſmord. p. 332.*

Raigneth] *i. e.* He now maketh it appear that he raigneth, which *Averroes* and ſome other of the worlds wiſards doubted of, yea denied; becauſe they ſaw bad men proſper, good men ſuffer.

Verſe 7. *Hath made her ſelf ready*] Being firſt made ready by the grace of Chriſt. *Certum eſt nos facere quod facimus; ſed ille facit ut faciamus.* The boules of the Candleſtick had no oil but that which dropped from the Olive-branches, *Zach.* 4. *Aug.*

Verſe 8. *And to her was granted*] It is here clear (ſaith an Interpreter) that there ſhall be as great difference between the ſtate of Gods Church now, and that which is to come after *Romes* ruine, as between the time of honourable perſons only betrothed, and the high, joyful and glorious day of their publick marrying; as between the time of a King coming on his to Kingdom, and his actual and powerfull raigning as King indeed. *Bernard.*

That ſhe ſhould be arrayed] This alſo is given her, as well as her rich raiment: which ſhe can no more put on by her ſelf, then ſhe can purchaſe it.

Clean and white] Or, *Pure and bright*. Pure, ſaith one, becauſe imputed righteouſneſs is pure indeed, and hath no ſpot in it; but not *bright*; you can ſee no great matter in it; it maketh no great ſhew before men (as inherent righteouſneſs doth, *Mat.* 5. 16.) but before God. A man may be very much defiled and ſubject to many ſcandals, and yet be clothed with the garment of imputed righteouſneſs. *M Cotton.*

The righteouſneſs of Saints] Gr. *Righteouſneſſes*, that twofold righteouſneſs, *imputed* and *imparted*.

Verſe 9. *Write*] To wit this enſuing ſentence, for the uſe of poſterity, worthy to be written in letters of gold.

Bleſſed are they that are called] So they have hearts to come at Chriſts call, and not ſhew themſelves unworthy to taſte of his Super by framing excuſes, as thoſe recuſant gueſts did, *Luke* 14.

Theſe are the true ſayings of God] *q. d.* This foregoing ſentence is a faithful ſaying, and worthy of all acceptation, 1 *Tim.* 1, 15.

Verſe 10. *And I fell at his feet*] So taken he was with the joyful tidings of his Countrey-men (the Jews) converſion, that he fell down as *Abraham* did upon

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the good news of *Isaac's* birth, *Gen.* 17. 17. And it may be he took this Angel to be Christ, the Angel of the Covenant: But that was his errour. *Triste mortalitatis privilegium est, licere aliquando peccare.* *Euphor.*

See thou do it not] An elliptick and concise kind of speech in the Greek, betokening haste and displeasure at that was done. Papists will needs despite the Angels with seeming courtesies and respects; And whereas the Councel of *Laodicea* saith, It behoveth Christians, Ἀγγέλους μὴ ὀνομάζειν, not to pray to Angels; *Surius* and *Caranza* make the words to be, *Non oportet Christianos ad angulos congregationes facere*: and the title they make *De iis qui angulos colunt*, in a clean contrary sense to the Councels intention. ἐσχ. μὴ. *Cap.* 35.

Verse 11. *And I saw heaven opened*] *i. e.* He saw things done before his eyes, as it were; so do not we, but are left to conjectures. Here is shewed, saith one, the fall of the Beast, bearer up of the whore, and no question but now highly chafed with her fall. This is the last and noblest act of Christs riding, for the Dragon and his Vicars utter destruction. Thus he. Here is shewed, saith another Interpreter, in what state the Church shall be in, upon the ruine of *Rome*, even as people standing in arms under their General Christ Iesus for a time, till the last battle be fought, and the enemies destroyed.

Behold, a white horse] Christ riding as an Emperour triumphing, and as a righteous Iudge, *Psal.* 9. 8. & 96. 10, 13.

Verse 12. *His eyes were as a flame of fire*] A quick-sighted Iudge, an intelligent warriour. *Counsel and strength are for the war*, 2 Kings 18. 20.

And on his head were many crowns] Let the Tripple-crowned Pope look to himself: Christ out-crowns him by far.

And he had a name written] His holy and reverend name *Jehovah* importing his Godhead; for he is *Iehovah our righteousness*. And as thus, No man knows the Son but the Father, *Mat.* 11. 26. for as God he is incomprehensible, *Judg.* 13. 18. What is his name, or what is his sons name, if thou canst tell? *Prov.* 30. 4. Who shall declare his generation? *Isa.* 53. 8. Or by this unknown name may be meant his dignity of being head of his Church; which is incommunicable to any other, *Phil.* 2. 9. Ier. 23.

Verse 13. *Dipt in blood*] In the blood of his enemies, as a victour returning from a huge slaughter. *Cæsar* is said to have taken prisoner one million of men, and to have slain as many. *Mahomet* the first (Emperour of the Turks) to have been the death of 800000 men: *Scanderbeg* to have slain 800 Turks with his own hand. But our Conquerour shall out-do all these; when he shall tread them in his anger, and trample them in his fury; and their blood shall be sprinkled upon his garments, and he will stain all his raiment, *Isa.* 63. 3. *Turk. hist.*

The word of God] Iohn 1. 1. & 5. 7. Hereby it appears, that this was *Iohn* the Evangelist that wrote this book. *Idiotismus Ioannis. Paneus.*

Verse 14. *And the armies which were in heaven*] The heavenly-minded *Heroes*, that fight his battles, are all in his livery, horsed and habited as he, in whom they are more then Conquerours, because they are sure to conquer befor they fight.

Verse 15. *A sharp sword*] The word, *Ephes.* 6. 17. the rod wherewith he smiteth the earth, *Isa.* 11. 4. The breath of his mouth, whereby Antichrist shall be over-thrown, as by force of arms, so also of arguments.

The Nations] The *Paganish-Papagans*. See the book entituled *Paganopapismus*; wherein is proved that Papism is flat Paganism, and that the Papists do resemble the very Pagans in above sevenscore several things.

And he treadeth the wine-press] At Armageddon, *Chap.* 16. 16.

Verse 16. *And on his thigh*] Where his sword hangs, *Psal.* 45. 3. to shew that he will keep what he hath gained (*Vincere scis Annibal, victoria uti nescis*, said one) Or, *on his thigh, qui filiabitur nomine ejus*, Psal. 72. 17. the name of Christ shall endure for ever; it shall be begotten, as one generation is begotten of another, there shall be a successi-on of Christs name; *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands*, Isa. 53. 10. Confer *Gen.* 46. 26. Or, *on his thigh*, that is, on his lower parts, his people. Christ *will make the place of his feet glorious*, *Isa.* 60. 13. that is, the Church in their lowest condition. *Non minor est virtus quam quærere parta tueri.*

Lord of Lords] This title the Pope usurps: but what said *Miconius* in a letter to *Calvin* upon the view of the Churches enemies? *Gaudeo quod Christus Dominus est; alioqui*

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alioqui totus desperassem, I am glad that Christ is Lord of Lords; for else I should have been utterly out of hope,

Verse 17. *Standing in the Sun*] Where he might best be heard, as an Herald. And he well types out such, as by clear light of truth shall make known the certain destruction of the enemies, before the battle be fought.

Unto the Supper of the great God] They that would not come to the supper of the Lamb, shall be made a supper to the fowls of heaven.

Verse 18. *That ye may eat*] He alludes to *Ezek.* 39. 4,17. *Gog* and *Magog* were a type of Antichrist. *Behold, I am against thee, O Gog, the chief Prince of Meshec and Tubal, saith the Lord*, Ezek. 38. 3. where, if *Gog* be the great Turk, and *Meshec*, *Cappadocia*, where he first setled himself, Why should he be called *Prince of Tubal* also, that is, of *Spain*, *France* and *Italy*, as *Hierom* and *Josephus* interpret it (neither do *Bellarmine* and *Gretser* dissent?) Is it not to shew, that after the fall of *Babylon*, the Ant christians shall call in the Turk and other Pagan Princes to invade and distress the Church, that they may all perish together, and feed the fouls with their dead carcases?

Verse 19. *And I saw the Beast*] The Churches enemies are even ambitious of destruction. Iudgements need not go to finde them out; they run to meet their bane.

Verse 20. *And the beast was taken*] Taken suddenly, or as he was flying, and so thinking to escape. *Dio* maketh mention of a notable thief that did much mischief in *Italy* (afterwards the Popes seat) in the days of *Severus*. This Emperour used all the means he could to catch him, but could not do it, *Quippe qui visus non videbatur, non inveniebatur inventus, deprehensus non capiebatur*, saith the Historian. But this subtle Beast meeteth with his match and more; for he is caught and cast into the lake, *&c.* Christ is a conquerour so soon as ever he comes into the field, *Venit, vidit, vicit*. When the enemies are tumultuating, he comes upon them as out of an Engine, and hurls them headlong into hell.

ἁλίσκεσθαι, *proprie dicitur de iis quos fugientes arripimus.* Beza. Dio. *in Severo.*

And with him the false prophet] This is the same with the Beast; only the Pope is called the Beast in respect of his civil power, and the false prophet in respect of his spiritual. See the Note on *Chap.* 13. 12. I remember (saith *Aretius* here) that many learned men in the year, 1546. interpreted these words of the war that then was, and were confident that the Emperour was the beast here mentioned, that should be overcome, and taken in battel by the Protestants; and together with him some false Prophet of his (perhaps the Pope:) but it proved much otherwise, and the event shewed that this application of the Text was false.

Fallitur augurio spes bona saepe suo.

These both were cast alive] Death shall not end their misery, but they shall suffer most exquisite torments. *Potentes potenter torquebuntur.*

Verse 21. *Slain with the sword*] Not so deeply damned, and yet so slain as to be made a prey to the infernal vultures; and then the fattest carkase shall be the finest prey, the greatest sinners the sorest sufferers.

CHAP. XX.

Verse 1. *And I saw an Angel*]

Constantine the great, the Churches male-childe, *Chap.* 12.

Having the key] Not that key, *Chap.* 9. 1. but another.

A great chain] The succession of Christian Emperours.

Verse 2. *And he laid hold on the Dragon*] *Chap.* 12. 7, 9. He took him in a field-fight, and since then till now we have heard little of him, more then that he substituted the Beast, *Chap.* 13. whose destruction being declared, the prophecy returns to shew the judgement of the Dragon.

And bound him] From the open slaughtering of the Saints, as he had done by the Heathen Emperours; for, from molesting and mischieving of Gods people, otherwise he

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he is not bound one hour, *Iob* 1. 1. *Pet.* 5. 8. And how his Vicegerent the Beast hath beſtirred him during the thouſand years, who knows not?

A thouſand years] *Hos explicare fateor trepide me aggredi*, ſaith *Pareus*. He begins the thouſand at the deſtruction of the Temple, *anno* 73. and ſo it ends in Pope *Hildebrand*, who ſtept into that chair of peſtilence, *anno* 1073. Others begin it at the birth of Chriſt, and end in *Sylveſter* 2. Others at Chriſts paſſion, and end in *Benedict.* 9. But they do beſt in my opinion, that begin at *Conſtantine*, and end in *Boniface* the 8. who is of his own ſaid to have entered like a fox, raigned as a lion, and died as a dog. He excommunicated the French King, and publiſhed this decree, That the Biſhop of *Rome* ought to be judged of none, although he ſhould carry innumerable ſouls with him to hell.

Verſe 3. *And caſt him into the bottomleſs pit*] That is, into the earth, *Chap.* 12. 9, 12. *Chap.* 13. 11. the earth is the bottomleſs pit, out of which the Beaſt was raiſed by the Dragon.

Deceive the Nations] The *Gentiles*, by defending Gentiliſm, and hindering the courſe of the Goſpel amongſt them.

And after that he muſt be loſed] He muſt, becauſe God hath ſo decreed it, for the glory of his own name in the defence of his people; but deſtruction of his enemies. As alſo that the devil may ſhew his malice, which God can reſtrain at his pleaſure. *Roger Holland* Martyr, ſaid to *Bonner*; This I dare be bold in God to ſpeak, which by his Spirit I am moved to ſay: that God will ſhorten your hand of cruelty, that for a time you ſhall not moleſt his Church. And after this day in this place ſhall there not any be by him put to the fire and fagot. And it proved ſo; for none after that ſuffered in *Smithfield* for the teſtimony of the Goſpel.

Act. and Mon. fol. 1852.

Verſe 4. *And they ſat upon them*] Reſting from former perſecutions, and raigning in righteouſneſs even here upon earth.

And judgement was given unto them] That is, ſay ſome, the ſpirit of diſcerning between Chriſtianity and Antichriſtianiſm; Or the clearing of their innocency, and doing them right, ſay others. Or, they had their chairs, ſeats and conſiſtories, wherein they did both preach the Word, and execute the Church-cenſures, as ſome ſenſe it.

And I ſaw the ſouls] This makes againſt the Millenaries. Souls raign not but in heaven; there are *the ſpirits of juſt men made perfect*, Heb. 12. True it is (as M. *Cotton* well obſerveth) that there are many devices in the mindes of ſome, to think that Jeſus Chriſt ſhall come from heaven again, and raign here with his Saints upon earth a thouſand years. But they are, ſaith he, but the miſtakes of ſome high expreſſions in Scripture, which deſcribe the judgements poured out upon Gods enemies in making way to the Iews converſion, by the pattern of the laſt judgement. Thus he. The ſouls here mentioned are the ſame I conceive, that were ſeen under the Altar, *Rev.* 6. 9. and do cry, *How long Lord?* Theſe are not capable of a bodily reſurrection, nor of an earthly raign.

Cotton his pouring out of the 7. vials, *p.* 26.

And they lived and raigned with Chriſt] *They*, that is, thoſe that ſat on the thrones (not they that were beheaded) *Lived and raigned*, as ſpiritual Kings (after the ſame manner, as they are Prieſts, *verſe* 6.) for elſe there ſhould be more Kings then Subjects.

With Chriſt] It is not ſaid *With Chriſt upon earth*; this is an addition to the text: or if the words did import a raigning upon earth, yet this would not inferr an earthly raign for a thouſand years, in great worldly delights, begetting many children, eating and drinking, and enjoying all lawful pleaſures, as ſome dream now-adays. The conceit, I confeſs, is as ancient as *Cerinthus* the heretike, and *Papias* (ſcholar to Saint *Iohn*) a man much reverenced for opinion of his holineſs, but yet *homo ingenii pertenuis*, ſaith *Euſebius*, not oppreſſed with wit. *Hierom* and *Auguſtine* explode it, as a Iewiſh fable, and declare it to be a great errour, if not an hereſie; ſo do all the ὀρθοδοξώμονες at this day. The Patrons of Chriſts perſonal raign upon the earth, are M. *Archer* and M. *Burroughes*, who tels us that if the opinion of ſome concerning Chriſts coming to raign here in the world before the day of judgement be not a truth, he cannot make any thing of many places of Scripture, as this place for one. But if he cannot, yet others can. See an *Anſwer* to his and M. *Archers* chief Arguments in M. *Bayly* his *diſſwaſive from the errours of the times*, Chap. 21. p. 238.

Moſes's choice, p. 487.

Verſe 5. *But the reſt of the dead*] Dead in *Baal*-worſhip, as *Ephraim*, Hoſ. 13. 1. dead in ſins, as *Sardis*, Rev. 3. 1.

Lived

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Lived not again] By repentance from dead works: or they recovered not the *life and immortality that is brought to light by the Gospel.*

Until the thousand years] Until, being taught better by Gods faithful witnesses, they abjured Popery.

This is the first resurrection] From Romish superstitions. M. *Fox* tels us that by the reading of *Chaucers books*, some were brought to the knowledge of the truth. But here it must be remembred, that a Papist must have two resurrections or conversions, ere he can come to heaven. First, of a Papist he must become in judgement a true Protestant; Secondly, of a Protestant at large, he must become a zealous practitioner of the truth he professeth. Like as corn must be first thrashed out of the straw, and then winnowed out of the chaff. *Act. and Mon. fol. 767.*

Verse 6. *Blessed and happy is he*] The holy only have part in this resurrection, and are therefore happy, or *out of harms way*, as the word signifies. μακάριος.

The second death hath no power] For they are brought from the jaws of death to the joys of eternal life, where is mirth without mourning, riches without rust, &c.

But they shall be Priests] See the Note on *Chap.* 1. 6.

They shall raign] The righteous are Kings, *Mat.* 13. 17. compared with *Luke* 10. 24. *Many righteous* is the same with *Many Kings.* See the Note on *ver.* 4.

A thousand years] These thousand years begin (saith M. *Brightman*) where the former ended, that is in the year 1300. where by continuance thereof is promised for a thousand years forward, among some of the Gentiles; and how long it shall raign afterwards among the Jews, he only knows that knows all. The most Interpreters by a *thousand years* here understand not any definite time, as *vers.* 2. of this Chapter, but an indefinite time, that is for ever, as *Psalm* 84. 10. This thousand years they take for eternity, and a further degree of glory, for such as are called forth to suffer. See *Ezek.* 37. *Isa.* 26. 19.

Verse 7. *Satan shall be loosed*] *i. e.* Suffered to rise up in open rage against the open professours of the truth; and to make havock of them, as he did of the *Waldenses, Hussites, Huguenots,* Professours *in Germany, Netherlands, Ireland, England,* &c. He hath laid about him lately to purpose. Besides those seas of Christian blood shed by the Turk, since the thousand years expired.

Verse 8. *Gog and Magog*] That is Pope and Turk, saith *Aretius*; The Pope a covert enemy to Christ; The Turk an overt, or open enemy, as *Gog*, and *Magog*, signifie. These are set forth by *Ezekiel*, as the last enemies of Gods people before *Shiloh* came; and presently after their utter overthrow, the state of the City and Temple is notably described. So, after the Pope and Turk in that last great battle at *Armageddon* routed and foiled the new *Jerusalem* is in the following Chapters excellently pourtraied and depainted; that being a special type of this. Eezk. 38. & 35.

Verse 9. *And they went up*] As a flood, *Ezek.* 8. 9, 16.

And compassed] As resolved that none should escape them, *Psalm* 118. 11, 12. 2 *Kings* 6. 14, 15. & 35. 1.

The camp of the Saints] The Church militant.

And the beloved City] The new *Jerusalem*, Cap. 21. 2. *The dearly beloved of Gods soul,* Jer. 12. 7. or, *Gods dearly beloved soul*, as the Septuagint render it. For present, the *Turk* is the bridle that holds in the Pope with all his followers, from any universal proceeding against the Protestants; who herein are greatly advantaged above them, in that their opposites lie between them and the Turk; or in that their countreys coasting so much as they do toward the North (as *Denmark, Swethland,* &c.) are out of his way, and no part of his present aim. *Italy* is the mark he shoots at. And when once he shall rise against the true Church, fire from heaven shall devour him. ἡ φυλὴ τὴν ἡγαπημένην. *Spec. Europ.*

Verse 10. *And the devil*] This M. *Brightman* interprets of the Turk, called here the devil, because instigated and set a work by the devil. Albeit another learned Expositour is of opinion, that by the fall of the Beast and conversion of the Jews, the Turks and other States of the East shall be brought to embrace the Gospel, being first taught thereto by some notable foil. What to think of this I know not; but cannot but like well of *Diodates* note upon the fourth verse of this Chapter; that in all this prophecy it is better and more safe to expect and stay for the explication by the event, then to give it without any certain ground.

And

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Βασανισθήσ. *And ſhall be tormented*] Gr. *Racked*; the devil and the damned have puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without comfort, miſchief without meaſure, torments without end, and paſt imagination.

For ever and ever] This is as another hell in the midſt of hell, and forceth them to cry, οὐαὶ οὐαὶ *Woe, woe*, as if they ſhould ſay, οὐ ἀεί, οὐκ ἀεί, *not ever, not ever, Lord.* Whereto conſcience anſwereth as an eccho, ἀεί, ἀεί, *ever, ever*: Hence that doleful οὐαί, *Woe and alas* for evermore.

Verſe 11. *And I ſaw a great white throne*] A lively deſcription of the laſt Judgement, to ſhew that henceforth, ſince the laſt great battle, the new *Jeruſalem* ſhould have no diſturbance till Chriſt comes to judgement. His throne is ſaid to be *white*, for like reaſon as he is ſaid to ſit upon a *White cloud*, and a *White horſe*, *chap.* 14. & 19. He ſhall give moſt juſt and uncorrupt judgement.

From whoſe face the earth, &c.] To ſhew either his terribleneſs, or their renovation, 2 *Pet.* 3. 12. *Rom.* 8. 21.

Verſe 12. *Small and great*] It is the common opinion, that men ſhall riſe again in that tall and goodly ſtature of body wherein *Adam* was created: or at leaſt in that vigour of age that a perfect man is at about 33. years old, each in their proper ſex. And hereunto ſome think the Apoſtle alludeth, *Epheſ.* 4. 13. But M. *Brightman* holds, that in the reſurrection every one ſhall appear in that ſtature in which he departed out of this life, and that the contrary opinion doth manifeſtly contradict this Scripture, Ἐπίχω.

And the books were opened] The books of conſcience, ſaith *Origen*; of the Scriptures, ſaith *Auguſtine*: of both, ſay I; for according to Law written ſhall the Iudge paſs ſentence, the conſcience either accuſing, or excuſing.

Another book] That is, that of Gods decree of free grace; the book that hath our names in it, and our pardon.

The book of life] That Gods elect may be ſeen and known. God neither needeth nor uſeth books to judge by: but this is ſpoken after the manner of men. *Mordecaies* name was regiſtred in the Chronicles of *Perſia*. *Tamerlane* had always by him a Catalogue of his beſt ſervants, and their good deſerts, which he daily peruſed. *Turk. hiſt.* 227.

Verſe 13. *And the ſea*] Thoſe that periſhed in the waters, and thoſe whoſe aſhes were ſcattered upon the waters,, as *Iohn Huſſes*; whom after they had burnt, they beat his heart with their ſtaves, and caſt his aſhes into the river. But there is a ſubſtance of the Saints bodies preſerved, by a ſecret influence from Chriſt their head; and their duſt is precious.

Verſe 14. *And death and hell*] There ſhall be an utter end of all evils and enemies, nothing left to diſquiet the Church. She ſhall ſee them afar off, as *Lazarus* did the rich man, and be able to ſay of them, as ſhe did of her accuſers, *Iohn* 8. *they are all gone.*

Verſe 15. *And whoſoever*] As thoſe Prieſts were caſhiered that could not prove their pedegree, *Ezra* 2. 62, 63.

CHAP.

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CHAP. XXI.

Verse 1. *And I saw a new heaven*]

NEw for form and ſtate, but the ſame as afore for matter and ſubſtance; as an old garment tranſlated is called a new one; and as who ſo is in Chriſt is a *new creature*.

Paſſed away] *i. e.* Were purged from their vanity and defilements.

And there was no more ſea] *i. e.* Trouble and tumult. The ſea is of it ſelf reſtleſs, and oft toſſed with ſtorms and tempeſts, *Iſa.* 57. 20. As for the element of water, it ſhall remain, probably, as earth, air, and fire do. *Andreas* thinks there ſhall be no more ſea.

Verſe 2. *The holy City*] The Church in glory, ſaith *Diodate*. The Church wayfaring and warfaring, ſaith *Brightman*, whoſe interpretation of this text, *Nitur coniectura optabili magis quam opinabili*, ſaith *Pareus*, is more to be wiſhed then imagined. The glory of Chriſts bride is fitter to be believed then poſſible to be diſcourſed, ſaith *Proſper*. The *Italians* have this proverb amongſt them, *He that hath not ſeen Venice, believes not the bravery of it*; and he that hath not lived ſome-while there, underſtandeth it not. This is much more true of *Uranople*, the new *Ieruſalem*. S. *Iohns* new *Ieruſalem*, and *Ezechiels* City, and Temple, from *Chap.* 40. to the end, are contemporary (ſay ſome) and ſignifie one and the ſame thing. *Haſſenreffer.*

As a bride adorned. &c.] Biſhop *Ridley*, the night before he ſuffered, invited his hoſteſs, and the reſt at Table, to his marriage; for, ſaid he, to morrow I muſt be married. Some other Martyrs went as merrily to die, as ever they did to dine.

Verſe 3. *And I heard a great voice*] To confirm the viſion, leſt it ſhould be thought a deluſion.

Behold the tabernacle] His ſpecial preſence both of grace and glory is with his elect. See *Ezek.* 37. 27, 28.

He will dwell with them] He will indwell in them, 2 *Cor.* 6. 16. See the Note there. The enjoyment of God is heaven it ſelf, therefore God is called heaven; *I have ſinned againſt heaven.*

Verſe 4. *And God ſhall wipe away*] As mothers do their childrens tears. *Sorrow and ſighing ſhall flee away. Baca* ſhall be turned into *Berachah*, ſighing into ſinging, miſery into majeſty: as Qu. *Elizabeth* was exalted from a priſoner to a Princeſs; and as our *Henry* 4. was crowned the very ſame day that, the year before, he had been baniſhed the Realm. *Daniel.*

No more death] For mortality ſhall be ſwallowed up of life.

Neither ſorrow] Properly for loſs of friends; for we ſhall inſeparably and everlaſtingly enjoy them. *We ſhall ſit down with Abraham, Iſaac and Jacob*, have communion with them; nor only as godly men, but as ſuch and ſuch godly men. And if with them, why not with others whom we have known and loved in the body? πένθος.

Nor crying] *Qualis eſt in tragadiis*, ſaith *Aretius*. κραυγὴ.

Nor any more pain Or, *Hard labour for a livelyhood*] to be gotten with the ſweat either of *brow* or *brain*. πόνος.

For the former things, &c.] The Latins call proſperous things *Res ſecundas*, becauſe they are to be had hereafter; they are not the firſt things.

Verſe 5. *Write; for theſe words are faithful*] Though few men will believe them; for if they did, what would they not do or forgo to get heaven? *Cleombrotus* reading *Plato's* book of the immortality of the ſoul, was ſo raviſhed with the conceit thereof, that he caſt himſelf headlong into the ſea. But how many reading this better book of heavens happineſs, are no whit wrought upon thereby, or in the leaſt meaſure moved to affect thoſe things, above, that run parallel with the life of God and line of eternity!

Verſe 6. *It is done*] As the puniſhment of the wicked, *Chap.* 16. 17. (See the Note there.) So the reward of the righteous is performed and accompliſhed.

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I will give unto him] Whereas ſome good ſoul might ſay, I would it were once done. Have patience (ſaith God) I will ſhortly give unto him that is athirſt to drink of that torrent of pleaſure, that runs at my right hand, without any either let or loathing.

Ovid. Metam.

Cliterio quicunque ſitim de fonte levarit,
Vina fugit, gaudetque meris abſtemius undis.

Of the water of life, freely] But merit-mongers will not have it freely: therefore they ſhall go without it. *Cœlum gratis non accipiam*, ſaith *Vega*.

ὁ νικῶν, quaſi μὴ εἰκῶν.

Verſe 7. *He that overcometh*] Gr. *He that is overcoming*, or not *yeelding*, though he hath not yet overcome; If he but doing at it, and do not yeild up the bucklers.

Shall inherit all things] *Tanquam heres ex aſſe*. All Gods ſervants are ſons, and every ſon an heir.

Verſe 8. *But the fearful*] Cowardly recreants, white-livered milk-ſops, that pull in their horns for every pile of graſs that toucheth them, that are afraid of every new ſtep, ſaying as *Cæſar* at *Rubicon*, *Tet we may go back*; that follow Chriſt afar off, as *Peter*; that tremble after him, as the people did after *Saul*, 1 Sam. 13. 7. and the next news is, They were ſcattered from him, *verſ.* 11. Theſe lead the ring-dance of this rout of reprobates; and are ſo hated of Chriſt, that he will not imploy them ſo far as to break a pitcher, or to bear a torch, *Iudg.* 7.

And unbelieving] Therefore *fearful*, becauſe *unbelieving*; for faith fears no fray-bugs; but why do ye fear, ye *ſmall-faiths*? ſaith our Saviour.

Verſe 9. *One of the ſeven Angels*] The ſame, likely, that *Chap.* 17. 1. had ſhewed him the damnation of the Whore. So ſtudious and officious are the Angels to ſerve the Saints, *Heb.* 1. 14.

The Bride, the lambs Wife] *Uxor fulget radiis mariti*, ſaith the Civilian: ſo is it here.

Verſe 10. *To a great and high mountain*] As *Moſes* was caried up into mount *Nebo* that from thence he might view the promiſed land. He that would contemplate heaven, muſt ſoar aloft, flie an high pitch, *&c.* Take a turn with Chriſt in Mount *Tabor*, and be transfigured.

Verſe 11. *Having the glory of God*] Who putteth upno her his own comelineſs, *Ezek.* 16. as *Rachel* was decked with *Iſaac's* jewels.

Even like a Iaſper] And ſo, like God himſelf, who is ſet out by a Jaſper, *Chap.* 4. 3.

Clear as Chryſtal] There is no ſuch jaſper in nature as is thus clear; but ſuch an one muſt here be imagined. *Nec Chriſtus, nec cœlum patitur hyperbolen.* In ſpeaking of Chriſt or heaven it is hard to *hyperbolize*. Chriſts blood (the true *Pactolus*) ἐπὶ πλεῖστον, floweth with riches. *Uranople* (the new *Ieruſalem*) hath its foundation garniſhed with all manner of precious ſtones, to ſignifie as well the durableneſs as the excellency of it. See *verſe* 19, 20.

Verſe 12. *And had a Wall*] Far better then that of *Babylon*. Indeed this celeſtial *China* needs no wall to divide it from the *Tartars*: this is *Arabia Fœlix*, the people whereof live in ſecurity, and fear no enemy. They are in a far happier condition then the people of *Tombutum* in *Africk*, which are ſaid to ſpend their whole time in ſinging and dancing.

And had twelve gates] *Thebes* had an hundred gates, and was therefore called ἑκατόμπυλος, but nothing ſo well ſet and ſo commodious for paſſengers as this City with twelve gates.

Twelve Angels] As porters to let in, not as ſwordmen to keep out, as the Angel that ſtood Centinel at the porch of paradiſe, *Gen.* 3.

Verſe 13, *On the Eaſt three gates*] The Church is collected, and heaven filled from all quarters of the earth. Hence it is by one compared to the *Samaritans* Inn (πανδοχεῖον) becauſe it receiveth, and lodgeth all ſtrangers that come. In the Synagogue there was not lodging for all: the *Ammonites* and the *Moabites* were excluded the Congregation of *Iſrael* But Chriſt was born in an Inn, to ſignifie that in his Kingdom al may be entertained. He is called the *ſecond Adam*; the Greek letters of which name (as *Cyprian* noteth) do ſeverally ſignifie all the quarters of the earth. His garments were divided into four parts, becauſe out of what coaſt or part ſoever we come (ſaith a Divine) Chriſt hath garments to cloath us, and room to receive us. There are that have obſerved that the

Ἀνατολή. Δύσις. Ἄρκτος. Μεσημβρία.

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the name of God in all the chief languages consisteth of four letters (as יהוה Θεὸς, *Deus, Dieu, Gott* &c.) to intimate that he hath his people in all the four quarters of the earth, out of all countries, nations and languages.

Ver. 24. *And the wall*] A wall the Church hath about it, & a well within it, *v.* 6. *A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed*, Cant. 4. 12. This wall of the Church hath twelve foundations, that is, Christ the only foundation, 1 Cor. 3. 11. laid by the twelve Apostles; In whose names also the sum of Christian faith is made up in those twelve Articles of the Creed. *Discessuri ab invicem Apostoli normam prædicationis in commune constituunt*, saith *Cyprian*. The Apostles being to be severed into several Countries to preach the Gospel, agreed upon this as the sum and substance of their Sermons. It was called *Symbolum*, a sign or badge, to distinguish Christians from unbelievers. Cyp. *de symbol Apostol.*

Had twelve foundations] Foundation is taken either for Christ, 1 *Cor.* 3. 11. *Mat.* 16. 16. or for the doctrine of the Apostles teaching salvation only by Jesus Christ, as *Ephes.* 2. 20. and here. The Papists have lately added twelve new Articles, raised out of the Councel of *Trent*, to be believed by as many as shall be saved; as above hath been noted.

Verse 15. *Had a golden reed*] Not those twelve Trent-Articles, or any humane invention, but the word, as *Chap.* 11. 1. where-with is measured not the Temple only as there, but the City, gates, and wall, as *Ezek.* 4.

Verse 16 *And the City lieth foursquare*] So was *Babylon* of old (as *Herodotus* describeth it) which yet was taken by *Cyrus*, *Alexander*, and sundry other enemies. Heaven also is taken, but by another kinde of violence then by force of arms. The solid square whereby it is here set forth, commends it to us; 1. For stable and unshaken, *Immota manet*, as it is said of *Venice*, which yet stands in the sea, and hath but one street that is not daily overflowed (the *Venetian* Motto is, *Nec fluctu nec flatu movetur*) 2. For such as looketh every way to the four corners of the earth, as *Constantinople* did; which is therefore said to be a City fatally founded to command. Herod. *l.* 1. Heb. 12. 28. *Turk hist.* 1153.

Twelve thousand furlongs] About 300. Dutch mile. *Nineveh* was nothing to this City for bigness; no more is *Alcair*, *Scanderoon* or *Cambalu*, which yet is said to be 28 miles in circuit, being the imperial seat of the great *Cham* of *Tartary*. *Quinsay* in the same Kingdom, is said to be of all Cities in the world the greatest: in circuit a hundred miles about, as *Paulus Venetus* writeth, who himself dwelt therin about the year 1260. But our new *Jerusalem* is far larger; 12000 furlongs (according to some) make 1500 miles; and yet he that shall imagine heaven to be no larger then so, shall be more worthy to be blamed then the work-men were that built *Westminster-hall*; which King *William* the second the founder, found great fault with, for being built too little; saying It was fitter for a Chamber, then for a Hall for a King of *England*: and therefore took a plot for one far more spacious to be added unto it. *Ibid.* 75. *Dan.* Chon.

Verse 17. *An hundred twenty four Cubits*] A Cubit is six handfuls.

That is of the Angel] That appeared as a man, but bigger and higher then ordinary; Now because this holy City is thus measured, and that with the measure of a man, Some think it to be of the Church militant. But some other passages in this and the following Chapters cannot be otherwise taken according to the letter, then of the state of full perfection. They do best in my opinion that take in both.

Verse 18. *Was of Jasper*] A stone of great worth and glory, the beauty whereof, saith one, it is easier to admire then to declare. It hath a variety of sweetness in it; such as none of the most cunning wits and sharpest eyes are able to distinguish. Heaven (we are sure) is such as eye hath not seen, ear hath not heard, *&c. Sermo non valet exprimere, experimento opus est.* Words are too weak to utter its happiness; get to it once, and you will say so. *Chrysost.*

Pure gold] A mettal that shineth in the fire, wasteth not in the use, rusteth not with long lying, rotteth not though cast into brine or vinegar (as *Pliny* noteth) to shew that this City is incorruptible, invincible.

Like unto clear glass] Glistering gold, such as this world affords not. No not those two Islands in *India* called *Chryse* and *Arger* for the abundance of gold and silver there found, as *Soline* telleth us.

Verse 19. *And the foundations*] The Apostles and their faithful successours, who were

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puriores cœlo, saith *Chrysostom*, clearer then the sky, the very stars of the world, and flowers of the Churches, as *Basil* calleth them. The 12. Patriarchs have *Exod.* 28. each of them his precious stone inscribed with his name in the brest-plate of judgment: a symbol of the Church under the law. *Levi* hath the *Chalcedony*, *Judah* the *Smaragd*. But here in the foundation of the new *Jerusalem*, the Church under the Gospel, *Levi* hath the *Smaragd*, and *Judah* the *Chalcedony*, (The Tribes have their stones in *Aarons* brest-plate, according to their birth.) Our Saviours Chalcedony in *Levi's* place tels us (saith One) that he hath put an end to Legal sacrifices, and that he is both King and Priest of his Churches.

M. Sarson.

Verse 20. *The fift Sardonyx*] Search is here made through all the bowels of the earth for something of worth to shadow out the Saints happiness; which if it could be fully known (as it cannnot) it would be no strange thing or thank-worthy for the most horrible *Belialist* to become presently the holiest Saint, or the worlds greatest minion the most mortified man. He that desires to know the nature and vertues of these precious stones, may read *Epiphanius*, *Philo*, *Franciscus*, *Rurus*, and others *De gemmis*; *Josephus* also in the third book of his *Jewish Antiquities*. That was an odd conceit, and scarce worth relating, held by *Anaxagoras*, *Cœlum ex lapidibus constare, & aliquando collapsurum*, That heaven was made up of stones, and would one day fall upon mens heads. That other saying of his is much more memorable, when being asked, Wherefore he was born? He answered, *Ut cœlum contempler*, that I might busie my thoughts about heaven.

Laert.

Verse 21. *And the twelve gates*] *i.e.* Gate-keepers, Preachers of the righteousness that is by faith.

Were twelve pearls] All which do receive their lustre and worth from Christ that pearl of price, *Mat.* 13. like as the pearl by being oft beaten upon by the Sun-beams, becometh radiant as the Sun.

Was pure gold] Which no dirty dog may ever trample upon.

Verse 22. *No temple*] No need of external worships and ordinances; for they are all taught of God: they see his face, and hear his voice. Now we see but in part, because we prophecy but in part, 1 *Cor.* 13. They that understand it of the Church on earth, say, *there is no Temple* in opposition to the Jewish Temple, but a Gospel-Temple. But *v* 25. There *shall be no night there*, as here no Temple: now we shall not be above ordinances till above sin; which will not be in this world.

Verse 23. *And the City had no need*] He saith not there shall be no Sun or Moon, but there shall be no such need of them as is now; for the Lamb shall outshine them, shine they never so glorious, as they shall in that new heaven, *Isa.* 30. 26.

Verse 24. *And the Nations*] See *Isa.* 60. 3. and that he speaketh of the life to come, See *ver.* 11, 18, 19 21.

Act. and Mon. fol. 1185.

Do bring their glory] Despise and cast away all for heaven. *Canutus* set his crown upon the Crucifix; which, according to the course of those times, was held greatest devotion. K. *Edw.* 6. assured the Popish rebels of *Devonshire*, That he would rather lose his Crown then not maintain the Cause of God he had taken in hand to defend. *Nazianzen* rejoyced that he had something of value (*viz.* his *Athenian* learning) to part with for Christ, *&c.*

Ἀπλανῶς θεωρίαι.

Verse 25. *For there shall be no no night there*] And so no need to fear a sudden surprize by the enemy watching his opportunity. Their day above is a *nightless day*, as a Father cals it.

Verse 26. *And they*] *i. e.* The Kings, as *ver.* 24.

Verse 27. *And there shall in no wise*] Though the serpent could wind himself into paradise, yet no unclean person can come into this holy City. *Tertullian* called *Pompeys* theatre (which was the greatest ornament of old *Rome*) *arcem omnium turpitudinum*, the stie of all uncleanness. Heaven is none such.

CHAP.

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CHAP. XXII.

Verse 1. *A pure river*]

NOt muddy as *Nilus*, but clear as *Callirho*. The alluſion ſeems to be to that earthly Paradiſe ſo well watered, *Gen.* 2. or elſe to *Ezek* 47. This river is Chriſt, *Ioh* 4. 14. and ſo is that tree of life, *verſe* 2. The ſecond *Adam* is a *quickening ſpirit*. *Apollonius* telleth us (*lib.* 3. *Argonaut.*) that in the Court of *Æta* King of *Colchis* were three fountains which flowed, one with milk, another with wine, and a third with honey. In heaven there is all this and more.

Verſe 2. *In the midſt of the ſtreet of it*] *In medio foro ejus*, where all may eaſily come by it; not kept with a ſtrong guard, as the apples of *Alcinous*, *Heſperides*, &c.

Twelve manner of fruits] Heavens happineſſes are ſo many that they cannot be numbred, ſo great that they cannot be meaſured, ſo copious that they cannot be defined, ſo precious that they cannot be valued.

Every moneth] Like the Lemmon tree which ever and anon ſendeth forth new Lemmons as ſoon as the former are fallen down with ripeneſs.

And the leaves] No want of any thing either for food or Phyſick. *Ita balbutit nobiſcum Deus.*

Verſe 3. *And there ſhall be no more curſe*] No caſting out by Excommunication: no cauſe of any ſuch thing.

Of God and of the Lamb] He and the Father are one, *John* 10. 30. See the Note there.

Verſe 4. *And they ſhall ſee his face*] How we ſhall ſee God, whether with our minds only, or with bodily eyes we ſhall behold his inviſible Majeſty in the glorious face of Ieſus Chriſt, there can nothing be determined.

And his name ſhall be] As ſervants of old had their maſters name branded in their fore-heads.

Verſe 5. *And there ſhall be no night*] See the Note on *Chap.* 21. 25.

For the Lord God] He that is Αυτόφως, *Light eſſential.*

And they ſhall raign] Raign together with Chriſt; a part of whoſe joy it is, that we ſhall be where he is, *John* 17. 20. he will not be long without us.

Verſe 6. *And he ſaid unto me*] This is the concluſion of the whole prophecy: and it is very auguſt and majeſtical.

Theſe ſayings are faithful and true] Thus (among other evidences of its divinity) the Scripture teſtifies of it ſelf; and we know that its teſtimony is true. *Vopiſcus* ſaith of the ancient Hiſtorians that there is none of them that hath not told many lyes. *Tertullian* ſaith of *Tacitus*, that he was *mendaciorum loquaciſſimus*, a very loud and lewd lyer. *Baronius* doth not compoſe Annals, but coin them, ſaith One. But none of all this can be ſaid of Gods word of truth, void of all inſincerity or falſehood. *Invita Aureliani.*

The Lord God of the holy Prophets] Some copies have it, *The Lord God of the ſpirits of the Prophets.* He is the *God of the ſpirits of all fleſh*, but of the ſpirits of Prophets in a ſpecial manner; for thoſe holy men ſpake no otherwiſe then as they were acted or imbreathed by the holy Ghoſt, 2. *Pet.* 1. 21. See the Note there.

Sent his Angel] As *Chap.* 1. 1. The authority therefore of this book is unqueſtionable, what ever ſome have ſurmiſed from *Chap.* 20. 4. that it was the work of *Cerinthus* or ſome other Millenary.

Verſe 7. *Bleſſed is he that keepeth*] In memory and manners, *Chap.* 1. Thoſe were pronounced happy that read and hear, but ſo as they retain in minde and practiſe the contents of this book.

Verſe 8. *Saw theſe things and heard them*] So that there is no colour of cauſe why any one ſhould doubt or diſtruſt ſuch a witneſs.

I fell down to worſhip] This is the ſecond time. It is hard to ſay how oft a Saint may fall into the ſame ſin; howbeit they ſin of incogitancy; put them in minde, and they mend

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Psal. 139. mend all. They sin of passion, and passions last not long. There is no *way of wickedness* in them, they make not a trade of it.

Verse 9. *See thou do it not*] See the Note on *Chap.* 19. 10. This was a flat prohibition, not a *merry repulse*; as *Lorinus* and *Veigas* the Iesuites would have it.

For I am thy fellow-servant] *Wickliff* disallowed the invocation of Saints and Angels, whom he called servants, not gods. For the word *Knave* which he used, signified in those days *a servant*, not as it doth in our days a wicked varlet, as his enemies maliciously intepret it: *Bellarmine* for one, a man utterly ignorant of the English tongue.

Verse 10. *Seal not*] Keep them not up for thine own proper use (as he did that wrote upon his writings, τὰ ἐς ἐμαυτὸν, *things for my self*) but freely impart them, and in such sort as that others may conceive and improve them.

For the time is at hand] And every days events shall explain the prophecy.

Verse 11. *He that is unjust*, &c.] *q. d.* Let things be fore-told never so plainly, and fall out never so accordingly, yet wicked men will be unconuertable, uncorrigible, *Isa.* 26. 10. *But if an man be ignorant, let him be ignorant*, 1 Cor. 14. 38. He fals with open eyes, let him fall at his own peril: who so blind as he that will not see? *Ephraim is* Hos. 4. 14. *joyned to Idols, let him alone.* He hath made a match with mischief, he shalll have his belly full of it.

And he that is filthy, let him be filthy still] This is the last judgement we read of (befalling in this life) in all the new Testament. As that judgement of *pining away in their iniquity* (as if nothing could awake them) is the last that God mentioneth, *Lev.* 26. 39. after those dismal ones there threatned to befal the people. Tis contiguous, and as it were bordering upon hell it self.

Let him be righteous still] Let him persevere and proceed.

Verse 12. *Behold, I come quickly*] Therefore quicken you pace, bestir your selves lustily; your time is short, your task is long, your wages unconceivable.

Verse 13. *I am Alpha and Omega*] And am therefore worthy to be believed in my predictions of future events, which I can easily bring about and effect, sith to me all things are present.

Verse 14. *That they may have right*] That they may be assured of their interest in Christ and his kingdom. *Plutarch* tels of *Eudoxus*, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to learn the nature of it. What then should not we be content to do or suffer for the enjoyment of Christ and heaven?

Διὰ τὸ αἰκολάστως καὶ δυσώδεις. *Plut.* Ἐλληνικ. *De re rustica.*

Verse 15. *For without are dogs*] In outer darkness. The *Irish* air will sooner brook a toad or snake to live therein, then heaven will brook a sinner. It was not permitted to a dog to enter into the *Acropolis* or tower at *Athens*, for his heat in Venery and ill savour, saith *Plutarch.* Goats likewise, saith *Varro*, come not there (unless for necessary sacrifice once a year) lest they should hurt the Olive. No filthy dogs or nasty goats get into heavens Tower, &c. The Panther, smels well among beasts (whom thereby she draweth about her) not so among men. God and the Saints loath what the wicked love, and delight in, as the Panther doth in mans excrements.

And Whosoever loveth] Though he make it not. Some will not coyn a false tale, that yet will spread it; these are equally guilty, and excluded Gods kingdom, *Psal.* 52. 3.

Verse 16. *Have sent mine Angel*] With weariness of flight, as *Dan.* 9. 21.

I am the root] That bear up *David* by my Deity: but am born of him in regard of my humanity.

Verse 17. *And the spirit and bride*] *i. e.* The bride sanctified and set awork by the Spirit, *Rom.* 8. 26.

And let him that heareth say, come] Abrupt sentences full of holy affection, *q. d.* Let him pray daily, *Thy kingdom come.*

Heu pietas ubi prisca! profana ô tempora! mundi
Fax! vesper! prope nox! ô mora! Christe veni.

M. *Burroughes* his last words were, *I come, I come, I come*: and so he gave up the ghost.

And let him that is athirst come] *q. d.* If you think me long a coming, come to me in mine ordinances; there *I will stay you with apples, comfort you with flagons*, Cant. 2. 5.

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The

The water of life freely] See the Note on *Chap.* 21 6.

Verſe 18. *If any man ſhall add unto theſe things*] Either to this or to any of the foregoing books of Scripture. *Deut.* 4. 2. *Prov.* 30. 6. *Gal.* 3. 15. 2 *Tim.* 3. 16, 17 All which notwithſtanding, the Jews have added their *Deuteroſeis*, the Turks their *Alfurta*, the Papiſts their unwritten verities, which they equalize (at leaſt) to the Scriptures.

Verſe 19. *And if any man ſhall take away*] Sith every word of God is pure, precious and profitable, *Prov.* 30. 5. 2 *Tim.* 3. 16.

Verſe 20. *Even ſo; Come Lord Jeſus*] This is the common and conſtant vote of all good people: and is therefore pinned as a badge upon their ſleeve, 1 *Theſ.* 1. 10. See the Note there.

Verſe 21. *The grace of our Lord*] An epiſtolary concluſion. The *Revelation* is rather to be counted an Epiſtle then a book. Read it as ſent us from heaven, and ruminate what ye read.

Deo ſoli Gloria.

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Mellificium Theologicum,

OR THE

MARROVV

OF

Many good Authours.

Painfully and carefully extracted and distilled into a Decad of Divine Discourses, by way of Exercitation, Essay, or Common-place.

Wherein these ten Heads are largely handled:

Abstinence.	*Anger.*
Admonition.	*Apostacy.*
Alms.	*Arrogancy.*
Ambition.	*Arts.*
Angels.	*Atheism.*

By *John Trapp* M.A. Pastour and Preacher of Gods Word at *Weston* upon *Avon* in *Gloceſter-ſhire.*

Iſoc. ad Nicoclem.

Χρῶ τοῖς ἐπιτηδείοις, ἢ ζήτει βελτίω τούτων.

LONDON,

Printed for *Nathaniel Ekins*, and are to be ſold at his Shop at the ſign of the Gun near the Weſt-end of *Pauls*, 1655.

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The Authour to the Reader.

WHen I first sent up some other of my Notes to the Press, I had no intent at all to publish, for present, this imperfect piece: But being since admonished by a Reverend Divine (who had the perusal of those unpolished papers of mine) that I had here and there referred thee, Reader, for further satisfaction, to my Common-places not yet extant; and therefore by him and others encouraged to send them abroad, for an Essay, as they were, I have done so as thou seest: And shall either go on, or give over here, as I finde *my service accepted of the Saints*. Mean-while, might I but obtain *S. Pauls* request of thee, even *for the Lord Iesus Christs sake, and for the love of the Spirit, to strive together with me in thy prayers to God for me that I may be delivered from irrational* and irreligious *men*, and that *I may come* unto thy heart *with joy, by the will of God, and in the fulness of the blessing of the Gospel of Christ*; O how happy should I hold my self therein, and how readily should I repay thee thy prayers in the ensuing words, and say, *Now the God of peace be with thy spirit, Amen.*

Rom. 15. 31. Rom. 15. 29. 30, 31, 32, 33.

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To the learned and reverend Authour.

OF Decads ten you promiſe made,
And here the tythe alone is paid.
To pay the tythe commend I do
Ith Laity, but not in You.
Where are the nine? what doth this mean?
A promiſe fat, a paiment lean?
I err. Ith tythe the nine I ſee;
Nine Muſes; a full Century.
The payment thus is very right,
Though not in number yet in weight.
Yet I beſeech you add the reſt;
Of that that's choice, the moſt is beſt.

THO. DUGARD, *Art. Mag. Cantab.*

THE

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THE MARROW

Of many good Authours, Exracted and distilled into a Decad of Divine Discourses.

Abstinence.

PROV. 23. 1, 2, 3.

When thou sittest to eat with a Ruler, consider diligently what is before thee:
And put a knife to thy throat, if thou be a man given to appetite.
Be not desirous of his dainties: for they are deceitful meat.

KIng *Solomon* having shewed in the last verse of the former Chapter, that *diligence sets a man in the presence of Kings*, as it had done *Jeroboam* in his presence, because he found him dexterous and diligent, handy, and meet for the work; he here directs such, when so preferd, how to behave themselves, if set at table especially; 1. *To consider* where to feed, *vers.* 1. for a man is forced many times amidst the variety of meats, wherewith great mens tables usually swear, to eat doubtfully (as one speaketh) not well knowing what piece to pitch upon, what dish to deal withall. 2. *To put a knife to their throat*, or, *in their throat* (as *Aben-Ezra* renders it) rather then offend by inordinate appetite. 3. If yet they finde themselves over-desirous of those dainties, to bridle themselves in by main force, to lord it over their lusts, not coveting the cates of a King, but being content with gruel rather, as *Daniel* and his three fellows, for the keeping of a good conscience.

1 King. 11. 18

vers. 1.

vers. 2.

vers. 3.

This is ἐγκρά-τεια, Gal. 5. 23. from κράτος.

The often inculcating the duty imports; 1. A necessity, and that it must be done, or we are undone. 2. Difficulty, by reason of our strong inclination to intemperance; against which therefore keep we a strong guard, curbing and controuling the concupiscible faculty, about alimentary objects, restraining excess, both in meats (which is Abstinence strictly taken) and in drink, which properly is Sobriety, whereof hereafter in its place.

Doct.

Abstinence orders a man in the use of meats, that it be neither unseasonable for the time, nor unreasonable for the measure.

1. As

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1. As touching the time. It is a fault not to observe due hours of eating. *Eccles.* 10. 16, 17. To fare deliciously every day, *Luke* 16. 19. To riot in the day time, 2 *Pet.* 2. 13. To feast, when God cals to fasting, *Isa.* 22. 12, 13. which is therefore called a *day of restraint*, Joel 2. 15. because we should then restrain our selves from all meat, if possible, for a season: that nature may be chastised, yet not disabled for duty; Or at least from *bread of desires*, as *Daniel* that *man of desires*, Dan. 9. 23. he ate no pleasant bread, neither came flesh nor wine in his mouth, *&c.* for three whole weeks together, because it went ill with the poor people of God. M. *Rogers* Martyr, in a hard time made a motion to forbear one meal a day. M. *Wisheart*, a *Scotch*-Martyr, fobare one meal in three, one day in four, for the most part, except something to comfort nature. God threatneth those that do not abstain in an evil time, *Amos* 6. 4, 7. And the *Romans* punished it in one that feasted and looked out at a window, with a garland on his head in the second Punick war.

Mat. 24. 38. τρώγοντες, *eating*, in the present tense, continually eating as brute beasts. *Hinc* νηστεία à *privativa particula* νὴ, & ἔδειν.

Dan 10. 2, 3. *Act. and Mon. ibid.* 1155. *Fulvius Argentarius ex authoritate senatus in carcerem deductus, quod tempore belli funesti ipse solus lætari visus est.* Plin. *l.* 7.

2. For the measure. 1. We may not neglect the body, defraud our *Genius*, macerate and unspirit our selves overmuch, as those *Col.* 2. 23. as *Timothy*, living among the luxurious *Ephesians*, 1 *Tim.* 5. 23. And as *Nicolas Shetterden* wife the Martyr, whom he chides in a letter to her for her excessive fasting, though of a pious intention. *The merciful man doth good to his own soul; but he that is cruel, troubleth his own flesh*, Prov. 11. 17. This latter clause *Rabbi Levi* expoundeth (and *Mercer* is of the same mind) to be meant of those that place the chief service of God in afflicting and pining their bodies, whereas *bodily exercise profiteth little*.

Act. and Mon. fol. 1514.

Merc *in loc.*

Rom. 53. *ult.*

2. We may not pamper the body, *cater for the flesh*; preserve it we must, *make provision* for it we may not. Debters we are, to see to it, not to to live to it, *Rom.* 8. 12. We may not live to eat, but eat to live; less we must eat then nature desires, and yet so much as refresheth nature, and makes us fit for the service of God and man. *Take heed to your selves*, saith our Saviour to his Disciples (And who would have thought that they, who ordinarily fed upon barly-bread, and once had no better a Sundays-dinner then a few ears of corn, rub'd betwixt their hands, should need any such *Take heed?*) *that your hearts be not over charged with surfetting, &c. and so that day come upon you unawares.* But the Gospel teacheth to live soberly, or *temperately*, Tit. 2. 12. and reckons surfeting among the deeds of darkness, *Rom.* 13. 13. the works of wickedness, *Gal.* 5. 21. Such as are manifest to be unworthy of us; 1. As men. 2. as Christian men.

Luke 21. 34. *Plato appetitui assimilat equo qui sit σκολιὸς, συμπφερηφὸς & κεφαλεγάυχην, & κεχυτραύχηλος, & μυωπες & σπ &c. In Phad.* 205. 1 Pet. 2. 12. ἀπαρνησάσθω. Δυλικώτατον τὸ σῦφειν. Arrian. *l.* 7. *Aquinas vitium vocat maxime exprobrabile*, 2. 2. *q.* 142. *art* 4. *ex Aristot. Ethic. l.* 3. *c.* 10. 2 Pet. 2. 12. Jude 10. Mat. 24. 38. So *Homer* uses the word. Gen. 9 4. *Hexapla in loc. Deus homini ita angustum ventrem pra reliquis animantibus dedit, &c. Chrysost. Nihilo sunt asinis meliores animi talium mensarum delicias sectantes.* Chry.

Reas. 1. As men we should be abstinent; it being the excellency of a man above a beast; an act of reason subduing lust; of the superiour faculties, repressing the inferiour sensualities. And, as in the iracible faculty, it is the glory of a man to pass by an indignity; and he is a braver man that can conquer his passions, as *Iacob* did in the rape of *Dinah*, then that conquereth a City, as his sons did the City of *Shechem*; So in the concupiscible faculty, it is an high praise *To abstain from fleshly lusts which fight against the soul*; to say to sensual appetite, and peremptorily to deny his carnal self, as *David* did in the water of the well of *Bethlehem*, and *Alexander* in his travels through the dry deserts of *India*. He was wont to say, That it was the basest thing in the world to play the Epicure; and had he held to that principle, he had been safe and happy. But when *as a natural brute beast made to be taken, and destroyed, in what he knew naturally, he began to corrupt himself* (as both S. *Peter* and S. *Iude* have it) *he utterly perished in his own corruptions*. So did the old world, those monstrous men of condition. They were τρώγοντες, saith. S. *Matthew*, *Eating as brute beasts do*, so the word signifies for (otherwise its no fault to eat) when the flood over-whelmed them. Whether it were lawful for them before the flood to eat flesh, the Doctours are divided, & determine not. But after the flood God said to *Noah*, and his sons, *Every moving thing that liveth shall be meat for you*. But mark that it is added, *Even as the green herb have I given you all things*, that is, soberly: & without curiosity to take such things as are at hand, as D. *Willet* interprets it. Nature also seems to teach the same thing in giving man so little a mouth, with a narrower throat, lesser belly then other creatures, as *Chrysostom* observeth; and in tying concupiscence to the stomack, and belly (the lowest place) as one would tie an horse and an ass to the manger, as *Plato* hath it. A fit resemblance and good enough for such beastly belly-gods as glut themselves with Gods good creatures which they devour, as if their throats were

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were whirl-pools, and their panches bottomless: crying out with the horse-leech, *Give, give*, stuffing themselves like wool-packs, and fatting themselves like boars, till they be brawned, and have (as *Eliphaz* speaketh) *collops in their flanks*. And whereas they should be (sith they will needs fall below the stirrop of reason) they should be, I say, like Ants and Bees, those wisest creatures, and abound rather *in pectore ubi est animus, quam in ventre ubi est stercus*, in breast then belly, they resemble rather the locusts which have but one gut, and the spider which is little else then belly. Of the Ass-fish *Aristotle* affirmeth, That of all other Creatures he hath his heart in his belly. And of the Dolphin *Solinus* observeth, That he hath his mouth almost in his very belly, and that he only (of all fishes) moveth his tongue. Such are our greedy-gut Cormorants; they wear their guts in their heads, and their brains in their bellies: they have a tongue also to talk for, and of their belly-timber, as that *Roman Apicius*, that wrote ten books of direction how to set forth a feast with all manner of dainties. This was *laborious loss of time*, as the Philosopher cals it: or as another, this was *Magno conatu magnas nugas agere*. Nature is content with a little, as not to be hungry, thirsty, cold, &c. saith *Galen*; grace with less. And that's the second thing we were saying.

Job 15. 27.

Polybist. c 22.

De omni dipsum lautitia instituendi Rex, Plat. p. 93. μὴ δίψᾳ μὴ λιμῷ, &c.

2. As Christian men. Nothing more becometh us then Abstinence. A vertue that the very Heathens adored in their *Socrates*, *Anacharsis*, *Cyrus*, *Cæsar*, and others. The old *Gauls* were very sparing in their diet, and used to fine any one that out-grew his girdle. The Turks at this day (saith one) refuse all dainties for a piece of fat mutton. And when King *Ferdinands* Embassadours (that brought a great present to *Solyman* the great Turk) were feasted by the *Bassaes*, their cheer was only rice and mutton; and that so plainly and sparingly dressed (saith the Historian) as if they had thereby noted our gourmandise and excess, who measure not out chear by that which nature requireth, but that which greedy appetite desireth, as if therein consisted the greatest nobility. And the drink for the great *Bassaes* themselves, right easie to be had, was fair water out of the river *Danubius*, &c. Wine is a prohibited ware amongst them (saith my former Authour) which maketh some drink with scruple, others with danger. The baser sort, when taken drunk, are often bastinadoed on the bare feet. And I have seen some, after a fit of drunkenness, lie a whole night, crying and praying to *Mahomet* for intercession, that I could not sleep near them. So strong is conscience, even where the foundation is but imaginary. Now if these *Gentiles*, which have not the Law, *do by nature the things contained in the law, and so shew the work of the law written in their hearts, their conscience also bearing witness with or against them*; *Shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?* Doth not that *perfect law of liberty*, the Gospel, teach men to do something singular? to walk exactly? to exceed Scribes and Pharisees, how much more Turks and Heathens? to eat before the Lord? to eat to the glory of God? to feed with fear of being ensnared by the creature? Which who so do not, *these are spots and blemishes*, saith S. *Peter*; *spots and rocks* in your *love-feasts*, saith S. *Jude*. *Tertullian* speaking of those love-feasts, testifieth, That great care was taken therein that none should eat or drink more then was meet, but that the poor should have their portion. Some, I confess, exceeded at *Corinth*, and are sharply taxed for it by S. *Paul*. 1 Cor 11. 21. But, for the general, they were modest and moderate: and are therefore said to be *virgins* (such as went not a whoring in their affections after the creature) and *without blemish before the throne of God*, Revel. 14. 4, 5. as those that did *eat as in Gods presence*, Deut. 12. 18. approving themselves to him even in their repasts and common conversation. *Philo* well observeth, that the ancient Jews used after their sacrifices to make their feasts; and in the temples, that the place and action might minde them of Abstinence and sobriety. Thus *Jethro took a burnt offering, and sacrifices for God; and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law before God.* The Jews also had a sort of officers at their feasts called *Præfecti morum*, εἰνόμοι, to see that none should eat or drink too much; called they were also ὀφθαλμοὶ, the eyes of the feast, and in the Gospel Ἀρχιτρίκλινοι, *Rulers of the feast*, John 2. 1. And these, they say, were to be Priests, that with their gravity, and authority might over-awe the company, and see that there were no disorder. Now a good man, like a good Angel, is ever looking on the face of God: being (as *Solomon* adviseth) *in his fear the whole day throughout*. God, he knows well, is παντόφθαλμος, *All-eye*; Whe-

Reasf. 2. *Hist. Geo. p.* 85.

Blunts voyage into Levant.

Turk. hist. fol. 713.

Blunt *ubi supra* 1. 5.

Rom 2. 14, 15, 27.

James 1. τὸ τέλειον.

Mat. 5. 47.

Ephes 5. 15.

Mat. 5. 20.

1 Cor. 10.

2 Pet 2. 13.

Jude 13. σπιλάδες.

Occumenius de sacrificiis accipit, qui navigantes remorantur.

Tert. adversus Gent c. 39.

Hence some derive ἀδύειν of μὴ τὸ δύειν.

Exod. 18 12.

Gaudentius.

Causabonus.

Idemque Græcis dicitur συμποσιάρχος.

Plauto Dictator.

Baronius ex Gaudentio.

Prov. 23 17.

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whether therefore he eats or drinks, or whatsoever else he does, he does it as in the sight of God. *Cave, spectat Cato*, could never so keep in that *Roman* from surquedry, and indecency, as the sense of Gods presence doth the faithful Christian. He contents not himself with a natural use of his food (as bruit beasts, and brutish sensualists) but labours to tast the sweetness of God, in the sweetness of the creature. Besides, he looks upon his meats as a piece of Christs purchase, and sees them come swimming toward him in the dishes, as it were, in Christs blood. Himself also he considers, as bought with a price; and therefore resolves to glorifie God with his *spirit, and with his body too, which are the Lords.*

1 Cor. 6. 20.

Use 1. *Illam judeis hanc Ethnicis olim elocasse, nunc vero clericos & sacerdotes, &c. Cujus avaritiæ totus non sufficit orbis; Luxuriæ cujus meretrix non sufficit omnis. Act. and Mon. fol. 1417.* Iac. Rev. *hist. pontif. p. 261, ἐπιέικ. Prob pudor! est res hæc toto notissimi cœlo; Lege Petrarchæ epistolas qui ante ducentos annos aulæ pontificiæ luxum fastumq; plus quam Syboriticum acriter insectatus est. Tho. Robinson* his Anatomy, *&c.* p. 13.

For Application. It is the saying of *Hugo Cardinalis*, that the devil hath two daughters, Covetousness, and luxury, or riotousness: the former he married of old to the Iews, the later to the Gentiles. But now the Popish Priests & Romish Clergy have taken them both from their husbands, and use them as their own. We read of one jolly Pope *Julius*, that called for his Pork-flesh (forbidden him by his Physicians) *Al despito di Dio*, in despite of God: and asked why, if God were so angry for an apple, he might not be as angry for his cold peacock which he missed at table, having commanded it to be set up for him against supper. Another of them (*Leo* the tenth) is said to have spent a thousand thousand crowns in one day at his coronation. The merchants of the earth are said to have waxed rich through the abundance of Romes delicacie, *Revel.* 18. 3. And the Kings of the earth, that had lived deliciously with her, are brought in bewailing her, *verse 9.* The merchants also mourn for that none now buy (as they were wont whiles *Babel* stood) their fine flower, and wheat, their beasts, sheep, and other viands. *The fruits that thy soul lusted after*, say they, *are departed from thee* (the Greek word signifies *Autumn-fruit*, their second services, suckets, sweet-meats, and delicate confections, wherewith the Roman Clergy refresh themselves even in their pretended fasts) *and all things which were dainty and goodly are departed from thee; and thou shalt finde them no more at all*, vers. 14. Look how, when *Sodom* was sacked by *Kedar-laomer* and his company, it is expressly noted, *That they took all their victuals, and went their way*, Gen. 14. 11. So shall it be done to spiritual *Sodom* (so *Rome* is called, *Revel.* 11. 8. and fitly.) *Sodomas* sins were *pride, fulness of bread, and abundance of idleness.* Not to speak of the first and last, who knows not that they (like the Cater-pillars of *Egypt*) do eat up the fat and best fruits of the land. For (saith he that made the Anatomy of the English Nunnery at *Lisbon*) what the purveyours of the Viceroy have forsaken in the market (as too dear) I have known the Cator of this house to buy at unreasonable rates, for their ghostly fathers table, and such of his chickens (the Nuns) as he most affected; whose greatest, and indeed only care is to prove skilful in the confection and dressing of such dainty cates as may best please their wanton palates. And (as *Nutritiva facultas est officina generativa*, Gluttony is the gallery that incontinency walks through) the same Anatomist sets forth a great deal of their fleshly filthiness. *Elies* sons had a wanton tooth, and this was an harbinger to other luxurious wantonness. *Recte erit, cognate, &c.* saith *Lewis* the 11. of *France*, in a letter to our *Edward* the 4. Thus it shall be with you, Cousen; If you'l but come over to *Paris*, wee'l pamper our flesh: and you shall delight your self in the choisest beauties of the City. After all which, I will bring you Cardinal *Bourbon*, who (according to the power committed unto him by the Pope) shall soon absolve you from all your sins. The Papacy is an alluring, tempting, bewitching Religion. S. *Walter Rawleigh* knew what he said, That were he to chuse a Religion for licentious liberty, and lasciviousness, he would chuse the Popish Religion. No sin past, but the Pope can pardon: No sin to come, but he can dispense with. No matter how long they have lived in any sin (though the sin against the holy Ghost) yet extream Unction at last will salve all. What marvel therefore, though Papists call for their portion here with the Prodigal, *Eat and drink with the drunken*, and begin to *beat their fellows*, with that evil servant, *Mat.* 24 49? Cry out with those *Epicures* in *Isaiah*, *Come, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant? let us eat and drink, for to morrow we shall die.* *Chrysostome* tells us of some such in his time, as would usually say, *Give me to day, and take thou to morrow.* But of these Atheists well spake S. *Austin*, *Many eat that here, that they must digest in hell.* Hell was long since said by one to be paved with the shaven crowns

Adhibebo tibi Card. Burbon. Is quicquid peccaris, pro ea quam habet potestate, facile expiabit. Comineus l. 6. Isa 56. ult. 1 Cor. 15. Δίκαιον τὸν οἰνοφλυγα κ) λακτίζειν ἀνισον. *Multi in terris manducant quod apud inferos digerant.*

of

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of those hell-sprung locusts, *That have, as it were, crowns on their heads* (that is, *vertices rasos*, saith *Parens*) and a King over them (other locusts have none, *Prov.* 30. 27.) which is the Angel of the bottomless pit, whose name is *Abaddon* and *Apollyon*; or the Destroyer, *Revel.* 9. 7, 10. That son of perdition, to whom, though he draw thousands of souls to hell with him, none must dare to say, *What dost thou?* He hath thousands and ten thousands of these locusts ready prest for any service: therefore they are said to be *like unto horses prepared unto battle*, Revel. 9. 7. Pampered they are in their cloisters, as war-horses in their stalls or stables, *Every one neighing after his neighbours wife*, Jer. 5. 8. The husbands of barren women they send in pilgrimage to S. *Joyce* the Patroness of fruitfulness, and lie with their wives in the mean while. Marry they may not, *though they burn like an oven*, *Hos.* 7. 7. nor meddle with flesh on fasting-daies, though they make no bones of strange flesh any day. Are not these those *seducing spirits* S. *Paul* speaks of, that *forbid to marry, and command to abstain from meats*, 1 Tim. 4. 3? They twit us with their much fasting, as once the *Pharisees* did our Saviours Disciples: And shame not to say, that we count fasting but a moral temperance, a fasting from sin, a matter of policie. We could rejoyn and tell them, with more truth, that their fasts are meer *mock-fasts* and worse; whiles, 1. They abstain from certain meats only, not all; which is a *Doctrine of Devils*, 1 Tim. 4. 2. 3. The people they tie to bread and water; the Priests fill themselves the while with wine, sweetmeats and suckets. 2. In setting certain fasting daies under pain of damnation, whether the times be better or worse. 3. In making them a service to God, and yet consecrating them to the Saints. 4. In ascribing merit thereto. 5. In making shameful sale thereof. Their fasts also are oftentimes prefaces and pretexts to their abominable villanies, as in the Gun-powder-treason: They proclaimed a fast, with wicked *Jezabel*, for the success of the great crack and black-day, wherein these Harpies thought to have made but a break fast of us all. *Now blessed be the Lord, who hath not given us as a prey to their teeth*, Psal. 124. 6. O that he would once at length put into the hearts of the Kings of the earth *to hate the scarlet whore, and to eat her flesh*, as it is prophesied, *Rev.* 17. 16. to destroy those crows-nests, the Monasteries and religious houses (as they call them) that they build no more there, as our *Henry* the eight did, turning out those slow-bellies here (as *Zisca* also did in *Bohemia*) the Abbey-lubbers I mean, that lived upon the spoil, having their souls meerly for salt to keep their bodies from putrifying. Their whole life was to eat and drink, and sleep, and sport, *&c.* as if they came into the world, as rats and mice, only to devour victuals, and to run squeaking up and down, as the Pharisees did to widows houses, which they devoured under a pretence of long praiers, *Mat.* 23. 13. Such as these are the vermine of the world, the body-lice of mankind, the excrements of humane society, *&c.* are therefore worthy of utter execration and ejection.

Magnatum genis & rasis sacerdotum verticibus.

Heyl. Geog. pag. 285.

Ipse interim cum peregrinantis uxore vel filiabus suaviter in molli lecto voluptabitur. Cart. hist. Christ. in Mat. 23. 4.

Sanderus illud regis Hen. 8. Apophthegma mire exagitat, Corvorum nidos esse penitus disturbandos, ne iterum ad cohabitandum convolent. Sand. schism. Anglic. Diruti nidi sunt etiam ipsis ciconiarum nidi, ne redeant. Zisca dictum apud Laval in Deut. — fruges consumere nati.

Let every servant of God count it a foul shame to be a slave to his palat. *Epicurus* (saith *Ennius*) whiles he looked too much to his palat, lookt not at all to the heavenly palace. Howbeit, if *Ælian* may be credited, *Epicurus* was wont to say, That if he might have but a morsel of meat, and a mouthful of water, he would hold himself as happy as the happiest. A strange speech from him that placed the chief happiness of a man in sensual pleasures. But whatever his opinions were, his life was temperate, saith *Tully*. *Jacob* (a far better man) desired no more but *food to eat and clothes to put on*, Gen. 28. 20. A little of the creature serves turn to carry us thorow our pilgrimage. *If we have food and raiment, let us therewith be content*, 1 Tim. 6. 8. Where note, saith a Greek Father, that he saith, having *food*, not *fine fare*, and *raiment*, not *ornament*. *Meat and drink are the riches of a Christian*, saith *Hierom*. *Bread and cheese with the Gospel is good cheer*, saith *Greenham*. *It is but a little that a godly man stands in need of*, saith *Clemens Alexandrinus*. *If you'l be content to please Dionysius, you need not eat green herbs* (said the Parasite to the Philosopher.) *And if you'l be content* (said the Philosopher to the Parasite) *to feed upon green herbs, you need not please Dionysius. Elisha* dined more comfortably with his coleworts (the cololquintida excepted) and *Elias*

Use 2.

Dum palato quidlibet optimum judicat, cœli palatium non suspexit. Epicurus dicebat se rum tove etiam paratum esse de felicitate contendere, si aquam haberet & offam. Ælian. *Epicurei mihi videntur melius dicere quam facere.* Cic. de Finib. l. 2.

τροφὴν, σκευασματα ὑ κοσμήματα Nazianz. Cibus & potus divitiæ sunt Christianorum. Ὀλιγοδεὲς ἐστι καὶ Θ *Clem.*

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with his cake on the coals, and cruse of water, then all *Jezabels* prophets with the murdering morsels they met with at her full Table. Our Saviour taught his Disciples to pray for bread (down-right brown bread) not bisket or manchet: and daily bread, or (as the Syriack hath it) bread of necessity, as *Suidas*, such as wherewith we may subsist, as *Brentius*, such as may hold life and soul together. And the wanton *Israelites*, not content with their bread from heaven, but lusting after quails, had their wish, but a curse withal. Not but that it is lawful to feast, to eat of the fat and drink of the sweet, and send portions to the poor as they did *Neh.* 8. 10. God hath allowed us not only for necessity or conveniency, but for honest affluence and delight, as *Psal.* 23. 5. *Gen.* 43. 34. Our Saviour himself was at feasts (as at the marriage at *Cana* in *Galilee*: and surely if feasting ever be in season it is at the recovery of the lost rib:) the people also were allowed to feast thrice a year before the Lord, and at every such time to please their appetite, *Deut.* 14. 26. *Thou shalt bestow thy money for whatsoever thy heart desireth*, &c. Yet, as the *Egyptians* carried about a deaths-head in their feasts to restrain their inordinate appetite: so it must be remembred, that the belly was the first sword that the Devil drew against us, and doth it still, and that, if thou let out thine appetite, it may cut thy throat. *Be not therefore desirous of dainties: for they are deceitful meat. Eat such things as are set before you*, as our Saviour bad his Disciples, *Luke* 10. 8. be it but homely, so it be wholsome. *Luther* (as he was a small meat man, and a great faster, so) for many daies together, saith *Melanthon*, I have observed him to content himself with a little piece of bread and a herring. Being often invited to feasts, he came not, lest he should lose so much time, as himself complaineth in a certain Epistle: *I lose a great deal of time through invitations: And I know not what Satan procures it, that I cannot say nay, and yet it repents me to have done it. Be not amongst wine-bibbers, amongst riotous eaters of flesh*, or *flesh-mongers*, as one rendereth it. *For the drunkard and the glutton shall come to poverty*, &c. Pro. 23. 20, 21. That is one motive to temperance;

Non tenuiorem illum à similagine, sed crassiorem & domesticum. Hor. *Opponit panem libis & placentis, l.* 1. *c.* 19. *Vitæ conservativum.*

τὰ παρεγκείμενα. *Quicunque appositus fuerit cibus.* Beza. *Quotidie exiguo pane & halece contentum esse.* Melan.

Nescio quis Satan id curat, uti negare non liceat, & tamen fecisse noceat. Tom. 1. *epist. p.* 625.

Motive 1.

1. Spend-thrifts entomb their ancestours in their bowels. As they turn rents into ruffs, and lands into laces, hang their patrimonies at their ears, as *Seneca* saith; wear a pretty grove, an indifferent farm on their backs: so do *they waste their substance with riotous living*, as that Prodigal, *Luke* 16. 13. *Inglavies & tempestas, barathrumq; macelli.* The Prodigal is called Ἀσωτος *quasi* Ἀσως & saith *Clem. Alex.* One that is *unsaveable*, or one that is undone by himself, saith *Aristotle*: So was *Cleopatra*, *Heliogabulus*, *Vitellius*, and (to omit many others) *M. Livius*, who when he had wasted a great estate in luxurious living, jested at his own folly, and said, *That he left nothing for his heir*, Præter cœlum & cœnum, *more then air and mire.* Another hearing that there were but 700. crowns left of a vast estate that he had left him, hanged himself. The belly is a troublesome client, saith one; an evil beast, saith another; an ingenious Artist, saith a third. What birds soever flie, what fishes soever swim, what beasts soever run about, are buried in our bellies (saith *Seneca*) what marvel then though we our selves are soon brought to burial? And let that be a second Motive to moderate feeding.

Singulis auribus bina aut terna dependent patrimonia. Sen. *De gulone quodam.* Horatius, ὁ δι' ἑαυτὸν ἀπολώλεκεν. *Phania lex, quâ cavebatur ne quis cavias obsonaret, tres tantum habuit qui parcien, Scavolam, Tuberonem, Ruffum.* Macrob. *Venter mollissima cham. Κάλαθον ὀλίγον ἡ γαστήρ. M gister artis ingenii e largitor Venter. Subitò morimur quia moribus vivimus.* Sen.

Motive 2.

2. Gluttony is the bane of the body. For many more perish by intemperance then by violence, by surfeting then by suffering. Epicures are as desparate as souldiers, and meat kills as many as the Musket. It is holden for certain, That in every two year there is such store of ill humours and excrements engendred in the best body, that a vessel of an hundred ounces will scarce contain them. What shall we then think of those greedy gully-guts that barrel up Gods good creatures in their bellies, and mast themselves like hogs of *Epicures* herd? How do they hasten their end, &, as it were, dig their own graves with their teeth? *Plures pereunt crapulâ quam capulo, lancibus quam lanceis*, &c. The *board* kills more then the *sword*: for life is a lamp: and excess of meat doth shorten the one, as too much oil doth extinguish the other. Let this warn our *irregulares gulares*, that make their gut a gulf, and fur their teeth with excessive eating, hateful to God, hurtful to themselves. Let them take heed that they hug not themselves to death; and, by pouring on too much oil, quite put forth the light of life. *Tenuis mensa sanitatis mater*, saith *Chrysostom. Socrates* is said by sobriety to have had alwaies a strong body: *Gorgias* and

The New-landers cure, by S. *Will. Vaugh. p.* 23. Ἀπὸ δὲ τῆς ἐξαναστάσεως. *De Necia Alyr. reg.* 2. *Athenæus ipnos. lib.* 2. Galen. *de de sanit. tuend. l.* 5 *c.* 12.

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and *Galen* to have lived to an 120. years, by riſing ever from the Table with an appetite. *Herodicus* a ſtudent in *Athens*, the moſt weak and ſickly of any that then lived, by the teſtimony both of *Plato* and *Ariſtotle*, yet by temperance protracted his life to an incredible length. *Auguſtus* never drank but thrice at one meal, and lived neer 80. years. And Q. *Elizabeth* of *England* did ſeldom eat but one ſort of meat, roſe ever with an appetite, and lived about 70. years. K. *Edward* 6. called her by no other name then *his ſweet ſiſter temperance*: ſhe knew, That much meat, much malady.

Laſtly, For the ſoul. Many a mans *table is a ſnare to him*: whiles *fulneſs breeds forgetfulneſs*, and that both of God and his Works, *Iſa.* 5. 12. and of men and their miſeries, as in *Nabal* that *Pamphagus*, thoſe Cormorants *Amos* 6. 6. and *Dives*. It breeds alſo wantonneſs, as in thoſe *Iſraelites that eat and drank and roſe up to play*: blockiſhneſs and ſtupidity, as in the old world, *Baltaſar*, *Vetellius*, others: drunkenneſs as in *Nabal*: curſing and ſwearing, as *Job* ſuſpected by his children, at their feaſt. It emaſculates the ſpirit, as we ſee in *Solomon*; whoſe luxury drew out his ſpirits, and diſſolved him. It indiſpoſeth men to thoſe exerciſes that are to be performed by the mind, which is now taken up with the thought of *What ſhall we eat, what ſhall we drink*, &c? A full belly neither ſtudies well, nor praies well: They ſerve not the Lord Jeſus Chriſt, that ſerve their own bellies, *Rom.* 16. 10. How can they, when their kitchin is their ſhrine, their Cook their prieſt, their Table their Altar, and their belly their god, *Phil.* 3. &c.

Cuſſes differ. of Ages. p. 99. New-land cure. 23.

ὁπόσον ἂν θρέψῃς, μᾶλλον βλάψῃς. Hippoc. *Cand.* *Eliz.* Preface. *Motive* 3.

Gula veſtibulum luxuriæ. Dio *in vita* Vitellij. Vitell. *trepidus, dein temulentus.* Tac. *Hinc τρυφὴ ἀθυμίᾳ.* Pus. *ſine ſine petita.*

Non ulla numina expero, eo celitum; Sed victimas uni Deorum maximo Ventri offero, deos ignaro cæteros. *Cyclops ap.* Eurip.



ADMONITION.

1 Thes. 5. 14.

Warn them that are unruly.

Doct. 1. *Eph. 5. 15.*

THere are a ſort of *unruly* ones in the viſible Church; diſordered and diſſolute, exorbitant and enormous livers; ſuch as *tranſgreſs the tradition*, ſaith the Apoſtle of them, 2 *Theſ.* 3. 6. that is, *Obey not the form of Doctrine delivered unto them*, Rom. 6. 17. *Walk not by rule*, but *at all adventures*, Levit. 26. 23. *Contra gnomonem & canonem decalogi*, lawleſs, yokeleſs, maſterleſs monſters, *ſons of Belial*, goats, wild aſſe-colts, untamed heifers, horſes, mules, *Pſal.* 32. 9. *Quibus vita eſt incompoſita, & peſſimè morata*; they run away with the bit between their teeth; break Chriſts bonds as *Samſon* did the green withes, ſhake Chriſts yoke from their ſhoulders, as the Unicorn *Job* 39. 10. ſend meſſages after him. as they in the Goſpel, *We will not have this man to rule over us*, we will not live by his laws. Of theſe S. *Peter* 2. *ep.* 2. and S. *Jude v.* 8. 9.

Calvin.

Reaſ. 1. God permits ſuch, 1. For the glory of his patience and juſtice towards them; of his mercy towards his own, who will ſee and ſay, *Who made us to differ? Lord, how is it that thou ſheweſt thy ſelf to us, and not to the World?* John 14. 22. 2. For the trial, exerciſe, correction of his Saints. 3. For a mutual ſcourge to themſelves, as the Eaſt by the Turks, the Weſt by the Pope, for their Apoſtacy, *&c.*

Reaſ. 2. *Ἀπατᾷ.*

The Devil effects it, That great and firſt *Heteroclite*, that kept not his ſtation, but *brake the ranks*, and is become a maſter of miſrule amongſt the men of this world, whom he acts and agitates, *Eph.* 2. 2. carries them along (as poſſeſt perſons) through fire and water thick and thin. hath them at his beck and check called therefore, *Children of diſobedience, ſons of Belial taken alive, and carried about by him at his pleaſure*, as *Bajazet* was in an iron cage.

ζωγρημένοι. 2 Tim. 26.

Reaſ. 3.

Men are therefore obſtinate in evil, ſaith the Prophet, Becauſe 1. Their *neck is an iron ſinew.* 2. Their *brow is braſs.* Iſa. 48. 4. This double diſtemper lies upon every carnal perſon. 1. Natural croſſneſs to the law of God, *Rom.* 8 7. *Homo eſt inverſus decalogus.* 2. Habitual hardneſs, contracted by long trading in ſin; *Doing wickedly with both hands earneſtly*, Mic. 7. 3. ſetting their ſin *upon the cliff of the Rock*, Ezek. 24. 7. adding to their ſinews of iron, brows of braſs, to natural impotence, impudence in evil, *Jer.* 3. 3. an uncounſelable wilfulneſs in wickedneſs.

Uſe 1.

Woe to thoſe unruly rebels, God hath a rod of iron for them, *Pſal.* 2. that thoſe that will not bend may break, thoſe that will not be Chriſts ſubjects, may be his foot-ſtool: tis ſure he'l have the better of them. If they walk contrary to him, he will be as croſs to them, *Levit.* 26. 23. If they be froward, he will be as froward as they for the

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the hearts of them, *Pſal.* 18. 26. They ſhall have their wills, but then he will have his, *Ezek.* 24. 13. In running from God, and the obedience of his Word, they do but run to meet their own bane, as the *Philiſtims* did at *Mizpeh*, 1 Sam. 7. *Aut parendum, aut perundum. Aut faciendum, aut patiendum.* Men muſt either repent or periſh: do Gods law or ſuffer it. The law was added becauſe of tranſgreſſion: and is given not for the righteous, but for the lawleſs and diſobedient, 1 *Tim.* 1. 9. 10 hamper those unruly beaſts, and to tame them with thoſe four teeth it hath. 1. Irritation, *Rom.* 7. 2. Induration, *Iſa.* 6 10. 3. Obligation, *Gen.* 4. 7. 4. Execration, *Gal.* 3. 13. And whereas theſe mens hope of help is from the Goſpel (which ſin, *Quaſi poſt naufragium tabula* as a plank after ſhipwrack) that will not relieve them neither. For as *againſt ſuch there is no law*, ſaith the Apoſtle of the fruits of the ſpirit: ſo for ſuch there is no Goſpel, ſay I of the wilfully wicked. Gal. 5. 23.

Be wiſe now therefore, be inſtructed, Pſal. 2. 10, Tremble and ſin not, *Pſal.* 4. 4, *Send a lamb to the ruler of the earth* as an homage-peny, *Iſa.* 16. 1. bring preſents to *Fear*, or to him that ought to be feared, *Pſal.* 76. 11. Receive the Word with all readineſs, *Acts* 7. 11. Give your ſelves firſt to God, and then to us by the will of God, as thoſe *Macedonians*, 2 Cor. 8. 5. Obey from the heart the form of Doctrine, whereunto ye have been delivered, as thoſe *Romans*, Chap. 6. 17. Captivate your reaſon, as *Paul* did, *Gal.* 1 16. diſpute not, but diſpatch Gods commands, as *Abraham* did. Get an open ear, a teachable ſpirit: ſo *that a little child may lead you*, Iſa. 11, 6. A heavy ear is a ſingular judgement. *Iſa.* 6. 10. a dull heart the Devils work, 2 *Cor.* 4. 4. See that ye add *not rebellion to ſin*, Job 34. 37. leſt ye add *wrath to wrath*, Rom. 2. 5. And here, 1. For time paſt, look on all the writs of execution, and ſay as 1 *Cor.* 10 11. Theſe are as ſo many *types*, moulds, monitors, ſummoners, real ſermons to us. 2. For preſent, look up and ſee (as *David* did) the puniſhing Angel, as it were with a drawn ſword. And though thou maiſt ſhuffle a while from ſide to ſide, as the Aſs did, yet think not long to eſcape. 3. For future, think ſeriouſly of that dreadful doomſday, that ſhall *burn as an Oven*: And, *Knowing the terror of the Lord*, perſwade others, perſwade your ſelves eſpecially, to walk by rule and keep a clear conſcience, that moſt precious jewel, that ever the heart of man was acquainted with. *Uſe* 2. Gen. 22. 3. Act. 24. 16.

Warn the unruly.

Unruly perſons muſt be admoniſhed, rebuked, adviſed, *reſtored to their right minds again*, as the word here uſed importeth. For ſin maketh men ſots, *Hoſ.* 4. 11. mad-men, *Eccleſ.* 7. 25. quite beſides themſelves, as the Prodigal, *Luke* 15. 17. Ye which are ſpiritual, *reſtore* them therefore, *Gal.* 6. 1. *rouſe* them, 2 *Pet.* 1. 13. raiſe them out of the pit (you muſt his Aſs, much more his ſoul, *Exod.* 23. 5.) yea pull them out of the fire, as *S. Jude* hath it making a difference out of deep compaſſion. Or, as *Lorinus* reads and renders that text, *Arguite diſputatos*, by ſtrength of argument convince them of the errour of their way, and ſo reduce them by right reaſon. This is to pull them out of the fire of hell, ſaith *Jude*. This is to ſave a ſoul from death, ſaith *James*. This is a *holy violence*, a *deſirable rapine*, ſaith *Hierom*. And this is a duty that both Law and Goſpel call for. 1. The Law. *Levit.* 19 17. *Thou ſhalt not hate thy brother in thy heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* 2. The Goſpel, *Mat.* 18. 15 *Go tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. Thou ſhalt rebuke thy neighbour*, ſaith *Moſes*: and mark his reaſons.

Doct. 2. *Miſereris, bonæ mentem in lite. raveris.* Col. 3. 16 *Amiſſam mentem reponite.* Beza. *ad mentem reſtituite.* ἀνακτίζετε, aliàs ἀνακαινίζετε. Jam 5. 20. *Volentia ſanctis, optabilis rapina.*

For elſe, 1. Thou wilt hate him, which is man ſlaughter, 1 *John* 3. A ſeaſonable reproof draws out the poiſon of a beginning grudge and malice. Whereas not admoniſhing, breeds dwelling ſuſpitions: ſuſpitions breed a very habit of miſ-interpretation, miſ-interpretation begets a lothneſs to come to the light to ſhew the reaſons of diſlike: this lothneſs begets a very ſeparation in heart, and that, a forwardneſs to blaze this ſin. So ſome render the laſt clauſe in this Text, *Thou ſhalt not lift up his ſin over him*, or diſplay it as a banner to his diſgrace, as malice will make thee do. Others render it thus, *That thou ſuffer not for his ſin*: and that needs not; for thou haſt enough of thine own to anſwer for. But thou art bound, as to *obſerve* Gods Commandments in thy *Reaſ.* 1. *Ne tamen ſuper eum peccatum tollas tanquam vexillum.* Cirr. in Mat. 7. 1. *Ne peccatum ejus tuum.* Calv.

Apud Athenienſes olim execrationes publicæ erant conſtitutæ in eos qui erranti viam non monſtrarent.

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ſelf,

self, so to *preserve* them in others. Silence is consent by Gods Law, *Levit.* 5. 1. And by ill silence to leave men in sin, is as bad as by ill speech, to draw them to sin. Not to do good, saith our Saviour, is to do evil: and not to save is to destroy. Keep thy self from
Mat. 3. 4. thine *other mens sins*, 1 Tim. 5. 2. Our Translators (after *Tremellius* and others) render it, *Thou shalt not suffer sin upon him.* Sin is so hateful a viper that we should club it down, and stub it up, where ever we meet with it. Now a man may hinder much sin by seasonable admonition; as *Bradford* kept Bishop *Farrar* (whiles he was prisoner in the
Act. and Mon. fol. 1458. Kings-Bench) from receiving the Sacrament at Easter in one kinde, which he had promised to do: And Bishop *Ridley* (while he was prisoner in the Tower) from going to
Ibid. 1930. Mass; which once he did. But M. *Bradford* being there also prisoner, and hearing thereof, reduced him by an effectuall letter. And as for those unruly ones that refuse to be reclaimed, yet the spirit of profaneness in them will be much laid by the majesty of a reproof, which will tame and take down their insolency, cut their combs, cool their courage; as *Nicodemus* did the Councels, *Iohn* 7. 51, 52, 53. And as *Adrianus Boxschosius*, Preacher of *Antwerp* did the Monks at *Newburg*, that railed at *Luther* out of the Pulpit. *I* (saith *Boxschosius*) *am called by the noble Earl of Hoy to convince thee, and all thine of a lye. Tell me therefore, thou perverse Monk. and that openly before all this people, where, when, and in what points hath Luther erred?* The Monk answered
Sculs. Annal. dec. as prima. not a word, but gat him privily out of the Pulpit, fled away as fast he could, and never came more into that countrey.

Reas. 2. Secondly, Our Saviour supplies us in that *Mat.* 18. 15. with another reason. *If he hear thee, thou hast gained thy brother.* Now to gain a soul is more then to get a world, as he hath assured us who best knew the worth of souls: for he, and he only went to the
Tit. 1. 13. price of them. *Rebuke them sharply, that they may be sound in the faith*, saith S. *Paul* of those *slow-belly Cretians*. The Church of *Laodicea* was sharply reproved, and thereupon soundly repented. For *Eusebius* commends it for a Church famous and flourishing in his days; which was well-nigh 300 years after. An admonition may not presently work: but afterwards (when men are in cool blood) it may be better considered of; Degrees of grace are not given all at once, *Iohn.* 13. 36. But the dispensation of the grace of God is given us to others ward, *Ephes.* 3. 2. that as every one hath received the gift even so should we minister the same one to another, as good stewards, out of the care of community. For as no man is born, so neither is he born anew for himself. The *Rab-*
1 Pet. 4. 10. *bines* have a saying, *Lilmod lelammed*, a man must therefore learn, that he may teach others. *Ephraim that bore fruit to himself* only, is called *an empty vine*. But the tongue
Grevitter Demosthenes Æschini, τὴν σὴν δεινότητος εἰς ὄνησιν ἤνεγκεν τῇ πατρίδι. of the wise is as the tree of life that feeds many. *And how forcible are right words?* saith he in *Job*. *Nathan* wrought more upon *David by* a particular private admonition, then all the lectures of the law for three quarters of a year before. Now if a brother be gained, a soul saved by a wise and loving admonition, who would not strive for such pearls?

Use 1. Reproof of such unruly ones as will not be warned; dogs, swine, scorners, asses that will not be brought home again, *Exod.* 23 4. but run further out. The more you rub their gald backs, the more they kick; the more you handle these toads, the more they swell; the more you meddle, the more will these serpents gather poison to vomit out at you. Say to wrest the strings of their tongues in tune, they will snap and break upon you; Cast water upon this lime, it will fry the faster. God hath threatned to lay such in the slimy valley, where are many already like them, and more shall come after them, *Job.* 21: 31, 32.

Use 2. Suffer the words of exhortation, *Heb.* 13. 22. Suffer it, nay pray for a friendly reprover, as *David* doth, *Psal.* 141. 5. And be thankful, as he was to *Abigail*; knowing that ye have cause to think and say as bad of your selves, as that worthy man *Agur* did, *Prov.* 30 2, 3. *Hezekiah* stormed not at *Isaiah*, but submitted. *Iob* laid his hand upon his mouth when reproved. *Jonah* replies not, but shuts up his prophecy, and lets God have the last word. The Virgin *Mary* when publikely checkt at the wedding,
2 Pet. 3. 15. Gal. 2. holds her peace, *Iohn.* 2. 4. S. *Peter* commends all. S. *Pauls* Epistles, who yet had sharply reproved him, and registred that reproof. I confess its no easie matter to bear an admonition well, though never so well tempered. No sugar can bereave a pill of its bitterness. It fares with offenders, as with those that are wakened out of sleep, they are unquiet, and ready to brawl with their best friends; Dogs in a chase will bark sometimes at their own masters. But *as an ear-ring of gold, and an ornament of fine gold, so is a wise*

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a wise reprover upon an obedient ear. Such shall finde more favour afterwards, then one that flattereth with his lips. *Bees* pass by roses and violets, to sit upon time: so godly men heed rather sound rebukes then smooth supparasitations. *David* esteemed better of *Nathan* after he had so plainly rebuked him, then ever he did before. See else 1 *Kings*, 1.23,27. Nay *Augustus* an Heathen prized plain-dealing in *Mecænas* and others. *Epictetus* called a faithful Monitour, a messenger from heaven. When *Luther* was one time very much moved at something, *Melanchon* interrupted and quieted him by repeating this verse,

Vince animos, iramque tuam, qui cætera vincis.

Prov. 25. 12. Prov. 28. 13. Ἀνδρὶ νουθετοῦντι μὴ ποτε μέμψῃ. *Dio in Augusto Mercurium a Deo missum, qui officii admoneat.* *Manli loc. com. p.* 248.

Next to the not deserving a reproof, is the well-taking of it. The woman of *Samaria* loves Christ the better for finding her out in her sin. The two disciples going to *Emaus* constrain Christ to come in and eat with them, though he had roundly reproved them, being for ought they knew, a meer stranger, and one that had nothing to do with them. As young Eagles are known to be of the right kinde by their stedfast eying of the Sun; so, are the true children of the Church by the right bearing of reproof, *James* 1.19,20. Luke. 24.

Exhortation: Learn, and labour to be able, active and abundant in this Christian duty of admonition. The *Romans* were full of goodness, filled with knowledge, able to admonish one another, *Rom.* 15.14. The *Hebrews* are exhorted to exhort one another daily, *Heb.* 3.13. yea, to *study one another*, to stir up (or *whet on*) to love and good works. And the *Colossians* must teach and admonish one another, and that in the *words of Christ* dwelling richly in them, that out of the good treasure of the heart they may draw forth good things, new and old, as there is occasion *Exhort one another with these words*, saith *Paul. And have no fellowship with the unfruitful works of darkness, but reprove them rather*, or refute, refel, convince them to be naught by the clear light of Gods Word. For all things that are (rightly) reproved, are made manifest by this light. *Use* 3. Heb. 10. 24. Col 3. 16. 1 Thes. 4. 18. ἐλέγχετε. Eph 5. 11, 13.

To quicken you hereunto, consider, 1. That God shall be greatly glorified. 2. Sin either restrained, or justly aggravated. 3. Weak Christians shall be kept from being scandalized, strong from being grieved. 4 Your selves hereby shall be both engaged to do that whereof you have admonished another, and comforted in the discharge of your duty; the omission whereof doth oft grieve the good heart, and vex the conscience: As it fell out in that faithful and famous man of God M. *Sam. Hiron*, whose words were these upon his death-bed, *I confess that in publike I have been somewhat full in reproof, in admonition, in instruction. But in private my backwardness, my bashfulness, my dastardliness hath been intolerable: And I may truly say, that if any thing lies as a burden upon my conscience, this is it.* Now for your direction, that old rule for matter of Alms, holds good in this of admonition, which is a species of spiritual Alms. A relation of the manner of M. *Hirons* death, annexed to the first volume of his works.

Est modus in dando, Quis, Quid, Cui, Quomodo, Quando.

Here then take notice: 1. Who must admonish. 2. For what. 3. Whom. 4. How 5. When. Rules to be observed in admonishing others.

First, Who must warn the unruly? All, without exception; the precept is general, *Levit.* 19. 17. *Ezek.* 18. 30. *Turn ye, and turn others.* Besides, we are all a kingdom of Priests, *Rev.* 1. 6. have all received an ointment, 1 *John* 2. 20. which must smell all Gods house over. Women must not preach, yet the elder must teach the younger to be sober, *Tit.* 3. Ministers must admonish of authority; all others of social charity; they that are *spiritual* especially, *Gal.* 6. 1. and *children of light*, Eph. 5 13.

Next, See whereof we must warn others, and for what reprove them. Not for soul sins only, and hainous offences, but for disorders, as here, and inordinate walking, 2 Thes. 3. 11. be it but idleness, talkativeness, pragmaticallness, censoriousness, *&c.* For, 1. Small motes in the Saints are made great beams by the wicked: their least aberrations (as of stars) is soon observed and noted. *They watch for my halting*, saith *Jeremy*; *Make a man an offender for a word*, saith *Isaiah*. 2. Lesser evils tolerated make way for greater. *Cain* not taking Gods reproof for frowns, fell afterwards to murder. Only let it be remembred that sins of infirmity must be more gently handled; as those of pride and presumption more sharply and with severity, *Tit.* 1. 15. *Iude* 22,23. When our Saviour (*Samson like*) drove those money-merchants out of his Fathers house with a scourge of small cords only, as he the *Philistins* once with the jaw-bone of an ass, he dealt more Isa 29:21.

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more gently with thoſe that ſold doves. He poured not out their money, nor threw
Joh. 1. 15, 16. down their tables, as he had done th e reſt, but gently ſaid unto them, *Take theſe things hence*, &c. He knew them belike not to be ſo great ſinners, he found them more tractable and eaſie to be wrought upon. Hence his different dealing.

Thirdly, Whom are we to admoniſh? 1. Not thoſe without the viſible Church, 1 *Cor.* 5. 11, 12. Reproof is a piece of Eccleſiaſtical government. 2. Not dogs and ſwine, *Mat.* 7. 6. mad dogs, ſenſual ſwine, that either grunt againſt goodneſs, or furiouſly flie in the face of ſuch as fairly tell them of their faults. *Rebuke a ſcorner, and he*
Prov. 9. *will hate thee*: ſuch he means as have wearied themſelves ſo long in ſtanding and walking in wicked waies, that now they are ſet down at reſt in ſcorners chair, refuſing to be reformed, hating to be healed. Theſe are not worth the warning. But for all others, ſee that ye ſuffer not ſin upon them, for fear, favour, affection, or what other ſiniſter end ſoever. Only reprove equals with friendly admonition, ſuperiours with ſubmiſs exhortation, inferiours by ſharp reprehenſion, or (if need be) correction.

ἐπιπλήξῃς. *Ne plagam inflige as verbera linguæ.* Hor.

Ob. Rebuke not an elder, 1 *Tim.* 5. 1.

Sol. Not as a puny-boy (as the word ſignifies) but mildly, *&c.* elſe ſee *v.* 19, 20.

Ob. I love not to meddle. Be not many maſters, *Jam.* 3. 1.

Sol. No medling in this caſe is a kind of ſoul-murthering.

Ob. It is a thankleſs office.

Sol. Not with the wiſe, *Prov.* 9. 8. & 28. 23. In the ſweating-ſickneſs, they that were kept awake, eſcaped: but the ſickneſs was deadly to them that were ſuffered to ſleep. Let us keep one another awake: an unpleaſing work on both ſides. But ſuch ſhall have thanks one day.

Ob. I ſhall loſe my labour.

Sol. Venture that, thou haſt loſt many a worſe. See *Job* 6. 25. 1 *Kin.* 5. 11.

Ob. I ſhall loſe my friend.

Sol. It may be not. But ſay thou ſhouldeſt, thou ſhalt find a better thing. See *Mar.* 10. 29, 30. *He that receives a curteſie*, we ſay, *ſels his liberty*. But ſo did not our Saviour at *Marthaes*, at *Simons* houſe the leper; nor muſt we, but truſt God with all. A man had better offend all the world, then his own conſcience.

Fourthly, How muſt we admoniſh? Firſt, *Zealouſly*, ſo as the reproof may enter, the counſel be conſidered of, *Prov.* 17. 10. There is a curſe to thoſe that do this work of the Lord negligently, *Jer.* 48. 10. as *Eli* did in dealing with his lewd ſons: and Pope *Paul* the fifth, who being advertiſed of the deteſtable villanies of his ſon *Farneſius*,

Hæc vitia me non commendatore didicit. Heyl. Geog. p. 223.

thought it ſufficient to ſay, *He never learned theſe vices of his Father*. How did S. *Paul* ſharp up the ſorcerer, *Acts* 13. 10. and our Saviour ſhake up his drouſie diſciples, *Mar.* 14. 41. though heavy-hearted! *From henceforth ſleep and take your reſt, it is ſufficient*. Three words he uſeth to upbraid them their ſleeping the third time, *q. d.* Sleep now if you can; the hour is come, the ſouldiers are at hand, *&c.* Next mildly, and *in the ſpirit of meekneſs*. Some warmth muſt be in a reproof, but it muſt not be ſcalding-hot, as by words of reproach, reviling, threatning, *Monendo quam minando. Eliſha* did more with a kiſs, then his man with a ſtaff. No oratory is ſo powerful as that of mildneſs. *Ought ye not to walk in the fear of the Lord, becauſe of the reproach of the Heathen?* ſaid *Nehemiah*, Who could reſiſt ſuch a ſweet and ſoveraign reprehenſion?

Acerbiſſimè ſarcaſmo eos perſtringit. Gil. 5. 1.

Laſtly, Learn when to admoniſh. Not when men are in their drink, 1 *Sam.* 25. 36. or in heat of paſſion, *Prov.* 18. 19. Good Phyſitians evacuate not the body in extremity of heat and cold; Marriners hoiſe not ſail in every wind. Opportunities muſt be watched. *Samuel* reproves not *Iſrael*, till ſure of their King. Conſider wiſely whether it may better be done preſently, and in hot blood, or more conveniently and profitably as another time, *Eccl.* 3. 7. *Prov.* 29. 11.

ALMS.

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ALMS.

1 Tim. 6. 17, 18, 19.

Charge those that be rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life.

Contented godliness is great gain. This is our Apostles proposition, in opposition to those men of corrupt minds, that even in those purer times, doubted not to defend, *That gain was godliness*, vers. 5, 6. *But the love of money is the root of all evil.* And they that *will be rich*, that are resolved to rake together —— *rem, rem, quocunq; modo rem*: These fall unavoidably *into temptation, and a snare*, yea (if they stop not the sooner, step not back the faster) *into many foolish and noisome lusts*, which desperately drown men in *perdition and destruction*, vers. 9, 10.

ἡ μυρίομα καρὲ στης ἐν τῶ εὐσεβείᾳ. ἡ φιλοχρημα-τία μητὴρ πάντων κακότητ☙ ἀνάστασις. βυθίζωσι, ita demergunt homines, ut in aquæ summitate rursus non ebulliant. Woverig.

This to prevent, the Apostle tasketh *Timothy*; 1. For himself to *lay hold on eternal life*, as fast as others do on this worlds goods; to follow after godliness as greedily as they after gain. 2. For others: after a short digression, he chargeth him to charge the *rich in this world* so to handle their thorns, that they prick not their fingers, pierce not their souls, gore not their consciences, either by pride (that hate of heaven, and gate to hell) or by carnal confidence, as if they were simply the safer, or better for their abundance: But contrariwise, 1. For God, to *trust* in him, for that he both *lives and gives us all things*, &c. 2. For men, to exercise bounty toward them. Whereof we have here, 1. A just description, by the matter, measure, manner, constant continuance, *ver.* 18.

2. A powerful incitation to the practise of it, drawn *ab utili*, which every man hearkneth after, *ver.* 19.

Charge them that are rich —— that they be rich in good works.

As God hath enlarged any man in his outward estate, he must be answerably enlarged in works of mercy (For that of this kind of good works the Apostle is here to be understood, it well appears by the context.) *Doct.*

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The Scripture ranks all sorts into, 1. Rich. 2. Poor. 3. Men of a mean or middle condition, such as *Agur* wished for, *Prov.* 30. 8. Poor men are such as cannot comfortably subsist without relief. The middle man is he that gets and eats: his gettings and eatings are even at weeks end.

The rich man is he, that hath any thing over that size of satisfying nature: that hath any over-plus, any thing to lay up. Now the rule here is; *Every man according to his ability* must relieve his poor brother, as they did, *Act.* 11. 29. Yea, though we may not stretch beyond the staple, and so break all; yet in some extraordinary necessity, and exigency, the poor widdow must part with her little *All*; the *Sareptan* be no niggard of her oil, though it be *in the bottom*; the deep poverty of the *Macedonians must abound unto the riches of their liberality*, who to their power, and beyond it too, were willing thereto, 2 *Cor.* 8. 2, 3. The day-labourer must give somewhat out of his gets, the servant out of his wages, *Ephes.* 4. 28. The Ruler must not exact his right, *Nehem.* 5. 10. nor the landed man spare to *sell that he hath, to give alms thereof*, *Luke* 12. 33. as *Barnabas* (and others) did, *Acts* 4. 37. and was therefore called *A son of consolation*, because he thereby comforted Gods poor afflicted. Holy *Bradford*, in a hard time, thought not much to sell his chains, rings, and jewels, for relief of others. *Rogers* our Protomartyr in Queen *Maries* daies, made a motion to forbear one meal a day. Mr. *George Wisheart* a *Scotch* Martyr forbare one meal in three, one day in four, for the most part, except something to comfort nature. He lay hard upon a pouffe of straw, with course new canvasse sheets, which whenever he changed, he gave away. *Giles* of *Brussels* Martyr, gave to the poor all that he had that necessity could spare: and only lived by his science, which was of a Cutler. Some he refreshed with his meat, some with clothing: to some he gave his shoes, some he helped with houshold-stuff: to other-some he ministred wholsom exhortation of good doctrine. One poor woman there was brought to bed, and had no bed to lie in: to whom he brought his own bed, himself content to lie in the straw. Being taken, and put in prison, he ministred to all his fellow-prisoners at table, being contented himself with a few scraps that they left, *&c.* Dr. *Taylour* Martyr, made it his custom, once in a fornight at least to call upon Sr. *Henry Doyle*, and other of the rich Cloth-makers in his Parish to go with him to the Alms-house, and there to see how the poor lived, what they lacked in meat, drink, clothing, bedding, or any other necessaries. The like did he also to other poor men that had many children, or were sick. Then would he exhort, and comfort them: and, where he found cause, rebuke the unruly (this was spiritual alms) and what they lacked, that gave he after his power; and what he was not able, he caused the rich to minister unto them. Mr. *Fox* (that reports all the former) never denied any one that asked him ought for Jesus sake: And being once asked, Whether he knew a certain poor man, that had received succour from him in time of trouble he answered, *I remember him well: I tell you, I forget Lords and Ladies to remember such. Twice I was* (saith the same Mr. *Fox*) *in Bishop* Hoopers *house at Worcester: Where, in his common-hall, I saw a table spread with good store of meat, and beset full of beggars and poor folk. And I asking his servants what this meant, they told me, that every day their Lord and masters manner was, to have customably to dinner a certain number of poor folk of the said City by course, who were served by four at a mess with wholsom meats.* And when they were served, being before examined by him or his deputies, of the Lords-praier, the Articles of the faith, and ten Commandments, then he himself sat down to dinner, and not before: being as it is elsewhere storied of him, *Spare of diet, sparer of words, spareſt of time.* *Amadeus* Duke of *Savoy* (afterwards made Pope of *Rome*, *anno* 1440.) being asked by certain Embassadours, whether he had any hunting dogs to shew them, told them they should see them the next day. And getting together a great sort of poor folk he set them with him at his own Table on the morrow, and said to the Embassadours, *These be the dogs that I keep daily, and wherewith I use to hunt after heaven.* A like course was taken by *Charls* the great, and by *Ingo* King of *Draves* and *Venedi*, as *Æneas Sylvius* reporteth. Of a certain Bishop of *Lincoln* it is said, *That he never thought he had that thing, that he did not give.* The same is reported of our General *Norrice*: and before them both of *Cyrus* the King, and of *Antonius* the Emperour.

ὁ τὸν β. ὃν *Mar.* 12. 44. for a poor mans lively-hood is his life.

ἀπὸ τοῦ ἔχειν ἀπορία, *sc.* τοῦ, *quæ adimuntur*, *usq; eos exinanierat.*

Act. and Mon. Ibid.

Hic apud Buchanan. Sophocardius dicitur.

Act and Mon. fol. 1155.

Ibid 811.

Ibid. 1388.

M. *Ward* of *Ipswich*, his Christ is all in all.

Ward's desire, by *Rob. Abbot*

Ibid. 1369.

Ibid.

Hi sunt canes meæ quos ego quotidie, &c. Ex Chron. Chron. ol. Hist. Chem. Speculi. beati Iacobi p. 252.

Διὰ τί κάμνω ἐν τῷ κόσμῳ. Ὅτι ἐν τῷ Παραδείσῳ οὐ κάμνω. *Xenophon. Diu in vita M. Antonini Philosophi. Acts and Mon. fol.* 958.

Queen

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Queen *Anne Bullen* carried ever about her a little purse for the poor; thinking no day well spent, wherein some man had not fared the better by some benefit at her hand. She kept her maids, and such as were about her, so employed in sowing and working garments for the poor, that neither was there seen any idleness then among them, nor any leisure to follow foolish pastimes. So did *Dorcas* before her, and so before them both *Bathsheba*, or the good housewife that she commends to her son *Solomon*, *She laieth her hands to the spindle, and her hands hold the distaff* Prov. 31 19. But why this? And what need she be so work brittle, being a Queen? It followeth in the next words, v. 20. *She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.* She was of his mind, belike, that said (and suffered for so saying in King *Henry* the 8 daies) *That alms should not be given until it sweat in a mans hand* Mr. *Bradford* Martyr, counted that hour lost, wherein he did not some good with his tongue, pen or purse. The young Lord *Harrington* gave the tenth of his allowance (which was a thousand pounds a year, during his minority) to the poor and other good uses (as appeared by his accounts after his death) besides what he gave in the way as he walked and travelled, which he did often and much, *&c.* M. *Whately* also that late painful and powerful Preacher of Gods Word at *Banbury*, as he was much in pressing this duty of liberality, so himself abounded in works of mercy. He set apart and expended for the space of many years for good uses, the tenth part of his yearly comings in, both out of his temporal and Ecclesiastical means of maintenance. Neither may I here forget that late reverend man of God Mr *John Ballam* Pastour of the Church at *Evesham* (my spiritual father, and bountiful benefactor) nor yet M. *Simon Trappe*, late Minister of Gods Word at *Stratford* upon *Avon*, my dear and near kinsman, both in the flesh, and in the faith. Both which, out of that little they had (for God saw fit to hold them here to strait allowance, who deserved a larger proportion: but a rich stone is of no less worth when locked up in a wicker casket, then when set in a Bishops mitre) they laid up by them weekly in store somewhat for the poor, of that their little: and they were no losers by it. The poor mans box is Christs treasury (saith a Father.) And he sits by, as an *Arch-deacon*, to see what every man casts into this treasury, and with what affection. The people, *Mark* 12. 41. cast in money (*brass money*, saith the Original:) somewhat they must do, for none might appear empty-handed before the Lord; but they would do as little as might be: they cast in, saith the Text not silver or gold but *brass-money* into the treasury. And many that were rich cast in much But the poor widdow cast in *more then all the rest*, saith our Saviour: less in Arithmetical proportion, but more in Geometrical, because all she had. And women are noted for more hard and tenacious then men; whence it is that the joy for finding the lost groat is propounded in the person of a woman, *Luke* 15. But this was *a widdow indeed, trusting in God*, as S. *Paul* describeth such, in the living God, as this Text hath it, who *giveth us all things richly to enjoy*. This is one part of Gods charge here: and another is, to be *rich in good works, ready to distribute*, &c.

Ibid 765.

Ibid. 1457.

The testimony annexed to his funeral sermon by M. *Stock*, p. 92.

In his life prefixed to his *Prototypes* by M. *Henry Scudder*.

1 Cor. 16. 2.

Mar. 12. 41. *Proponamus eum nobis ut Archiepiscopum sic Archidiaconum, &c.* Cartw. *hist. christ. Pierisq. munuscula parcè offerentibus, &c. Bezа in loc. Docet Aristoteles liberalitatem metiendam esse ἀπὸ τῆς οὐσίας τῶν διδόντων, ἀλλὰ τῇ τῶν δεομένων.* Ambr. τῷ ἔχειν. Eth. c. l. 4. *Liberalitas non cumulo patrimonii sed largitatis officio deprimitur.*

And that is our first reason (for we need not travel out of the Text to fetch in reasons for the point in proof) God laies his charge, his solemn charge upon us, to be much in works of mercy. Now if God should charge the rocks, they would send forth water: if the stones, they would become bread: if the ravens, they would feed *Elias*: if the quails they would victual the camp; if the clouds, they would rain down food from heaven upon his poor people. Shall we then be more rocky then rocks? more stony then stones? more ravenous then ravens? more senseless then birds? more empty then clouds?

Reas. 1.

Secondly, They are but *the rich in this world*, that are here required to be *rich in good works*. Its one thing to be rich in this world, and another thing to be *rich towards God*, as our Saviour phraseth it, to be rich in knowledge, as S. *Paul* hath it, rich in faith, as S. *James*. This is to be rich for another world, to lay up a treasure in heaven, to make us purses that perish not. Sell that ye have, and give alms, provide you baggs thereby that wax not old, that are never the worse for wearing, treasure in heaven that faileth not: but the more you take from it, the more you add to it; It grows in your hands as the loaves did in our Saviours, as the oil did in the widdows cruse, as the water doth in a well-spring. That which a man eats, drinks, wears, builds, *&c.* tends but

Reas. 2.

πλουτεῖν εἰς τὸν Θεόν. Luke 12. 21. 1 Cor. 1. Jam. 2 5. Luke 12. 33. *Nec exhauritur, nec extenuatur, sed discescit.*

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ἐν τῷ νῦν αἰῶνι. *Finem habitura sunt hæc omnia aut suum aut tuum.* but to a natural life, the world that now is (as the Text hath it) and ends with it too. These things are only for this place, and for this state too; terrene they are and abject, base and bootless, vain and vile subject to vanity or violence, for the moth may consume them, or the thief steal them. But if not, yet they serve but to back and belly, to prop up this life present; Which yet they cannot. For, *Meat is for the belly, and the belly for meats*; *But God will destroy both it and them.* Were it not better therefore by bounty to the poor to make us friends with the unrighteous mammon, that when we shall be turned out (as it were with a *firme ejectione*) of our clay tie cottages *they* (that is either the Angels, or thy riches, or the poor whom therewith thou hast relieved) may *receive us into everlasting habitations*! that when these things fail us (as they will, for they are only *this worlds goods*, as S. *John* calleth them, and will follow their right masters, as dogs do, when company parts) our good works may follow us, and speak a good word for us at Gods dreadful tribunal.

1 Cor. 6 13.

Donum in cœlis manus pauperum ædificat. Chrysost.

Luke 16.9.

1 John 3.

Reas. 3. Thirdly, *To be rich in good works* is a special preservative, a soveraign Antidote against those two dangerous diseases (connatural and almost inseparable from the rich in this world) 1. Highmindedness, causing men to think great things of themselves, and to seek great things for themselves. This is a blab that the Devil will easily blow up in rich misers; to think themselves simply the better men, because richer then others, which is all one, as if the silly Ant, the higher she gets upon her hillock, the greater she should conceit her self.

2. Carnal confidence in the wedge of gold, in their heaps and hoards of the wealth of this world, making their gold their God, and trusting to their idol, which the belly-god doth not, who yet hath damnation for his end. Every niggard draws arguments from his riches to prop up his hopes, to confirm his expectation of a longer and more comfortable life, because of his much good laid up in store for many years. Now this is so ordinary a thing for those that are rich in this world, to trust in uncertain riches, that when the Disciples were astonished at that saying of our Saviour, *How hardly shall the rich enter into heaven?* and he, for their satisfaction had thus explained himself, *Children, How hard is it for them that trust in riches to enter into the Kingdom of God? It is easier for a Camel*, &c. They were so far from being satisfied, that they were astonished out of measure, saying among themselves, *Who then can be saved?* as knowing that there were scarce any rich, but trusted in their riches. For prevention whereof, and that the rich dash not against either of these two dangers, *Charge them*, as they love their lives, and would save their souls, *to be rich in good works*. This kept *David* humble, 1 *Chron.* 29. 14. And would have kept that rich young Pharisee from trusting to his great possessions, had he taken our Saviours councel, *Mark* 10. 21, 22. But his heart was so wedded and wedged to his wealth that he went away grieved at that hard saying, *Sell all and give to the poor*, as one well beaten: and seemed to be of that misers mind, that being on his death-bed, clapt a piece of gold in his mouth, and kept it there; and being asked his reason, he answered; *Some wiser then some: this I mean to keep till I am dead.*

Phil. 3. 19.

Mark 10. 23, 24, 25, 26.

πλέονῦτα, Luk. 11. 41. *quia divitiæ insident avari animo.* Beza.

Rogers of love.

Fourthly, Riches are a meer uncertainty, an obscurity, a fallacy: one while they appear, and another while they disappear, as meteors in the air, as dive-dappers in the water: as a flock of birds in a mans field: he cannot say they are his, because they sit there, *For they take unto them wings*, saith *Solomon, and flee away.* Instance *Job*; to day on the throne, to morrow on the dung-hill: *Pythias* pined to death for lack of bread, who once was able to entertain and maintain *Xerxes* his whole Army: *Bajazet*, that ball of fortune, as one calls him, or rather an example of wealths uncertainty, as another. Now in dealing with things uncertain (whereof there is no hold) a wise man will be careful, 1. To make them as sure as he can. 2. To use them as well as he can, while he hath them. But neither can we assure riches, nor use them better then by bestowing them on the poor. If this be not done, all conveyances of law are but meer toies, so are all other carnal securities. *Shalt thou raign because thou closest thy self in Cedar?* saith God to *Coniah*. *Did not thy father eat and drink and do judgement, and then it was well with him? He judged the cause of the poor and need, then it was well with him. He that gives to the poor, lends to the Lord*, becomes creditor to his Creator, and *he will repay it.* Christ speaks to such from heaven, as once *Paul* did to *Philemon*: If my poor have received any thing from thee, or *oweth thee ought*, I the Lord Christ *have*

ἐν τῇ ἀδηλότητι. *Turk. hist. fol.* 220.

Jer. 22. 15, 16.

Prov 19. 17.

Phil. 18, 19.

Written

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Writ ten it with mine own hand, I will repray it. And can we lay up our wealth in a safer hand? Can we have a better debter then Christ? a better bond then the Bible?

Fifthly, This shall be a good argument and approof unto us, that we trust in the living God (which is the character of a true Christian, and is therefore pind as a badge upon the sleeve of every godly person) that we receive his charge, lay hold on his Covenant, believe his promises, that we have first given *our selves to God*, with those merciful *Macedonians*. 2 Cor. 8. 5. and then *our goods to the Saints*, that are in the earth: *th se excellent ones*, in whom was all *Davids* delight, *Psal.* 16. 3. Thus *Obdiah*, *Thy servant feareth God*, said he to the Prophet; but how shall that appear, *Obadiah*? Why? when *Iezabel* persecuted the Lords Prophets, I hid them, and fed them by fifty in a cave, not without the hazard of my head if ever it should have been noticed. So *Isa.* 23, 18. The City of *Tyrus* turning to God, leaves heaping and hoarding her wealth, and findes another manner of imployment for it, *viz.* to feed and cloath Gods poor people. So *Zacheus* converted, gives half he had to the poor: and *Cornelius* shews his devotion, the *Corinthians* their *professed subjection to the Gospel*, 2 *Cor.* 9. 13. by giving much alms to many people. The wisdom from above *is full of mercy and good fruits*, saith S. James. And, *Pure religion and undefiled before God and the father is this, to visit the fatherless and widdows*, &c. to do all offices of mercy to those that are poor and in misery.

Reas. 5.

1 Kings 18. 12, 13.

Luke 18. Acts 10. 1, 2.

James 3. 17. James 1. 27.

Sixthly, We should therefore *be rich in good works*, because God, 1. Lives, when we are dead, to recompense our labour of love in our heirs and executours. He gives us life also, that whiles we have time, we may do good to all, to the household of faith especially: and not defer the doing thereof til we are dead. Many miserly muck-worms are like the muck-hill, that never does good till carried out; like the fat hog that is good for nothing, till he comes to the knife; like the poor mans box, that yields no money till broken up: like trees that let fall none of their fruits, till violently shaken. We are charged to carry lights in our hands: funeral beneficence carries them behind our backs; so that they light them that come after us; our selves have little benefit. 2. Because God *gives us all things richly to enjoy*. Every word enwraps a reason.

Reas. 6. *Basilio Deus est ζωῆς ὀπαυγασθεὶς.* Gal. 6. 10.

Luke 12. 35.

1. *He gives, not pays us* as earned or merited. Freely we receive, freely therefore we must give; especially since it is a *more blessed thing to give then to receive*; and besides, for this we have received that we may give; sith we are not owners of what we have, but Almoners, Stewards, purse-bearers to the King of heaven.

2. *He giveth us*, who have little reason to look for it, sith we look for heaven, and may therefore well live upon revertions. This made *Abraham* content to dwel in tents, because he looked for a City, *whose maker and founder is God*. The wicked are called the *Inhabitants of the earth*, and have their portion in this world; by their good wils the godly should have nothing. And truly, if they should here both hunger and thirst, and be naked and buffeted, and have no certain dwelling, but wander about in sheepskins and goat-skins, being destitute, afflicted, tormented, their betters have met with as bad measure, and were glad of it too, because through manifold tribulations they entred into heaven. But to step out of one heaven into another, to have here all things richly to enjoy, and afterwards to enjoy that endless joy, this is hard and happy. Why should such think much to part with a little pelf at Gods appointment?

Hinc divitiæ dicuntur ὑπόστεγα, Luke 16. 12. *alienæ tanquam ad nos filios Dei hic exultentes minus pertinentes.* Rev. 12. 12. Psalm 17. 14. 1 Cor. 4. 11. Heb. 11, 37. *Difficile est ut præsentibus bonis quis fruatur & futuris; ut de deliciis ad delicias transeat*, &c. Hieron.

3. He giveth us *all things*; What so great matter is it then that we give him back something? especially since we give him but of his own, as *David* gladly acknowledgeth. Is it not meet that we should give him one day in seven? sith *the day is his, the night also is his*, as the *Psalmist* hath it. So also here.

Psalm 74. 16. Prov. 13, 25. Psalm 23. 4.

4. He giveth us all *things richly*, not sparingly, pinchingly: not for bare necessity only, but for delight and satiety; neither for competence and convenience only, but honest affluence (as he did them at *Cana* in *Galilee*, and the five hundred he fed with a few loaves and fishes) so that we *eat to the satisfaction of our souls*, *Prov.* 13. 25. and our cups run over with *Davids*. And why run over, but that they may run into other mens emptier vessels? that the poor may partake of our redundancies? For is it fit that some should be hungry in Gods house, and others drunken, as once at *Corinth*? And not rather *that our abundance should be a supply for others wants, that there may be an equality*? 2 Cor. 8. 14.

In Agapis nostris inopes quosque refrigerio juvamus. Editur quantis esurientes cupiunt; bibitur quantum pudicis est utile, &c. Tertul. *adverss. gentes* x. 39.

5. He

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5. He giveth us all *things richly*, and this to *enjoy*: not to hoard, much leſs to waſte; but to bleſs God in the abundance of all things, and to bleſs men with our ſuperfluities at leaſt; that their backs, bellies, bowels, which we have refreſhed, may bleſs us; that whiles they enjoy our bounty, we may enjoy their prayers, as *Oneſiphorus* did S. *Pauls*, 2 Tim. 1. 18. and God may have their praiſes, whiles they cry out as S. *Paul* brings them in, 2 *Cor.* 9. 15. *Thanks be to God for his unſpeakable gift.* That like good ſtomachs we may deal ſomething to the remoteſt members, that they may the better do their office; and that ſitting at the upper end of the Table, and having eat well to our ſelves, we may ſet down ſome to them that ſit below, that they may eat and be ſatisfied; and praiſe the maſter of the feaſt. And this is the ſixt Reaſon.

Reaſ. 7.

Laſtly, If rich men look after commodity (as who doth not? All gape after gain, and will do much for it) they may by their liberality, 1. *Lay up in ſtore*, or lay aſide far from thieves, hide out of harms-way, hoard and treaſure up, which rich men love alife to be doing. 2. *For themſelves*; and they are commonly all for themſelves; but this alſo is for the ſoul, the better part of themſelves. The body is but a rag of themſelves, and muſt ſhortly be tumbled into the duſt. 3. *A good foundation* fit to bear up, when riches will fail them. Heaven only hath a foundation, *Heb.* 11. 10. Earth hath none, *Job* 26. 7. and things are often ſaid to be *in heaven*, but *on earth*; on the ſurface only, ready to ſlide off, or ſlip beſide. 4 And *for the time to come*. This is ſpoken in oppoſition (likely) to that fore-mentioned uncertainty of riches. By mercy to the poor, *Ye ſhall lay up much goods for many years*, obtain a *lengthening of your tranquillity*, yea provide for your own well-doing a thouſand year hence. 5. They ſhall hereby *lay hold on eternal life*; and is not that worth having? O do not men know what a place heaven is? The pavement is of gold, the wals of pearl, *&c.* I do but diſgrace it, by ſeeking to deſcribe it. Rich men have a price in their hands, where with to purchaſe it, had they but hearts to make uſe of it. Neither are the pooreſt excluded, diſabled: Heaven may be had for a cup of cold water, if rightly given, ſaith *Auſtin*; for a morſel of bread, ſaith *Chryſologus*. It is fabled of *Midas*, that whatſoever he touched was turned into gold. Sure it is, That whatever the hand of charity toucheth, though it be but a cup of cold water, it turns it not into gold, but into heaven; where, *The Almighty ſhall be thy gold, and thou ſhalt have ſilver of ſtrength*. Yea, *Thou ſhalt lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks*, Job 22. 24, 25.

Ἀνθρωπευεζ.

Dan. 4. 27.

Revel. 21.

Deus regnum ſuum fragmento panis vendit; quis excuſare poterit non ementem, quem tanta vilitas venditionis accuſat? Chryſol. *ſerm.* 42.

For Application. How fitly might we here take up the old complaint, and ſay *There is no mercy in the land!* Hoſ. 4. 1. *Merciful men are taken away*, Iſa. 57. 1. *The love of many is waxen cold*, Mat. 24. 12. *Elias* lacketh his hoſteſs of *Sarepta*, *Eliſha* the *Shunamite*. *Paul* cannot finde the Purpuriſs, nor *Peter* the Tanner. *Iob* we have not, and *Obadiah* we finde not. Captain *Cornelius* is a black ſwan, and good *Oneſiphorus* not to be heard of. Moſt men have ſhut up their bowels, yea buried them aforehand: their hearts are hardened, their hands withered. Mouth-mercy there is good ſtore, as *once* in S. *Jawes* his days, *Go and be warmed, fed, cloathed*; But with what? with a fire, feaſt, ſuit of words. But a little handfull were more worth then a many of theſe mouth-fuls. Words are good cheap: but were their bleſſing worth a half-penny (as the beggar told the Cardinal) they would be adviſed how they parted with it. Children though they have their mouths full and hands full, yet will rather ſpoil all then give any away. So is it now adays, The richer they are, the harder, as *Dives*, whom to upbraid, *Lazarus* was laid in the boſom of *Abraham*. Look how the Moon, the fuller ſhe is of light, the farther off the Sun ſhe gets: And as the Sun moveth ſloweſt when he is higheſt in the Zodiack: ſo are thoſe ſloweſt to give, for moſt part, that are higheſt in eſtate. And that they may not ſeem to ſin without ſenſe, to be mad without reaſon, ſome ſorry ſhifts they have gotten together, whereby to defend themſelves from the danger of liberality. All or moſt of which are excellently anſwered by *Solomon*, Eccleſ. 11. 1. to 7. And S. *Paul* ſeems purpoſely to ſet forth liberality by a word that ſignifieth *ſimplicity*, 2 Cor. 8. 2. in oppoſition to that crafty and witty wilineſs of theirs, *That cloak of covetouſneſs*, 1 Theſ. 2. 5. wherewith they think to cover their baſeneſs. *But be not deceived* (ſaith S. *Paul* in a like caſe) *God is not mocked*; *for whatſoever a man ſoweth, that ſhall he alſo reap. He that obſerveth the winde, ſhall not ſow*; that is, he that ſtandeth to put caſes, and caſt perils, ſhall never ſhew mercy to the needy. But *he that ſoweth the winde of vanity, ſhall reap the whirlwinde* of miſery. God ſhall pull off their vizard of covetouſneſs, and waſh off

Ἁπλότης. Gal. 6. 7. Eccleſ. 11. 4. Hoſ 8. 7. ἐν πρόφασει πλεονεξ. 1 Theſ. 2. 5.

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off their varnish with rivers of brimstone. They commonly pass for good honest men, but somewhat of the hardest, good husbands, near themselves. But God cals and counts niggards no better then Atheists, because they provide not for a better life, but make their gold their God; Hypocrites, because they make not conscience of obeying every one of Gods charges, as well as any one; this, as well as the rest; Thieves, for with-holding good from the owners thereof, *Prov.* 3. 17. that is from the poor that are interested in their goods, and for whom they are entrusted; Murtherers, lastly; for not to do good is to do evil, not to save is to destroy, as our Saviour intimateth, *Luke* 6. 9.

Hinc divitiæ hujus mundi dicuntur alienæ, depositæ nimirum & ad usum pauperum nobis commissæ. Luke 16. 12. *Pauperibus non impertire rapina est.* *Qui non cum potest, servat, occidit.* Prov. 28. 27.

This is their sin: and for their punishment, Men shall curse them in their prosperity, and not pitty them in their adversity. God shall set off all hearts from them, as he did from *Haman* that mercilesse man, who had none to intercede for him, in his distresse, none to speak a good word for him, or to him. Himself also will turn the deaf ear to such, *Prov.* 21. 13. Let them look for nothing but judgement, rigour and hardnesse, *James* 2. 13.

Use 2.

Next. Charge we all our several selves with this most needful, but much neglected duty here charged upon us in the Text: where we have something for our Direction, and something for our Incitation. That which the Apostle here directs us, is, That, 1. For the matter, first, *We do good works.* 2. For the measure, *That we be rich in good works.* 3. For the manner, *That we be ready to distribute.* 4. For the continuance, That we be yet further *willing to communicate*, that we wax not weary of well-doing; but, *more perennis aqua*, as a spring runs after it hath run, so should we give, after we have given, and be *still* doing good to others, as we have opportunity and ability.

Rules of direction for alms-deeds.

First then for the matter of our bounty, it must be good that we do. Here, 1. It must be well gotten that we give; for as God hates bribery for a burnt-offering, *Isa.* 61. 8. so robbery for a work of mercy, *Mat.* 6. 1. whereas our Saviour saith, *Take heed that you do not your* A L M S *before men*, the *Syriack* Translator renders it, *Take heed that you do not your justice*, or righteousnesse *before men*; to teach that Alms should be of things well gotten. And to this purpose, the Jews called their Alms-box *Kupha shelsedachah*, the chest of justice: And they expound that saying of *Solomon*, Prov. 10. 2. *Treasures of wickednesse profit nothing*; *but righteousnesse delivereth from death.* Righteousnesse, that is *Alms*, say they. And thereunto they accommodate and connect the next verse also; *The Lord will not suffer the soul of the righteous to famish*; no though he should give all his goods to the poor, *but he casteth away the substance of the wicked*, wherewith he thinks to make amends for his oppressions, and to set off, by his good deeds, for his bad. *Selymus* the great Turk could see this by the dim light of corrupt nature. For, when he was upon his death-bed moved by *Pyrrhus* (that great *Bashaw*) to bestow that abundance of wealth that he had wrongfully taken from the *Persian* Merchants, upon some notable Hospital, for relief of the poor; he commanded it rather to be restored to the right owners; which was forthwith done accordingly. He would not offer *ex rapina holocaustum*, as too many do amongst us, to the shame of Christianity. When *Henry* the third King of *England* hath sent a load of freeze to the Frier-minors to cloath them, they returned the same, with this message, *That he ought not to give alms of that he had rent from the poor, neither would they accept of that abominable gift.* How much less then will the righteous God?

Godwins Heb. Antiq.

Mercer *in loc.*

Turk. Hist. 567.

Daniels hist of *Engl. fol.* 168.

2. To the making of alms a good work, it must be right, both *quoad fontem*, and *quoad finem* too.

The rise and principle of our liberality, the fountain whence it flows, must be, 1. Faith in God, that he doth both accept our persons, as *Abel*; and will receive an offering at our hand, as *David's*; without this faith it is *impossible to please God*, Heb. 11. 6. 2. Love to our brethren, *Bowels of mercy* yerning over the needy, *considering the poor weakling* (whose health is spent, and wealth wasted) and deeply commiserating him. This is to *love mercy*, *Micah* 6. 8. to *draw out thy soul to the hungry*, Isa. 58. 10. thy soul, and not thy cheat only, thy bowels, and not only thy bread. Bowels have no singular number in the Hebrew and the Greek tongue, to teach us that we must be much in works of mercy, and do them all out of deep and dear pitty and sympathy. They that have pourtraied charity, have drawn her out as a naked childe with a merry countenance, covered in a cloud, with a bloudy heart in the right hand, giving honey to a Bee without wings.

Psalm 41. 1.

1 John 3. 17.

רחמים σπλαγχνα. *Est charitas actuosum & vivum aliquid, itaque ignea pingitur, &c.*

Charity

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Hier. Wolf. *in* Tiliani *tab. philoſoph.* Mat. 18. 2. 1 Cor. 13. 5. 2 Cor. 9. 7. Mat 6. 7. Pſal. 112. 5.

Chraity is figured a childe, becauſe the charitable ought to be humble and courteous as a childe. Charity is pictured naked, for that ſhe ſeeketh not her own. Charity looketh merrily, God loveth a chearful giver. Charity is covered with a cloud: Alms muſt be given privately. Charity holdeth a bloody heart in the right hand, *A good man is merciful and lendeth*, he firſt pitieth, and then relieveth. Charity offereth honey to a Bee without wings, that is, helpeth ſuch as would, but cannot help themſelves. This is charity, without the which, though a man ſhould *give all his goods to the poor, yea, and his body to be burned, he were nothing*; All were to no purpoſe or profit at all. We ſee then the riſe of our good works. The end followeth, and that muſt be chiefly the glory of God in our own and other mens comfort and ſalvation. Our labour of love in miniſtring to the Saints muſt be ſhewed *toward his name*, Heb. 6. 10. that is, for his ſake and ſervice. Yea, *whatever we do in word or deed* (and he that ſheweth mercy muſt both bleed inwardly, ſpeak comfortably, and act charitably) *we muſt do it in the name*, that is, *to the glory of the Lord Jeſus, giving thanks to God and the father*, that he holds us worthy to do him any ſuch ſervice. *Indigni certè ſumus qui ſtipem pauperi*, &c. ſaith a learned Divine. Unworthy we are doubtleſs of ſuch an honour, as to relieve hungry, thirſty, naked Chriſt in his poor members. The *Macedonians* counted and called it a *favour*, that they might have their hand in ſo good a work, 2 *Cor.* 8. 1. And *David* thanks God that of his own he will take an offering, 1 *Chron.* 29. 9. Far be it from us *to ſound a trumpet*, and ſeek our ſelves, as the Phariſees: who, as they were *hypocrites*, that is, *ſtage-players*, (as the word properly ſignifieth) ſo they did all *theatrically*, hiſtrionically, hypocritically, *to be ſeen of men*. This was the Butt they ſhot at, and they had it; as Stage-players have ſome ſmall piece of money given them by the ſpectators, ſo theſe had the air of applauſe, *They have their reward*, ſaith our Saviour. *Mercedem ſuam non Dei*, ſaith *Hierom*: their reward, not Gods, *Egregiam vero laudem, &c.* let them make them merry with it, its all they are like to have. Fruit that grows by the high-way-ſide, ſeldom reſteth till it be ripe. The cackling hen loſeth her egg: ſo doth the vain-glorious giver his reward. *Wherefore let him that giveth, do it with ſimplicity*, with ingenuity, *Rom.* 12. 8. not with a ſquint-reſpect to his own commendation: Let him account it enough, that he hath God the witneſs of his heart, who will not forget his labour of love, but make ample and honourable mention thereof in that ſtately *Amphitheatre*, in that great *Panegyris* at the laſt day. When the Judge ſhall ſet them on his right hand (which is a place both of dignity and ſafety) and ſay unto them. *Come ye bleſſed*, &c. *For I was hungred, and ye gave me meat*, &c. Secret thine alms therefore; Why ſhould the left-hand know what the right hand doth? Steal we benefits upon our poor brethren, as *Joſeph* did the money into the ſacks. A treaſure hid is ſafeſt from thieves; *Thy father that ſeeth in ſecret ſhall reward thee openly.* It is reported of the Jews, that about their Alms-box they wrote this abbreviature צ"מ, that is, *A gift in ſecret pacifieth wrath*, Prov. 21. 14. And for the matter of our good works thus much.

Col. 3. 17.

Cartw. *Hiſt. Chriſt.*

τὴν χάριν τῆς θεοῦ & διδομένην, &c. πρὸς τὸ θεαθῆναι.

Mat. 6. 1.

ἐν ἁπλότητι.

Heb. 12. 23.

Mat. 25. 34, 35.

Buxtorf.

Follows next the *meaſure*; and ſo rich men are required *to be rich in good works*, to do good anſwerable to their ability, and ſometimes alſo above it, as is above-laid. Leſt if their receipts be found great, their layings out ſmall, God, the chief Lord, (who called his ſervant that had five talents, to account for five) ſhould caſt back ſuch lewd bils into their faces, and turn them out of their ſtewardſhip with everlaſting contempt, *Where much is given, much is required.* The Lord looks that rich men ſhould *lay up treaſures in heaven*, Mat. 6. 20. Now two-pence is no treaſure; *That they ſhould make them friends with the riches of unrighteouſneſs*, which is not done with a half peny, or ſome ſmall ſum; *to ſow bountifully*, 2 Cor. 9. 6. and *to abound unto the riches of their liberality*, as thoſe poor *Macedonians* did, to the ſhame of the richer *Corinthians*, who were nothing ſo free and forward, 2 *Cor.* 8. 2. Thus *Zacheus* is commended for *giving half he had to the poor*; *Dorcas* for the fulneſs of her good works; *Cornelius* for *his much alms to many people*. *Job* was old excellent at this duty, *Chap.* 31. 16, 21. ſo were alſo many others that I might here inſtance out of hiſtories.

Acts 9. 39. Acts 10. 2. εὐποιΐαι. *Quæ virtus inter alias celebrabatur in regibus Ægyptiorum, quando eorum laudes in precibus ſolennibus recitabantur.* Diod. *Sic. lib.* 1.

Thirdly, For the *manner* (for that's all in all, that makes or mars the action) Rich men ſtand charged in the Text, *to be ready to diſtribute*, to come off freely, and chearfully, to be ready and ſpeedy to works of mercy, without hucking or ſhucking, conſults or delays. Our obedience herein muſt be prompt and preſent, as *Arannahs* that noble

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noble Jebusite, renowned for his bounty: He had but a Subjects purse, but a Kings heart: *These things gave Araunah as a King to the King.* God set him up an Altar, and he was ready with his sacrifice: so should we. *To distribute and communicate forget not*, omit not, grudge not; *for with such sacrifices God is well pleased.* Only, he strains upon no man whatsoever he finds in his heart to bring, that let him offer, is often reiterated in *Moses* Law. Men sow chearfully in good ground, and account their seed better in the ground, then in the garner. And is not mercy as sure a grain as vanity? Can we sow upon a better ground then the warm bowels of Jesus Christ? Sow therefore plentifully, sow chearfully: *God loves a chearful giver*, and requires us to *love mercy*, not shew it only. *It hath pleased them of Macedonia and Achaia to contribute to the poor Saints*, Rom. 15. 26. *It pleased them*, it was a free-will-offering, they were not compelled to it by law, or drawn to it by importunity of friends. They did not *manu dare & vultu negare*, give with the hand and pull back again with the looks. That which is freely given, is twice given. And here, exercise will facilitate: as a sword often drawn comes forth with ease. But God likes not that our alms should come from us as drops of blood from our hearts; or that it should be squeezed out of us, as verjuce out of a crab: but that it flow from us as water out of a spring, as light from the Sun as honey from the comb, *&c.* that we be glad of an opportunity of shewing mercy, and seek it rather then be without it. *Blessed is the man that considereth the poor and needy*, Psal. 41. 1. *Qui præoccupat vocem petituri*, as *Austin* expoundeth it, that prevents the beggar, and goes home to him. as Dr. *Taylour* used to do. *Abraham* sat in his Tent-door at mid-day, waiting for passengers, whom he might receive and refresh in their hot and hard travels. He staid not to be entreated, but beseecheth them to turn in, and take part; neither was he any *peny-father* in his provisions *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares*, *Heb.* 13. 2.

Fourthly, For the *Constancy* of their bounty: Rich men must be yet still *communicative*, and not weary of well-doing. Ye have *ministred to the necessities of the Saints, and do also minister*, saith the Author to the *Hebrews*. And S. *Paul* commendeth his *Macedonians*, that they had *sent once and again* to his necessities. And a little afore, *I rejoyce in the Lord greatly, that now at the last your care of me hath flourished again*, v. 10. It had suffered (it seems) a wain, a winter, a decay; as the *Ephesians* also (and perhaps *Timothy*, their Angel) had left their first love: So these *Philippians* love and care to the poor prisoner *Paul* had languished, but now it revived, reflourished; *And ye have well done*, saith he, *that ye did communicate with mine affliction*, v. 14. This is to resemble God, who causeth every day his Sun to shine, and his rain to fall even upon rebels and reprobates also: to teach us, whiles we have time to do good to all, even those that are unworthy, if in extream necessity. Amongst the *Manichees* it was a capital crime, to give a crust to one that was not a *Manichee*. But if we will do nothing for the man, yet something in that case we should do for manhood. *Hide not thine eyes from thine own flesh*, from one that is a man as thy self art: The good *Samaritan* did not, and is commended. Howbeit, the houshold of faith must especially be looked to, and that continually, as God *reneweth his mercy* to them *every morning*, nay every moment. He gives unto all men, and at all times *liberally, and hits no man in the teeth*; unless it be with his seldom seeking to him. *Hitherto ye have asked me nothing*, said our Saviour to his disciples, that yet had asked him many things, and obtained them. But to him it seemed nothing, who *waits to shew them mercy*. *The eye is not satisfied with seeing, nor the ear with hearing*: no more is God with doing good to his people. *Blessed be God*, saith the Church, *that daily ladeth us with benefits, that crowneth us with loving kindnesses, and compasseth us about with new songs of deliverance. O continue thy loving kindness*, saith *David*. It is in the original, *Draw it out*. Gods mercies to his are a continued *series*, there is a *concatenation*, a connexion betwixt them. Now the rule is, *Be merciful, as your heavenly Father is merciful*. For which another Evangelist hath, *Be ye perfect, as your Father in heaven is perfect*. The perfection of a godly man is, *To follow God fully*, as *Caleb* did; to have a *heart full of goodness* as those *Romans*, chap. 15. 14. and a *life full of good works*, as *Tabitha*, Acts 9. 33. To *follow on to know the Lord*, and to do good to men, whiles he hath a day to live. *In the morning sow thy seed*, &c. *Eccl.* 11.

Which to do, that we fail not, faint not, look up lastly, to the recompence of reward, which

A' χάρις ἀ θεσπέσιος, ἀ χάρις ὅτι χαρις.

1 King. 24. 23. with Zac. 9. 7.

Heb. 13. 16.

Mic 6. 8. εὐδοκησαν.

Dat bene, dat multum, qui dat cum munere vultum.

Virtus nolentium nulla est.

Heb. 6. 10.

Phil. 4. 16. ἀπεθάλητε.

Revel. 2. 4.

Verisimile est paulatim facium intenacioremneglectâ beneficentiâ avarum male audisse.

Avaritia nomine taxari videtur bonus alioqui episcopus. Par. *in lob.*

Isa. 58.

Lam. 3.

Jam. 1. 5.

John 16. 24.

Isa. 30. 18.

Eccl. 1. 8.

Psalm 68. 19.

Psalm 1 3.

Psalm 32.

Psalm 36. 10.

Luk 6. 36. with Mat. 5. 48.

Num. 14. 24.

Implevit post me.

Seldom-mercy is as little accepted, as seldom-prayer.

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which is large and liberal. Such as are thus forward to do good for the matter, rich in good works, for the measure ready to distribute, for the manner, and willing to communicate for the constancy of their bounty, they shall not lose all, saith the Text, nay they shall gain a great deal both here and hereafter.

Prov. 11. 25. *Merito manus illa corruptionis expers, quæ neminem mendicare, esurire, in miseria jacere perpessa est.* Bonfinius. Bed. *Hist. Aug. lib. 3. cap. 6.*

Here it shall go well with them: they shall lay up a sure foundation for their souls, bodies, names, estates, posterity.

First, For their souls, *The liberal soul shall be made fat: and he that watereth shall be watered himself. His soul shall be like a watered garden*, &c. *Isa.* 58. 8 9. a plain and plentiful place. Of *Stephen* King of *Hungary*, and of *Oswald* sometimes King of *England* it is storied, That their right hands, though dead, never putrified; because much exercised in helping and relieving the necessitous and afflicted. Sure it is, that the souls of such as do it in manner aforesaid, decay not, die not, wither not. See *Prov.* 11. 17. *Luke* 16. 11, 12, &c. Thus for grace; and for peace, wealth never comforts the heart till it be bestowed, till distilled, as it were, in good works. The spirits of wealth comfort the conscience.

In my commentary on *Mat.* 5. 7.

Secondly For their bodies; *If thou draw out thy soul to the hungry, then shall thy health spring forth speedily*, Isa. 58. But say the merciful man be sick, as he may and must. *God will make his bed in all his sickness*: God will stir up feathers under him: his soul shall be at ease, and his body be sweetly refreshed: mercy shall be his cordial, his pillow of repose, as it was to reverend Mr. *Whately* of *Banbury*, of whom I have spoken elsewhere.

Populus me sibilat, at mihi plaudo ipse domi simulac nummos contemplor in arca. Juven. Ἐπιστον ἀχθος ἀρουρης Hom. Isa 32. 8.

Thirdly, For their names: The liberal shall have all love and respect with men, all good repute and report both alive and dead. And a good name we know, *is better then ointments*, Eccl. 7. 1. riches, *Prov.* 22. 1. life it self. Whereas *the vile shall not be called liberal*, nor *Nabal* called *Nadib*, the churl bountiful in Christs Kingdom, *Isa.* 32. 5. Gods people shall not spare to call a *spade a spade*, a niggard a niggard. And although he applaud himself at the sight of his abundance, not caring though the world hiss and hoot at him: yet he shall pass among all for a hog in a trough, for a boar in a stie, and be no otherwise esteemed or accounted then the great Turk; of whom it is said, That where ever he sets his foot, nothing grows after him. In a word, God will curse him, men will curse him, and wish to be rid of him: the place where he lives, longs for a vomit to spue him out as an unprofitable burden, such as the very ground groans under.

Eleemosyna ars omnium quæstuosissima. Chrys. Quicquid paupertibus spargimus, nobis colligimus. D. Beddingf. *Manus pauperum gazophylacium Christi.* Psal. 112.

Fourthly, For their estates: *The liberal man deviseth liberal things, and by liberal things he shall stand.* A man would think he should *fall* rather, by being so bountiful; but he takes a right course to thrive: for *getting* is not the way to abundance, but *giving*, as we see in the *Samaritan*. *The gainfullest art is alms-giving*, saith *Chrysostom*. *Whatsoever we scatter to the poor, we gather for our selves*, saith another. Riches laid out this way are laid up; *Non pereunt sed parturiunt*, saith a third. *The poor mans hand is Christs treasury, Christs bank*, saith an Antient. *By our liberality he accounts himself both gratified and engaged*, Prov. 19. 17. And his bare word is better then any mans bond. Heaven and earth must be emptyere he fail to repay. God will bless the merciful mans *stock and store*, Deut. 15. 10. his *righteousness* and his *riches* together shall endure for ever: *He that giveth to the poor shall not lack*, Prov. 28. 27. that is a bargain of Gods own making. A certain poor Minister being asked an alms, called to his wife to know what money was in the house: And understanding that there was no more then one three-pence only; *Give him that*, said he, *for we must sow, or else we shall never reap.* A certain good Bishop of *Millain*, journeying with his servant, was met by poor people that begged somewhat of him. He commanded his servant to give them all that little money that he had, which was three crowns. The servant (thinking with himself, that it were best keep somewhat for their own use) gave only two of the three to the poor, reserving the third to bear their own charges at night. Soon after, certain Nobles meeting the Bishop, and knowing him to be a good man, and bountiful to the poor, commanded two hundred crowns to be delivered to the Bishops servant for his masters use. The servant having received the money, ran with great joy, and told his master. *Ah*, said the Bishop, *What wrong hast thou done both me and thy self?* Si enim tres dedisses trecentos accepisses. *Surely if thou hadst given those three crowns, as I appointed thee, thou hadst received for them three hundred. So, thou hast lost me a hundred crowns*

M. John Rogers his Treatise of love. *Melanct. apud Io. Manl. in loc. com. p. 360.*

to

to day. God's a liberal pay-maſter, and all his retributions are more then bountiful.

Laſtly, For their poſterity. *The righteous is merciful and lendeth, and his ſeed is bleſſed*, Pſal. 37. 26. *Jonathan* is paid for his kindneſs to *David* in *Mephiboſheth*, *Jethro* for his love to *Moſes* in the *Kenites*, 1. Sam. 15. 6. ſome hundred of years after he (their Anceſtour) was dead. The *Egyptians* might not be unkindly dealt withal, for their harbouring the Patriarchs, though they afflicted their poſterity. But *Moabites* and *Ammonites* were baſtardized and excluded the Tabernacle to the tenth generation, for a meer omiſſion, becauſe *they met not Gods Iſrael with bread and water in the wilderneſs. Let there be none to extend mercy unto him* (ſaith the Pſalmiſt by a ſpirit of prophecy) *neither let there be any to favour his fatherleſs children*: And why? *Becauſe that he remembred not to ſhew mercy*, Pſal. 109. 12, 16. This was fulfilled in *Haman*, and is fulfilled in daily experience. Hence riches ill gotten or ill kept ſhift maſters ſo oft. It is not true that is commonly ſpoken, *Happy is that ſon whoſe father goes to the devil*: for ſuch goods ſeldom proſper, except it be with ſome odd one, that by repentance breaks off, and heals his fathers ſin by mercifulneſs to the poor, and ſo makes him friends with thoſe *riches of unrighteouſneſs*. So our Saviour cals them, either becauſe rich men are for moſt part unrighteous themſelves, or the ſons of unrighteous perſons: or elſe, *unrighteous*, that is, uncertain, vain, deceitful, ſuch as will give us the ſlip; for ſo the word may be taken, according to the uſe of the Hebrew and Syriack tongues. *His riches periſh by evil travel*, ſaith *Solomon*; *and he begetteth a ſon, and there is nothing in his hand*. Eccl. 5. 14. For either he leaves it to a prodigal, that rides to hell with golden ſpurs, and forks it abroad as faſt as the miſer his father raked it together. Or, if he be never ſo good an husband, yet uſually he thrives not, but melts as ſnow before the ſun. So that a man had better leave his child a wallet to beg from door to door, then a curſed hoard of goods either gotten by evil arts, or ſpared when they ſhould have been ſpent upon the poor and needy.

Deut. 23. 4.

Dan. 4. 27.

Luke 16. 9. *ἀδικίας pro ἄδικ, hoc eſt, incertus, vanus, fallax. Δίκαιος enim ex idiotiſmo hebraico accipitur etiam pro vero, neceſſario, firmo, &c.* Paſor. Lexic.

Thus for the life preſent, Merciful men lay up in ſtore a good foundation both for themſelves and theirs.

As for the life to come, *They lay hold* hereby *upon eternal life*: which by good works is, 1. Aſſured them here, *Prov.* 14. 21. *Prov.* 11. 17. *Mat.* 5. 7. *Jam.* 2. 13. 2. Enjoyed of them hereafter. 1. At the hour of death; for when riches ſhall fail, riches well uſed ſhall let us into heaven, *Luke* 16. 9 God freely crowning his own grace in us. 2. At the day of judgement, when your effectul faith ſhewn by your works ſhall be found *to praiſe, honour and glory* before God, Angels and men; Chriſt mentioning and celebrating their good deeds only, ſuch as they had forgotten, or thought he had taken no notice of, and ſhall therefore ask, *When ſaw we thee hungry, and fed thee, naked, and cloathed thee?* &c. But *there is a book of remembrance written before him* of all the particulars, which ſhall then be produced. When mercileſs men ſhall meet with their own meaſure, as *Dives* who denied crums, and could not therefore obtain a drop of water to cool his tongue; they ſhall in vain tire out the deaf mountains to quaſh them to pieces, or grinde them to powder; but (will they nill they) muſt receive *judgement without mercy, becauſe they ſhewed no mercy*. Then ſhall *mercy rejoyce againſt damnation*; or *glory over it*, as over its adverſary. A godly man moved with compaſſion lifts up his head, and overcomes the fear of being condemned in judgement. He can tender to Gods mercy, and melting-heartedneſs, and thereby expect the ſame from him, as *David* did, *Pſal.* 86. 2. *Preſerve my ſoul, for I am merciful. Alphonſus* King of *Spain*, was in great likelyhood to have been made King of *Romans*; but loſt it to *Richard* of *England*; For being a great Mathematician (ſaith the Chronicler) he was drawing of lines, when he ſhould have been drawing his purſe; and ſo fell from his high hopes. So doth many a man from his poſſibilities of heaven, by buſying himſelf about many things, and not attending the opportunities of love and good works. *Joſeph* made a gain of the famine, and bought up the land of *Ægypt*; ſo might we of the poor, and buy heaven. Not for any worth of the work: (for alas, what proportion? No more, ſurely, then betwixt a kingdom and a nut-ſhell; But) becauſe faithful is he who hath promiſed, who alſo will do it, not to the half as *Herod*, but to the whole of his kingdom.

1 Pet. 1. 7.

Mal. 3. 17. *Qui non dedit micam, non obtinuit guttam.*

κατακαυχᾶται.

Jam. 2. 13.

Daniels hiſt. of Eng. fo. 174.

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AMBITION.

1 JOHN 2. 16.

For all that is in the world, the luſt of the fleſh, the luſt of the eye, and the pride of life, is not of the Father, but of the world.

PLeaſure, profit, preferment (called here the luſt of the fleſh, the luſt of the eye, and the pride of life) are the worldlings Trinity, to the which he performeth inward & outward worſhip. According to the three things which the woman by falſe ſuggeſtion law in the tree for meat, for the eyes, and for prudence. And according to our Saviours three-fold temptation, *Mat.* 4. the laſt whereof by the vain pomp and glory of the world, he could leaſt of all endure, and therefore bids the Tempter *Avaunt*. Our Apoſtle, *ver.* 13. of this Chapter tells us, That a man may be very mortified, even a *Father*, and yet very ſubject to dote on the world; which may be fitly likened to the ſerpent *Scytale*, whereof it is reported, that when ſhe cannot overtake the flying paſſengers, ſhe doth with her beautiful colours ſo aſtoniſh and amaze them, that they have no power to paſs away till ſhe have ſtung them. *Balaam* could not but go after the wages of wickedneſs, the preferment that was proffered him. Nay *Baruc* (a far better man) is *ſeeking great things for himſelf*, *Hezekiah* ſhewing his treaſury, *Jonas* over-tender of his reputation, *Nicodemus* for the ſame cauſe, coming haltingly to Chriſt, as a night-bird; and the Apoſtles ſtrangely tranſported with an idle conceit of an earthly Kingdom, wherein they dream'd there ſhould be (as once in *Davids* and *Solomons* daies) a diſtribution of honours and officers. Hence ſo many frivolous and fruitleſs queſtions and requeſts; as that of the mother of *Zebedees* children, put on by her ambitious ſons, who were aſhamed to make the motion. Yea many times moſt unſeaſonably and unſavourily, when Chriſt had been fore-warning them of his ignominious death, and fore arming them againſt the ſcandal of the croſs, they fell into thoſe abſurd diſputes, who ſhould be the greateſt among them, and have the higheſt place of preferment, as *Mar.* 9. 31, 32, 33, 34. And whereas our Saviour diſſwaded them this folly, and ſet a child in the midſt of them to learn them lower thoughts, S. *John* ſoon fated with ſuch ſad diſcourſe, interrupts his maſter; and laying hold on ſomething he had ſaid, *v.* 37. tels a ſtory of another buſineſs, *v.* 38. Yea, ſo ſowred were they and ſwoln with this Phariſaical leaven, that they were at it again the third time, *Luke* 22. 24. And that, 1. After that our Saviour had fore-told them that his death ſhould fall out within three daies. 2. When they had newly received the Lords Supper, that φλεγμαινον καθαρτήριον, as a Father cals it. 3. After that Chriſt had waſhed their feet,

Doct. Solinus.

Nazianz.

to

to teach them a leſſon of humility and heavenly mindedneſs. So ambitious are the beſt by nature, ſo liciriſh after earthly honours.

And that becauſe they are ſo near us, and ſo natural to us, they dazle our weak eyes; and, as a ſawcer held cloſe to the eyes, cauſeth that we cannot ſee a mountain that is before; ſo theſe poor things over-prized, makes us *ſand-blind*, and ſuch as cannot ſee far off, thoſe crowns, ſcepters, kingdoms, glories, beauties, braveries above that ſhould draw up our affections. Mother earth (ſince we loſt paradiſe) gets our hearts. Cardinal *Burbon* will not loſe his part in *Paris*, for his part in Paradiſe. Cardinal *Wolſey* rode thorow *London* with twentie great mules for his ſumpter-horſes; cauſed his Cardinals hat (when it was firſt ſent him) to be ſet upon a Cup-board at *Weſtminſter*, and tapers round about it; ſo that the greateſt Duke in the land muſt make courteſie thereunto, and to his empty ſeat, he being away. He had as much yearly revenue as all the Biſhops and Deans of this Kingdom put together had. And for his houſhold attendance, he had one Earl, nine Barons, a great ſort of Knights and Eſquires, and of others of inferiour rank, four hundred at leaſt. Well therefore might *Bilney* the Martyr conclude of him, *My Lord Cardinal is no good man; for Chriſt never taught him to follow riches and promotions, to wear ſhoes of ſilver and gilt, ſet with pearls and precious ſtones; Nor Chriſt had never two croſſes of ſilver, two axes, nor pillars of ſilver and gilt*, &c. *Eraſmus* tels of a Preacher at *Rome*, that delivered himſelf thus before the Pope and his Cardinals *Matteſan Peirro, ſan Paulo mat*; that is, S. *Peter* was a fool, S. *Paul* alſo a fool. And being convented for this Doctrine, he thus explained himſelf, *Either they were fools that lived ſo poorly, or you (their ſucceſſors) are too blame that live ſo pompouſly*. Others make mention of a certain painter, who being blamed by a Cardinal for colouring the viſages of *Peter* and *Paul* too red, tartly replyed, *That he painted them ſo, as bluſhing at the ambition of their ſucceſſors*. It is thought of Cardinal *Pool*, that toward his latter end, a little before his coming from *Rome* to *England*, he began ſomewhat to favour the doctrine of *Luther*, and was no leſs ſuſpected at *Rome*, and therefore put by the Popedom. Notwithſtanding the pomp and glory of the world afterward carried him away to play the Papiſt, as it did *Demas*; of whom there are that write, that after he forſook S. *Paul*, he became a Prieſt in an Idol Temple. The Author to the *Hebrews* reckons and ranks the tempting and alluring promiſes of preferment among the bloody deeds of the Heathen perſecutors, *They were ſawn aſunder, they were tempted*, Heb. 11. 37. but no way prevailed againſt; As neither was that heroical *Luther*. *Vergerius* treating with him from the Pope, put him in mind of *Æneas Sylvius*, who following his own opinions with much ſlavery and labour, could get no further preferment then to be Canon of *Trent*; but being changed to the better, became Biſhop Cardinal, and finally Pope *Pius* the ſecond. He called to his memory *Beſſarion* of *Nice*, who of a poor Caloier of *Trapezond* became a great renowned Cardinal, and wanted not much of being Pope. This had been ſomewhat to a man, *Cui ambitionis ſaſſugo bibulam animam poſſederat*. But this *Crucifix of mortification* cried out with S. *Paul*, *I am crucified to the world, and the world to me*, Contemptus eſt à me Romanus & favor & furor, *I care neither for the fawns nor frowns of Rome*. Of the the ſame mould and metal was D. *Taylour* Martyr, whom to reduce, they promiſed him not only his pardon, but great promotion, and a Biſhoprick: *Sed ſurdo fabulam*; they could not perſwade him, for he looked for a better reſurrection. So did *William Hunter*, another zealous Martyr, with whom, after his condemnation, Biſhop *Bonner* perſwaded, ſaying: *If thou wilt recant, I will make thee a free-man in the City, and give thee* 40 l. *in good money to ſet up thine occupation withal*; *or I will make thee Steward of mine houſe, and ſet thee in office* &c. But a good heart will rather lie in the duſt then riſe by wickedneſs: and ſooner part with all then with the peace of a good conſcience. Thus *Hooper* deſired rather to be diſcharged of his Biſhoprick then yield to certain Ceremonies: *Latimer* at the coming in of the ſix Articles in King *Henry* the 8. time, reſigned up his office, and remained a great ſpace unbiſhopped. *Hermannus* Archbiſhop of *Colen* reformed his Church from certain Papiſtical ſuperſtitions, uſing therein the aid and advice of *Martin Bucer*. Wherefore he was depoſed by the Emperour, which he patiently ſuffered. B. *Ridley* when Q. *Mary* was proclaimed ſpeedily repairing to *Fremingham* to ſalute her, had ſuch cold welcome there, that being deſpoiled of all his dignities, he was ſent back on a lame halting horſe to the tower. But God no doubt recompenſed

Reaſ. μυωπάζοντες. 2 Pet. 1.

Acts and Mon. fol. 899. *Ibid* 902. Godwins Cata. *Aſſiduo famulitii obſequio adeuntes comes unus*, &c *Rex* Platonicus.

Acts and Mon. fol. 954.

Eraſm. *Eccleſiaſtes, ſive de ratione concionandi.* D. Heylins Geo. p. 185.

Acts and Mon. fol. 1710.

Julianus honoribus magis homines provocare quam tormentis cogere ſtuduit. Nazianz.

Hiſt. of Coun. of *Trent*, fo. 73.

Acts and Mon. fol. 1386. *Ibid.* 1397. *Ibid.* 1367. *Ibid.* 1578.

Ibid. 815.

Ibid. 1280.

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perſed theſe men leſſes, as that King of *Poland* did his noble ſervant *Zeliſlaus*, having loſt his hand in his wars, he ſent him a golden hand for it. *Valentinian* tribune to *Julian* the Apoſtate, was by him diſcarded and baniſhed for ſtriking a Sextan, who had ſprinkled him with Heathenish holy-water, as he went before the Emperour into a certain Idol-temple. But within leſs then two years after, *Valentinian* was called home and created Emperour. And that I may uſe the words of *Oroſius*, *He that for Chriſt names ſake had loſt a Tribuneſhip, within a while after ſucceeded his perſecutour in the Empire it ſelf.* Chriſt is a liberal paymaſter: and all his retributions are more then bountiful.

Theodoret. l. 3. *Quæ pro Chriſti nomine emiſeratibus tum, rerum omnie Ch. ſto accepit imperium.*

The Pope his pretended Vicar is not ſo. He promiſeth our Engliſh fugitives indeed as large as the devil did, *All theſe things will I give thee* &c. But when that all comes to all, *Sanders* is ſtarved; *Stapleton* made Profeſſour of a petty Univerſity, ſcarce ſo good as one of our free-ſchools: *William Raynolds* is nominated to a ſmal Vicarage under value. On *Harding* his Holineſs beſtowed a Prebend of *Gaunt*, or to ſpeak more properly, a *Gaunt* Prebend: *Roffenſis* had a Cardinals hat ſent him, but his head was cut off before it came. *Allin* had a Cardinals hat, but with ſo thin lining (means to ſupport his ſtate) that he was commonly called *The ſtarveling Cardinal.* When he createth Cardinals, his words are, *Be ye brethren to us, and Princes of the world.* And indeed ſome of them have Princes revenues, as the Cardinal of *Toledo*, *Ments*, *Collen*, &c. and Princes ſpirits, as Cardinal *Columnus*, who when the Pope threatned to take away his Cardinals hat, He preſently replied, *That then he would put on an helmet to pull him out of his throne.* *Eraſmus* writes, that he knew ſome, who when they were like to die would give great ſums of money for a Cardinals hat, that they might be ſo ſtiled upon their tombs and monuments. And ſo ambitious were the *Romans* of the Conſulſhip, that when *Maximus* died in the laſt day of his office, *Caninius* petitioned *Cæſar* for that part of the day that remained; whence that ſo memorated jeſt of *Tully*, *O vigilant Conſul, who never ſaw ſleep all the time of his office!* Pitty it were but that theſe men ſhould have had what they ſo greatly deſired, ſo dearly purchaſed; *They have their reward*, ſaith our Saviour; of ſuch. A poor reward, a little breath of popular applauſe, ſuch as is not able to blow one cold blaſt upon ungodly great ones, then when they ſhall be hurried from their ſtately Palaces, and hurled into the burning lake, there to cry, *Nos inſenſati*, We fools, ſhould have been as ambitious of heavens honours with *Moſes*, Heb. 11. of getting an office in Gods houſe with *David*, of keeping a good conſcience with *Paul*, of being *quiet, and medling with our buſineſs*, as he wils his *Theſſalonians.* This if *Ioannes Funccius* the Chronologer, and *Juſtus Jonas* the Lawyer (two learned Dutchmen) had done, they had never died (as they did) by the hands of the hangman. But this is often ſeen to be the end of the ambitious, as of *Abſolom*, *Haman*, *Pharaoh Ophra* (*Jer.* 44. 30.) whom *Herodotus* calleth *Apryes*, and telleth us, that he uſually boaſted that he cared not for any either God or man that ſhould ſeek to take away his Kingdom. But at length he was taken in battle by *Amaſis* one of his own officers, and ſtrangled by the *Ægyptians*, his own people. *Hanno* was hanged at *Carthage* for his ambition. *Roger Mortimer* here at *Tiburn* in *Edward* the ſeconds time, and a hundred more whom I might eaſily mention. What got moſt of the *Cæſars* by their overhaſty preferment, *Niſi ut citiùs interficerentur*, as one ſaith, but to be ſlain the ſooner? *Cæſar Borgia* Duke of *Valence*, emulating *Julius Cæſar*, uſed this ſaying of his, *Aut Cæſar, aut nullus.* Not long after, he was ſlain in the Kingdom of *Navarr.* *Iehoahaz* ſon of *Ioſiah* (*Jeremy* ſeems to call him *Shallum*) though younger then his brother *Iehoiakim*, ambitiouſly ſteps into the throne after his fathers death; And before he was well warm in it, he had great thoughts, and would not take it as as his father did. He would build a ſtately Palace, much enlarge himſelf, and (as it ſeemeth by one affix in the Text, *Jer.* 22. 24. ſaith a learned Divine) he would take in a piece of Gods houſe too. But within a while after he was carried captive to *Ægypt* for his ambition, and died there ingloriouſly. So did *Alexander* the great in the midſt of his victories. He required of the Jews that their dates ſhould be taken from his raign, and all the Prieſts ſons born that year ſhould be called *Alexanders.* Into *Grecia* he ſent to be holden a god by them. *Apelles* pictured him with a thunderbolt. *Lyſippus* with this poſie, *Iupiter, aſſerui terram mihi, tu aſſere cœlum*; O *Iupiter* take thou heaven; for the earth I challenge to my ſelf. With which pictures *Alexander* was ſo delighted, that he proclaimed that none ſhould take his picture but *Lyſippus* and *Apelles.* As for *Caliſthenes* the Philoſopher that diſſwaded

Eſtote fratres noſtri, & principes noſtri. Act. and Mon. fol. 900.

O vigilantem Conſulem qui toto Conſulatus ſui tempore ſomnum oculis non vidit? Pſal. 84. 2 Cor. 5. 9. 1 Theſ. 4. 11. *Funccius ante ſupplicium fertur hoc diſtichon pronunciaſſe, Diſce meo exemplo mandato munere fungi; Et fuge ceu peſtem τὴν πολυπραγμοσύνην.* Melch. Adam *in vita.* Herod. l. 2. K. *Knute* the *Dane* cauſed the falſe *Edries* head to be ſet upon the higheſt part of the tower of *London*; therein performing his promiſe to a traitour of advancing him above any lord of the land, *Daniels* hiſt. p. 19. Jer. 22. *Sic Senecio apud Senecam Suaſor. l. 1.* M. *Rog. Harris* his *Abners* Funeral. 2 King 23. 34. Plin. l. 6. c. 16.

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diſſwaded him from theſe vanities, he was carried about in a cage, in a moſt opprobrious manner. That made him to be cut off quickly, and his family to be rooted out, as the Angel foretelleth, *Dan.* 11. 4. And as he might have been forewarned, by the example of *Ahaſhuerosh*, that is, *Xerxes*, the ſon of a former *Darius* (not the ſame that he overthrew) who though he were the King of 127 Provinces (*Eſther* 1. 2.) yet was ready to fight for more. He had newly ſubdued *Egypt*, and ſoon after was addreſſing himſelf for the conqueſt of *Greece*; But failed of his deſign, and was glad to eſcape for his life in a ſmall boat, being ſhortly after ſlain in his palace by *Artabanus* one of his own officers. Then he that could not hope ever to ſee all the land that he poſſeſſed, and yet could not be quiet whilſt he heard of more, was forced to take up with his length in a place of burial. Great *Pompey* had not ſo much, and *William* the Conqueroures corps lay unburied three days: his interment being hindered by one that claimed the ground to be his.

Ut cui modo ad victoriam terra defuerit, deeſſet ad ſepulturam. Velleius *de* Pompeio. *Nudus pascit arves, &c.* Claud. *Dan. hiſt. l. 9.*

Application.

O therefore that our aſpiring Ambitioniſts would but meaſure themſelves by their own moddle, take the length of their own bodies, as he did once in the duſt where he lay laſt: conſider what poor things they are, as they proceed from the ſlime of their parents: How helpleſs in their birth, how uncertain of their life, how little a thing will cloath them and feed them, how little a thing will make an end of them. A little viper, a little ſpider, a little needle at their hearts will kill them; then, a little ſheet will wind them, a little grave hold them, a little worm eat out their hearts. And ſhould ſuch think great things of themſelves, or ſeek great things for themſelves? And yet every mothers childe of us are too much the true ſons of our great grandmother *Eve*, and would be more then we are. This Nation (ſaith one concerning the wilde Iriſh) as alſo all other barbarous Nations, though they know not what honour is, yet they affect above meaſure to be honoured. Three of their Kings being derided for their rude habits and faſhions, rebelled in *Henry* the ſeconds daies. Man bears nothing ſo impatiently as contempt, deſires nothing ſo much as reſpect with others. *I have ſinned* (ſaid *Saul*) *yet honour me before the people. Iehu* muſt be ſeen, or all's loſt. *I fear leſt the fugitives will mock me*, ſaid *Zedekiah. This day you ſhall ſee me return from Court either high-Prieſt or an exile*, ſaid *Caſar* to his mother. *Let him kill me, ſo he may be Emperour*, ſaid ſhe of her ſon *Nero*. Ambition rides without reins, as *Tullia* did over the dead body of her father, to be made a Queen: And where it hath poſſeſt it ſelf thoroughly of the ſoul, it turns the heart into ſteel, and makes it uncapable of a conſcience, as we ſee in *Abimelech*, *Haman*, *Athaliah*, &c. All ſin will eaſily down with the man that is reſolved to riſe. In the year of Chriſt, 467. *Timotheus Herulus*, when he could not otherwiſe get a Biſhoprick, went by night all about the Monks cels in *Alexandria*, and, calling them each by his name, told them, That he was an Angel ſent from God to require them to caſt out *Proterius* their Biſhop, and to chuſe in his place *Timotheus Herulus*. And having hereby gained them to his ſide, and gotten a great ſort of the rude rabble by gifts and fair promiſes to adhere to him, he invaded the Biſhoprick of *Alexandria* by force, ſlew the good Biſhop, and ſix others with him on an *Eaſter*-day, at the foot of the font, whither he had fled for ſhelter, caſt out his dead body, drew it all about, and afterwards burnt it. So powerfully did the myſterie of iniquity work even in thoſe better times. *Zeno* the Emperour laid a paper on the altar, that God might write therein the name of him who ſhould be Biſhop of *Conſtantinople*. But *Flavitas*, corrupeing the Sextan of the Church, cauſed him to write in his name, and ſo was made Biſhop. When none other would lift *Hildebrand* up into *Peters* Chair, he gat up himſelf; for who could better judge of him then himſelf? *Harden thy forehead* (ſaith *Calvus* to *Vatinius*) *and ſay boldly, that thou deſerveſt the Prætorſhip better then Cato.* Ambition, I confeſs, is not ordinarily ſo broad-ſpoken, but goes diſguiſed under a vail of modeſty, neceſſity, religion, &c. as in thoſe that diſparage themſelves, that they may draw in others to commend them; as in *Richard* the third, who pleaded the neceſſity of the State for his abhorred uſurpation; And as in *Selymus* the Turk and *Hiſmael* the Perſian, who did under the colour and zeal of their religion both pretend juſt cauſes of war, although their evil-diſſembled ambitious deſires plainly declared unto the world, that they both ſhot at one and the ſame mark, the extending the bounds of their great Empires. There were many pretences given out for the civil war betwixt *Pompey* and *Caſar* (ſaith the Hiſtorian) but if you'll have the truth of it, the very cauſe was the

Gens hæc quamquam honorem neſciant, honorari tamen ſupra modum affectant. Giral. Cambrenſ.

Hodie me aut Pontificem videbis aut exulem. Ἀρχιερέα με, ἢ φεύγοντα βασιλεύσοντα. *Dio in Nero.*

Fuccii Chron.

Niceph. l. 1. *Perfrica frontem & dignoremini dic, quæ Prætor fueris, quam Catonem.* Quin. l. 9. c. 2. *Turk hiſt.* 511. Οὐεσπασιανὸς μὲν λέγεται πολλὰ τοῦ πολέμου &c. *Dio. Nec ſervire poteſt Cæſar ve priorem, Pompeiuſve parem.* Lucan. *D Heylins Geo. p.* 103.

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the desire of preheminence and sole government. The one could not bear a superiour, nor the other an equal. The same was the ground of all the quarrel of old, between the Bishops of *Constantinople* and *Rome*; as, of latter time between *Francis* King of *France*, and *Charls* the fifth Emperour of *Germany*; And is still between the Kings of *Spain* and other Monarches of Christendom, whilest they labour so earnestly the setting up of their Catholike Monarchy. When Captain *Drake* took *S. Domingo* in *America*, 1585. in the Town-hall were to be seen the King of *Spains* arms, and under them a globe of the world, out of which arose a horse with his fore-feet cast forth, with this inscription, *NON SUFFICIT ORBIS*, The world is not enough for me to conquer. This was laughed at, as an argument of the *Spaniards* avarice and ambition, which is indeed unsatisfiable. One womb could hold *Romulus* and *Remus*, not one Kingdom. *Athens* could not contain two *Alcibiades*, nor *Sparta* two *Lysanders*. *Alexander* would not divide the Persian Empire with *Darius*. Our *Henry* the second crowned his eldest son *Henry* whiles he was yet alive, and that set him a seeking his fathers death. He also had made his second son *John*, Earl of *Cornwall*, *Dorset*, *Sommerset*, *Nottingham*, *Darby* and *Lancaster*; Which mighty estate was not a means to satisfie but encrease his desires, and make him more dangerous at home. Ambition like the Crocodile, groweth while it liveth: or like the Ivy, which rising at the foot, will over-peer the highest wall. Base it is and slavish; it will fall down to rise, crouch and creep to mount. *Sixtus Quintus*, saith one, was the most crouching humble Cardinal that ever was lodged in a coven, and the most proud, ambitious Pope that ever ware crown. And *Paul* the third (saith *Thuanus*) covered his deep ambition for a long time with as deep dissimulation of sobriety, gravity, sanctimony and bodily infirmity, whereof when he had once got that dignity, he made a full discovery. Bishop *Bonner* at first seemed to be a good man, a favourer of *Luthers* doctrines, and advanced he was only by the Lord *Cromwell*, for whom nevertheless (after his execution) *Bonner* had not a good word, but the lewdest, vilest, and bittrest he could speak; calling him the rankest heretick that ever lived, and that it had been good he had been dispatcht long ago. *Æneas Sylvius* defended this truth, That the Council was above the Pope, and commended the *Germans* for opposing the Pope. But when he saw that this was not the way to preferment, he turned tipper, taught the contrary Doctrine, and became Pope. In the inthronization of the Pope, before he is set in his Chair, and puts on his Triple crown, a piece of tow or wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*, The glory of this world is but a blaze. This, if it were well considered by those ambitious Bishops, they would not buy repentance at so dear a rate. S. *Luke* calls all *Agrippa's* pomp a *phantasie*: S. *Matthew* all the worlds glory *an opinion*; S. *Paul a Mathematical figure*, that is something in the minde, nothing out of it. *Surely in a vain shew walketh every man*, saith *David*, *surely he disquiets himself in vain, heaping up riches*, and by riches honours, according to that of *Labans* sons, murmuring against *Iacob*, Gen. 31. 1. *Of that which was our fathers hath he made all this glory*, that is, all that wealth, as the Chaldee expounds it: for riches make glory, get respect; *Thus shall ye say to him that liveth*, saith *David* of rich *Nabal*; for poor men are looked upon as dead men out of minde. Hence *Tully* judgeth the Jews religion to be naught, because they were so oft overcome and impoverished: but the religion of *Rome* to be right, because the Romans prospered and became Lords of the world. Hence *Aigoland* King of *Arragon*, coming to the Court of *Charls* the great, and promising to be baptized, when he saw many poor people expecting; alms from the Emperours table, and asking what they were? was answered, *That they were the servants of God*; he speedily returned, and desperately protested, *That he would not serve that God which could no better preferr and provide for his servants*. But Christs Kingdom is not of this world, *I know thy poverty*, saith he to one of those seven Churches, *but thou art rich*, rich in faith, in good works, &c. And thou art honourable, *For since thou wast precious in my sight, thou hast been honourable, and I have loved thee*. Vertue is a thousand Escucheons. And nothing so enobles as grace, and being within the Covenant; *I have blessed Ismael; twelve Princes shall he beget, but my Covenant will I establish with Isaac*. The Nobles of *Israel* made their staves (the ensigns haply of their honour) instruments of the common good, *Numbers* 21. 18. And, *Whosoever will be great among you, let him be your servant*, Mat. 20. 26. Those Nobles

Camd. Eliz. 285.

Romanos gemini unum non caperet regnum, quos unum uteri caperat hospitium. Cyprian.

Dan. hist. f. 100

Ibid. 114.

Relat. of West. relig.

Thuan. hist. l. 1. cap. 16.

Act. and Mon. fol. 993.

Ibid. 187.

Alfred. Chron. p. 376.

D. *Featley* at Sir *Humphrey Lindes* funeral.

μετα πολλης φαντασιας, Acts 25. 23.

Δοξα, Mat. 4. 8. Σχημα, 1 Cor. 3. 31.

Psal. 39. 7.

Isa. 61. 6.

Glory is in Greek translated, riches.

יקר 1 Sam. 25. 6.

Sua cuique civitati religio, Lelizeft nostra nobis. Stantibus Hierosolymis, &c. *Pro L. Flacco.*

Heyl. Geog. p. 69.

Isa. 43. 4.

Gen. 17. 20; 21.

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Nobles of *Tekoah* are much blamed and blemiſhed, for that they put not their necks to the Lords yoke, *Nehem.* 3. 1. But *Theodoſius* ſhall ever be renowned, that held it a greater honour to be a member of the Church, then Head of the Empire. *The righteous ſhall be had in everlaſting remembrance, but the name of the wicked ſhall rot*; as *Beckets* now doth, who was ſo ſolemnly Sainted by the Pope. And yet 48. years after, ſaith the French Hiſtory, it was diſputed among the Doctors of *Paris*, whether he were damned or ſaved? And one *Roger* a *Norman* maintained, That this Saint had juſtly deſerved death, and ſuffered not as a Martyr but Malefactour. This was to call a *ſpade a ſpade*: according to that of the Prophet, fore-telling that in the Kingdom of Chriſt, *The vile perſon ſhould no more be called liberal, nor the churl ſaid to be bountiful. Honor eſt in honorante.* Now in a godly mans eyes *a vile perſon* (though never ſo great) *is contemned, but he honoreth them that fear the Lord*, Pſal. 15. 4. *And I had much rather* (ſaith a worthy Divine) *have the juſt commendation of one godly wiſe man, then the fooliſh admiration of a whole multitude.* To be praiſed of a praiſeleſs perſon is no praiſe: therefore the Lord Chriſt ſuffered not the Devil to confeſs him, or tell who he was. But happy is he, that in all things ſerving Chriſt, *is acceptable to God, and approved of men*, Rom. 14. 18. This is *a few inwardly, his praiſe is not of men, but of God, who hath promiſed to honour them that honour him*; and taketh order that they that do *worthily in Ephrata*, ſhall be *famous in Bethlehem.* Honour is often promiſed as a reward of religion; and was ſo performed to *David*, when whatſoever he did, pleaſed the people: To *Solomon*; for beſides wealth and wiſdom, God gave him honour. It is God that faſhioneth mens opinions: therefore *Paul* praies that his ſervice might be accepted of the Saints; yet was it the bringing of alms, and ſuch uſually are welcome. It is God alſo that gives preferment. *Promotion comes neither from Eaſt nor Weſt, no nor yet from the South* (where the warm Sun-ſhine is) *but from the Lord.* And yet how many go daily from his bleſſing into the warm Sun (as we ſay) nay fetch an errand to hell, as ſome of the Popes did, for honours and high places. No ſooner can they hear flattering promiſes of preferment, as it were the melody of *Nebuchadnezzars* inſtruments, but they preſently fall down and worſhip the *Babyloniſh* idol. How much better thoſe three children? And before them, *Joſeph*, who would not yield to his wanton miſtreſs, though he might have been preferred for it? *Moſes* who refuſed to be called the ſon of *Pharaohs* daughter, and heir of two Kingdoms (as ſome ſay) *Origen* who was content rather to continue a poor Catechiſt at *Alexandria* in daily fear of death, then to be ruffling at Court with *Plotinus* his fellow-pupil, who refuſed to be a Chriſtian? Some Heathens have rejected honours that have been offered them, for the very cumber and danger that attend them. High ſeats are never but uneaſie, and crowns themſelves oft ſtuft with thorns. Therefore *Frederick*, ſirnamed the Wiſe, Elector of *Saxony*, when the Empire of *Germany* was offered unto him, ſeriouſly refuſed it. Seriouſly, I ſay, and not for faſhion only, as the Canoniſts command Biſhops to do when the queſtion is asked, *Viſne epiſcopare?* Whereunto the Biſhop of *Meltine* craftily anſwered, *Nolens volo, & volens nolo*: But did men know the weight of that charge (*Quo ipſis etiam angelis tremendum*, ſaith *Chryſoſtom*) they would neither be ſo haſty to get it, nor ſo loth to forgo it. Father *Latimer* being to reſign up his Biſhoprick, when he firſt put off his rochet in his chamber among his friends, ſuddenly gave a skip in the floor for joy, feeling his ſhoulders ſo light, and being diſcharged, as he ſaid, of ſuch an heavy burden. *Fructus honos oneris; fructus honoris, onus.* The Hebrew word for *Honour* ſignifieth weight or preſſure. In alluſion whereunto S *Paul* cals the glory of heaven *a weight of glory.* But from aſpiring to that heavenly glory, earthly greatneſs is oft-times no ſmall impediment. The Buſtard or Oſtrich can hardly get upon his wings, whereas the Lark mounts with eaſe. Nay, as thoſe that walk on the top of pinacles are in danger of a precipice, ſo are great men of greateſt ruine. Even heigth it ſelf makes mens brains to ſwim: and he pourtrayed the ambitious man rightly, that pictured him ſnatching at a Crown, and falling with this Motto, *Sic me fata ſequor.* The poiſonful Aconite, ſo much deſired of the Panther, is purpoſely hung up by the hunters in veſſels above their reach: whereof they are ſo greedy, that they never leave leaping and ſtraining thereat, till they burſt and kill themſelves, and ſo are taken: So do men that aim at honour too high for their reach, and too great for their merit; their heads are lifted up, but it is as *Pharaohs* Bakers was; And it befals unto them, as to that Duke of *Moſcovia*, whom when the *Tartarian* had taken in battle, he made a cup of his ſkull with this

Novi hi ſanctli de veteribus miſi dubium movent, dixit Beſſarion. Dan. hiſt. 99.

Iſa. 32. 5.

Equidem pluris fecerim juſtam commendationem unius alicujus pii & boni viri, quam admirationem ſtultam totius multitudinis. Rolloc *in* Joh. 3. 28. 1 Sam 2. 30. Ruth. 4. 11. Prov. 8. 18. Prov. 22. 4.

Rom. 13. 3. Pſal. 75. 6.

Arrianus Mauritanus caret ambitu; ideo ſe in equeſtri gradu tenuit cum facile poſſet aſcendere altiſſimum. Plin. ep. l. 3. ep. 2. *Sardinius Gallus cum poſſet Senator eſſe, Carthaginem migravit*, &c. Dio *in vita* Claudii. *Numerianus Grammaticus cum magnos honores meſq; conſequi potuiſſet, tamen noluit.* Ib. *in* Severo. Alſted. Chron. p. 382. D. Prideaux Lect. Acts and Mon. fol. 1578.

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inſcription, *All covet all loſe*. Let not therefore the bramble be King; let not earthly things bear rule in thine affections. Fire will riſe out of them that will conſume the Cedars. *Exorientur, ſed exurentur*, as *Jobs* flower, *Jonas* gourd, *Davids* bay-tree, or *Xerxes* his Steerſman, whom he crowned in the morning, and beheaded in the evening of the ſame day. The like befell *Haman*, *Sejanus*, and many others. *Severus* the Emperour finding the emptineſs and inſufficiency of honours and earthly happineſſes (ſweeter far in the ambition then fruition) cries out at laſt, *Omnia fui, & nihil expedit*, I have tried all things, and find no ſolid content in any thing. That was *Solomons* verdict of them long before; and thoſe in the Parable, *Mat.* 20. 13. when the end of the day came, when they were to go into another world, they ſaw that which before they would not believe, that preferment, riches, credit, were but a *peny*, were but empty things, ſuch as wherewith they were in no wiſe content. In the very purſuit of them is much anguiſh, many grievances, fears, jealouſies, diſgraces, interruptions, &c. Say a man obtain them, they neither make him better in proſperity, but the worſe (as *Caligula*, then whom there never was a better ſervant, nor worſe Lord. *Veſpaſian* is ſaid to be the only man that ever became better by being made Emperour. *Pius Quintus* acknowledged that he was far the worſe man after he came to be Pope.) Nor can they bear up the heart in the day of adverſity. How creſt-fallen was the King of *Sodom* when overcome by the four Kings? How baſely behaves he himſelf before *Abraham* a ſtranger, an exile, that was before ſo haughty and refractory! So *Manaſſeh*, that faced the heavens in his proſperity, in trouble baſely hides his head among the buſhes, and is therehence drawn, bound and carried captive, 2 *Chron.* 33. 12. But after the unſanctified enjoyment of them follows the ſting of conſcience, that will inexpreſsibly vex and torment the ſoul thorowout all eternity. For if one drop of an evil, unquiet conſcience, will extreamly diſſweeten a full cup of outward comforts in this life preſent, as it will, and make a man weary of the world, as *Ahitophel*, *Judas*, &c. What ſhall we think of hell, where the worm bred in the froth of theſe worldly luſts dies not, where the fire of Gods wrath goeth not out? If the wrath of a King be as the roaring of a Lion; and if honours darlings cannot bear their Princes frowns but die by them, as it befell *Cornelius Gallus* under *Auguſtus*, and Sr. *Chriſtopher Hatton* Lord Chancellour under Queen *Elizabeth* (the Queen having once caſt him down with a word, could not raiſe him up again, though ſhe viſited and comforted him, but that he died of a flux of his urine, and grief of mind) How will they bear the wrath of God, when *David* (with whom God was but in jeſt, as it were) though mounted on his mountain, could not bear his diſcountenance, *Thou didſt hide thy face, and I was troubled.*

Hic aliena appetendo, propria amiſit. Judg 9.15. Job 41.2. *Quem omnes mane ut potiorem ſe comitati fuiſſent in Senatum, eum paulo poſt in carcerem trahebant ut abjectum & nefarium.* Dio *de Sejano.* *Spartian.*

Non melior unquam fuit ſerva, nec deterior Dominus. *Calv. Chr.* 478. *Veſpaſianus unus accepto imperio melior factus. Ib.* 495. *Cornel. à Lap. in* Num. 11..11. Gen. 14.21 *Sic & Tigranes, quem cum Pompeius videret, τὸν διὰ δηλια ἀποῤῥίπτοντα, &c. Miſericordia commotus acceſsit, &c. Dio. Una guttula malæ conſcientiæ conturbat totum mare gaudiorum humanorum.* Bucho. *Cor. Gallus tantum animi dolorem concepit ut ſibi ipſi mortem conſciverit.* Ioh. Manl. *loc. com. p.* 136. *cand. Elizab. fol.* 406. Pſal. 30. 7.

ANGELS.

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ANGELS.

Heb. 1. 7.

He maketh his Angels ſpirits, his Miniſters a flame of fire.

CHriſt the Angel of the Covenant is here preferred before all created Angels, and worthily, as Lord and heir of all: *Who is gone into heaven, and is on the right hand of God: Angels and Authorities, and Powers being made ſubject unto him*, ſaith S. *Peter*. The Papiſts (not out of *Peter*, but out of one *Dionyſius*) diſcourſe largely of the heavenly Hierarchy, and tell us of nine ranks and ſubordinations of Angels. but the Author is ſuſpected, and the Scripture herein is ſilent. Now where the Scripture hath no tongue, we need not have ears, but muſt content our ſelves with a learned ignorance, leſt we fall into the ſin of thoſe Angel-worſhippers, *Col.* 2. 18. intruding into thoſe things which they had not ſeen, vainly puſt up by their fleſhly minds. The Friars ſo puſt up have names given them by their Governors, each according to his merits: and as they encreaſe in their pretended holyneſs, ſo they proceed in their aery titles, from *Padre Benedicto* to *Padre Angelo*, then *Archangelo*, *Cherubino*, and laſtly, *Cerephino*, which is the top of perfection. The *Seraphims* (thoſe flames of fire) whom the Papiſts place in the higheſt order, as neareſt to God, and ſet them as rulers over the inferiour Angels, they alſo are called here Gods Miniſters, yea they are his meſſengers too (whatever the Papiſts ſay to the contrary) *Iſa.* 6. 6. *ſent forth to miniſter for them who ſhall be heirs of ſalvation*, Heb. 1. 14. and were not therefore created (as ſome have affirmed) many ages before this viſible world: for then there had been a beginning before that *In the beginning*, Gen. 1. 1. Beſides, if the Angels be meſſengers and *miniſtring ſpirits*, what uſe was there of them before there were ſome to whom they might be ſent, and for whom they ſhould miniſter? But, ſay they, If Angels were not created till the world was, why doth not *Moſes* mention their creation?

1 Pet. 3. 21.

Satius eſt ignorare cum crimine, quam ſcrutari cum diſcrimine.

Sands his relation of Weſt Religion, *p.* 20. *Tilen. Syntag. pag.* 199. *Hæc fuit Theologorum Græcorum ſententia: in qua & ex Latinis erat non nemo. Ibid.* 187.

Some anſwer thus: leſt, if mention ſhould have been made of Angels in the beginning, God might have been thought to have uſed their help in the Creation. Others ſay, Leſt the Jews, ſo addicted to Idolatry, ſhould (as ſome did) fall into the ſin of Angel-worſhip. *Chryſoſtoms* reaſon is not to be rejected, That *Moſes* his purpoſe was only to ſet forth a deſcription of the ſenſible and viſible works of God, applying himſelf to the rudeneſs of that people: and therefore omitting the Doctrine of heavenly ſpirits as far above their underſtanding, and leſs belonging to them or us. For if the *Theology* for Angels were written, we ſhould need another Bible: the creation and government of Angels containing as great variety of matter, as doth the religion of mankind. Howbeit it is probable they were created the firſt day, *Gen.* 2. 1. with,

Col. 2. 18.

Hom. 2. in Gen.

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and in the higheſt heavens (as Chriſts ſoul was created with, and in his body in the Virgins womb, the ſelf-ſame moment) and are therefore called *Angels of heaven*. Beſides, thoſe *morning ſtars and ſons of God* are ſaid to ſing and ſhout when God laid and faſtned the foundation of the earth, *Job* 38 4, 6, 7. Morning-ſtars they were all then, and Angels of light, ſons alſo of God, as made in his image, and reſembling him as his children, both in their ſubſtance, which is incorporeal, and in their excellent properties, which are life and immortality, bleſſedneſs and glory.

Orthodoxi quidam patres ſenſerunt Angelos creatos eſſe primo die quod tum dixerat Deus, Fiat Lux. i. e. *naturæ lucidæ.* Bucholc. Iſa. 14. 12.

But now, *How art thou fallen from heaven, O Lucifer ſon of the morning?* The Devil and his Angels kept not their firſt eſtate, but left their own habitation, *Jude* 6. For their ſin; ſome ſay, it was pride in affecting Divinity: Some ſay it was envy ſtirred by the decree of exalting mans nature above Angels, in and by Chriſt: Some ſay a tranſgreſſion of ſome commandments in particular, not expreſt, as *Adams* was. Whether in Paradiſe or heaven there are that diſpute; I have nothing to ſay; neither yet for the time when they fell; ſome think it was the ſecond day, becauſe it is not added, That God ſaw what he had done that day to be good. Sure it is, *That his Angels he charged with folly.* Neither were they (as the *Spaniards* ſay of the *Portugals*) *Pocos y locos* few and fooliſh: for there was a Legion of them in one man, which is ſix hundred at the leaſt. There are that underſtand of them thoſe ninety and nine ſheep in the Parable, to that one of loſt mankind. The Schoolmen would gather out of 2 *King* 6. 16. that as many Angels fell as ſtood, but the Scripture defineth nothing of that. It is probable that one fell firſt, and the reſt followed after, which are therefore called his Angels, *John* 8. 44. evil Angels, ſuch as the Saints ſhall judge, 1 *Cor.* 6. 3. Reprobate, apoſtate Angels, in oppoſition to thoſe holy and elect, *Mat.* 25. 31. 1 *Tim.* 5. 21. who ſtand and continue holy, not by means of Chriſts mediation, but Gods eternal election, and his preventing them with actual grace, which made them effect and execute at the firſt, what ever thing it was wherewith it pleaſed God to prove their obedience. Chriſt, I know well, is called the *Head of Angels*, but this is in another manner of ſenſe then he is head of the Church; Which is united and ſubjected unto him in a more near and communicative way, as his members, without the which he holds not himſelf compleat, *Epheſ.* 1. 22, 23. Head of Angels Chriſt is, firſt as God; for he giveth them all they have, both eſſence and continuance. 2. As Mediator, he uſeth their ſervice for the guarding and guiding of his Church and choſen. Not that Chriſt needs their aſſiſtance, as Princes need the counſel and aid of their ſubjects, whom therefore they aſſociate. The holy Angels receive more from Chriſt then they perform or bring to him. But he maketh uſe of their ſervice, 1. To ſeal up his love unto us by imploying ſuch noble creatures about us. 2. To make and maintain love between us and Angels, till we come to walk arm in arm with Angels: For, *I will give thee places to walk among theſe that ſtand by*, ſaith Chriſt to *Jehoſhuah* the high-Prieſt; that is, among the Angels: who are elſewhere ſaid to ſtand alway looking on the face of God, to receive commandments, for the accompliſhment of all deſigns for our good. And this they do willingly, ſpeedily, conſtantly, zealouſly, reverently, with an awful reſpect to the divine majeſty, before whom they cover both their feet (as conſcious of a comparative imperfection) and their faces with their wings, as a man claps his hands on his eyes at ſome extraordinary reſplendent brightneſs ſuddenly ſhining upon him. As with two of their wings they flie, *yea weary themſelves*, as it were, *with eager flight* to do us any good office, as *Gabriel* did to the Prophet *Daniel*, with the Meſſage of the *Meſſiah*: *Theodoret* elegantly ſets forth their imploiment about God and his people in two words, ὑμνῶν καὶ διακονῶν, 1 They ſing praiſe to God. *Iob* 38. 7. *Iſa.* 6. 3. *Heb.* 1. 6. whom they perfectly know and love, and therefore perfectly adore and honour. 2. They miniſter (whole *myriads* of them) both to him and us, *Dan.* 7. 10. and do his will for our good, *Pſal*, 103. 20. rejoycing more in their names of office then of honour, of imploiment then preferment, to be called *Angels* (that is, *meſſengers*) then *Principalities*, *Thrones*, *Dominations*, Epheſ. 1. 20. Accounting it better *prodeſſe quam præeſſe*, to do good, then to be great, to diſpenſe Gods benefits to the Saints then to enjoy them themſelves. Hence they are with and about the Saints as their companions, guides, protectors, monitors, and rulers of their actions. As they rejoyce at their converſion (becauſe the room of the apoſtate Angels, whereby their ſociety was much

Alluſively to the walks and galleries about the Temple. Mat. 18. 10.

Iſa. 6. 2.

With wearines of flight. Dan. 9. 21.

Angelos Proculus Academicus & Plutarchus eſſe putant προθύμους τὰ τῶν θεῶν πρὸς ἀνθρώπους καὶ τὰ τῶν ἀνθρώπων πρὸς τοὺς θεούς. *Iuſſa divina ferentes ad homines, & hominum vota ad Deos.* Pſal. 91. Mat. 4.

maimed.

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maimed, is ſupplied by the elect; ſo when they are converted, they bear them in their arms (as the ſervants of the houſe delight to do their young maſter, and are at all times at their right hands (to ſet forth their dexterity and readineſs to help them) in holy duties eſpecially. *Satan ſtood at Iehoſhuah's right hand*, as he was ſacrificing *to reſiſt him*. Zech. 3. 2 So did *Gabriel* at *Zacharies* right-hand, as he was offering incenſe, to enform and comfort him, *Luke* 1. 11. This they do ſtill, though inviſibly and inſenſibly (that God might draw up our hearts heaven ward, and teach us to have our converſation above, though our commoration be here beneath.) Devils are not ſo ready to tempt and devour us, as the Angels are to help and deliver us: as evil Angels ſuggeſt temptations, ſo do good Angels holy motions. And as our good endeavours are oft hindred by Satan, ſo are our evil by the Angels: elſe, were not our protection equal to our danger, and we could neither ſtand nor riſe. The Devil moved *Balaam* to go (God bad him go if he thought good, as *Solomon* bids the young man, Follow the waies of his own heart) a good Angel reſiſts him, and ſpeaks in the mouth of his aſs to convince him. *If an heavenly ſpirit* (ſaith one) *ſtand in the way of a ſorcerers ſins, how much more ready are all theſe ſpiritual powers to ſtop the miſcarriage of Gods deareſt children*? How oft had we fallen yet more, had not theſe guardians upheld us, whether by removing occaſions, or caſting in good inſtincts? *Michael* oppoſed Satan about the body of *Moſes*: ſo do the Angels ſtill about the bodies and ſouls of the Saints, while they are alive. As when they are dead, they preſently convey their ſouls into *Abrahams* boſom thorow the Devils territories, and in deſpite of him, for he is the *Prince of the air*. And for their bodies, they ſhall gather them together at the laſt day from *the uttermoſt part of the earth, to the uttermoſt part of heaven*, Mark 13. 27.

Angelis maxime in publico cœtu circumſiſtuntur pii. Ideò Tabernaculi aulæa Cherubinis intus & foris referta.

Eccl. 13. ult.

B. *Hall* contemplat.

Queſt. But how ſhall they know the righteous from the wicked?

Anſw. Very eaſily. For. 1. They have miniſtred unto them, and been coverſant about them. And if a ſervant know his maſters corn from another mans, and the tares from the wheat, why ſhould not the Angels as eaſily know the Lords crop?

Mali in area nobiſcum eſſe poſſunt, in horreo non poſſunt. Aug.

2. The elect are marked from the reſt, *Ezek.* 9. and ſhall ſoon be diſcerned, if by nothing elſe, yet by the lightſomneſs of their looks, and lifting up of their heads, *for their redemption draws nigh*. Whereas the wicked ſhall look gaſtly and ruefully, the Devil claiming his own, and theſe mens hearts failing them for fear, and for looking after thoſe things which are coming upon them, *Luke* 21. 16. Then ſhall they be everlaſtingly ſhamed, *Dan.* 12. 2. and ſentenced, *Mat.* 25. 41. Neither helps it, that they are a multitude: for Chriſt comes with thouſands of his Angels, to do execution, to bundle up the tares and caſt them into the fornace. Now if *Ezekiel*, *Daniel*, *John*, &c. (men that had good cauſes and conſciences) did ſo tremble before one Angel, coming with good tidings in a leſſer manifeſtation of Chriſts glory; what then ſhall theſe do, when Chriſt cometh to judgement, and when he viſiteth, what will they anſwer? &c.

Jude 14. Mat. 13. Iob 31.

ANGER.

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ANGER

EPHES. 4. 26.

Be ye angry, and sin not: let not the Sun go down upon your wrath, &c.

M. Gataker.

Mat. 16. 23. Mark. 3. 5.

Psal. 139. John 2. 17. Gen. 13. 7. *Radicem bonam & finem bonū.*

Mark 3. 5. συλλυπεμ. σὺν *significat eum ita offensum, ut eorum etiam misereretur*, &c. *Ira furor brevis est.* Horat. *Lib. 2 de fide orthodoxa c. 16.*

ἐξύχολοι, παροχόλοι, ἀπορόθοι. Melch. Adam *in vit.*

C*Onesit quod natura est, negavit quod culpæ*, saith *Ambrose* upon these words, and after him *Cassiodore*. *It is not evil* (saith one) *to marry, but good to be wary*; So neither is it a sin to be angry, but hard not to sin when we are angry. Anger is a tender vertue, and such as by reason of our unskilfulness may be easily corrupted and made dangerous. He that in his anger would not sin, must not be angry at any thing but sin. Our Saviour was angry with *Peter*, and angry with the Pharisees for the hardness of their hearts. *Moses* was even blown up with holy anger at the people for the golden Calf: and Gods blessing on every good heart, that, in such a case, hath a stomack for God. Meekness surely here would be no better then mopishness, and not so good as madness. *Do not I hate them that hate thee? I hate them with a perfect hatred*, saith *David*, *I count them mine enemies*. This is the anger of zeal, found in *Phineas*, *Elias*, *Elisha*, our Saviour: and should have been found in *Adam* toward his wife, in *Eli* towards his sons, in *Lot* toward his servants, *&c.* It must have a good rise, and a good end, saith *Bucer*; else it becomes a mortal, not a venial sin, as the Papists fondly conclude from *Mat.* 5. 22. *Whosoever is angry with his brother without a cause*, &c. There is a just cause then of anger; *sin*, as an offence to God (here *Nebuchadnezzar* was out, *Dan.* 3. 19.) And there must be a just measure observed, that our Anger for sin render us not unfit either to pitty the sinner (as our Saviour in his anger did the obstinate Pharisees) or to pray for him (as *Moses* for those idolaters he was so enraged at, *Exod.* 32. 31, 32.) Anger that is not thus bounded is but a *momentary madness*, saith the Heathen, it resteth in the bosom of fools, saith *Solomon*, whether it be *Bilis*, *iracundia*, *aut infensio* (for into those three degrees *Damascen* distinguisheth it) *Anger*, *Wrath*, and *Hatred*; *The one* (saith he) *hath beginning and motion, but presently ceaseth; the other taketh deep hold in the memory; the third desisteth not without revenge*. *Clichtoveus* compareth the first to fire in stubble: the second to fire in iron; the third to fire that is hid, and never bewrayeth it self, but with the ruine of the matter wherein it hath caught. *Some are sharp, some are bitter, a third kinde are implacable*, saith *Aristotle*. The first are the best, that as children are soon angry, and as soon pleased again. *Be ye children in malice*, 1 Cor. 14. 20. *Ursinus* was of somewhat a hasty nature; So also was *Calvin*, *Ut fit in ejusmodi ingeniis* saith he that writes their lives. For as any man is more industrious and ingenuous, so he teacheth more teachily and painfully. Yet had they so learned to moderate their anger, as not

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to utter a word in in their passion, unbeseeming a Christian. But of *Beza*, his Colegues would often say, *That like the Dove he was ἀχόλος, without a gall.* And it should seem so by that which he writes of himself in a certain Epistle to Mr. *Calvin*: The Jesuite (saith he) disputing about the Eucharist, called us *Vulpes, & serpentes, & simias*, foxes, serpents, apes, *&c.* My answer was this, *Nos non magis credere quàm Transubstantiationem*, That we believed all that as much as we did Transubstantiation. So *Giles* of *Brussels* Martyr, when the Friers (sent to reduce him) did any time mis-call him, he ever held his peace; insomuch that those blasphemers would say abroad, that he had a dumb devil in him. *Cassianus* reports, that when a certain Christian was held captive of infidels, tormented with divers pains and ignominious taunts, bring demanded by way of scorn and reproach, *Tell us what miracle thy Christ hath done?* He answered, *He hath done What you see, that I am not moved at all the cruelties and contumelies you cast upon me.* This was indeed to walk as Christ walked, who did not *strive, nor cry, nor did any man hear his voice in the streets*, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously. So did *Moses*, when murmured against by *Aaron* and *Miriam*. He was meek and complained not; therefore without any delation of his, the Lord struck in for him. The less any man strives for himself, the more is God his Champion. But the wrath of man as it worketh not the righteousness of God, so it prevents his justice: *Wherefore be slow to wrath*, saith S. *James*, as God is not fretful and froward as the devil is. *Anger is a short devil*, saith *Chrysostom*, the fury of the unclean spirit, *Qui suis follibus & flatibus intendit*, who enflames the heart, sets the tongue on fire from hell, makes it hotter then *Nebuchadnezzars* oven, so that he cares not what he speaks, as *Jonas*; what he does as *Saul*; who falling into a rage, the devil possest him, and kindled such a fire as could not be quenched, till he fell into the unquenchable lake. So true is that of *Eliphaz*. *Wrath killeth the foolish man*, delivers him to the destroyer, if it rest in his bosom especially, and lodge a night with him, which is the second degree above mentioned.

Beze colleg. Sæpe decebant cum sine fel'e vivere. Melch. Adam.

Act. and Mon. fol. 811.

Mat. 12. 19. 1 Pet. 2. 23.

Jam. 1. 19. 20. Rom. 12. 18. Give place to wrath. 1. To the wrath of God, which by revenge ye prevent. *Brevis dæmon.* Lob 5 2.

Let not therefore the *Sun go down upon your wrath*; for that is all one *as to give place to the devil*, who hereby entreth the heart, and takes possession. Many there are that suffer the Sun not only to go down upon their anger, but to run his whole race, yea many races, ere they can be reconciled: whereby their anger becomes inveterate, and turns into malice: for anger and malice differ but in age. *Now cursed be this anger, for it is fierce; and this wrath, for it is cruel*, Gen. 49. 7. It is the murder of the heart, *Mat.* 5. 21, *&c.* the fountain of the murder both of the tongue and hand. Hence it is said, *He that hateth his brother is a man-slaier.* He is so in desire, he would be so indeed, if he durst. *Were there a sword in my hand, I would surely slay thee. There is a passion of hatred* (saith one) *and there is the habit of it. The former is a kinde of averseness and rising of the heart against a man, when one sees him, so that he cannot away with him, nor speak to, nor look courteously or peaceably upon him; but ones countenance fals when he sees him, and he even turns away, and, by his good-will would have nothing to do with him; This is the passion of hatred.* The habit of it is, when the heart is so settled in this alienation and estrangement, that it grows to wish and desire, and seek his hurt; Yea to rejoyce and glory when it can effect it; as *Iosephs* brethren, who sate down to eat and drink, when they had cast him into the pit: as *Lamech*, who boasted of his man-hood this way (dog-hood rather, for revenge is no better) as *Alexander Pheræus*, who consecrated the Javelin, wherewith he slew *Polyphron*.

Ephes. 4. 26. *Pythagorici si quando per iram ad maledicta prorupissent, ante solis occubitum, dextris mutuo datis, gratiam redintegraverunt.* 1 John 3. Numb. 22. 29. M[illegible]y in his Prototypes.

This is that third and worst sort of anger, which, being smothered, will languish: but let out, will flame into further mischief, as we see in *Esau*, who vowed his brothers death, and *Cain* who wrought it. *But that I believe and know* (said Frier *Brusierd* in a conference with *Bilney*) *that God and all his Saints will take revengement everlasting on thee, I would surely with these nails of mine be thy death.* We read also of a like saying of another Frier *Augustine* of *Antwerp*, testified by *Erasmus* in his Epistles; who openly in the Pulpit at *Antwerp*, preaching to the people, wished that *Luther* were there, that he might bite out his throat with his teeth. So doing he would nothing doubt to resort to the altar with the same bloody teeth, and receive the body of Christ. D. *Story* (that bloody persecutour of the Saints in Queen *Maries* days) when Queen *Elizabeth* came to the Crown, could not forbear to curse her daily in his grace at board, and

Plutarch.

Act and Mon. fol. 916. Erasm. *epist. l. 10 ad obtrectatorem.* This *Story* was he that advised not to lop off the twigs, but to strike at the root, the L. *Elizabeth.*

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Act. and Mon. fol. 1925. Cambd. Elizab. transl. fol. 143. Dan. hist. 42.

and was worthily hang'd for his treason, *anno* 1571. Being herein like the foolish Bee, who loseth her life to get revenge. *Valerius Maximus* could not tell whether *Sylla* or his anger were first extinguished. *William* the Conquerour to be revenged on the King of *France* (who being young and lusty, jeasted at his great belly, whereof he said he lay in at *Roven*) entered *France* in the chiefest time of their fruits, making spoil of all in his way, till he came even to *Paris* (where the King of *France* then was) to shew him of his up-sitting. And from thence he marches to the City of *Mants*, which he utterly sackt, and in the destruction thereof got his own by the strain of his horse among the breaches, so ending his wars and his life together. His successour *Edward* the first did not so; For going against *Bruce* King of *Scots*, he adjured his son and Nobles, that if he dyed in his journey, they should carry his corps with them about *Scotland*, and not suffer it to be interred till they had vanquished the usurper, and absolutely subdued the Countrey. A desire more Martial then Christian, shewing a minde so bent to the world, that he would not make an end when he had done with it; and so set upon revenge, that he designs it beyond his life. *Sed ira mortalium debet esse mortalis*, saith *Lactantius*. Are we mortal, and shall our anger be immortal? The rede rage of the rebels in *Kets* conspiracy was such, that some being disabled almost to hold up their weapons, would strive what they could to strike their enemies. Others being thrust thorow the body with a spear, would run themselves further to reach those that wounded them deadly. So sweet is revenge to corrupt nature; *Tamar* will defile her self with incest, to be even with her father in law *Judah*; *Absolom* will run any hazard to have his peny-worths on *Amnon*; *David* desperately swore the death of *Nabal* and his houshold by such an hour. To be revenged is more honourable then to be reconciled, saith *Aristotle*. This is the voice of nature, and thus *the spirit that is in us lusteth to envy*; *but the Scripture giveth more grace*, teacheth us better things, speaketh to us. *Abigail* did to *David*, when he was marching furiously, *Then shall it be no grief unto thee, nor offence of minde to have bridled thy passions, and to have held thy hand from blood.* Nay, it shall be a singular comfort to have bridled thy passions (*For the meek shall encrease their joy in the Lord*) and a sweat seal of our spiritual sonship, that we are the children of our heavenly Father, yea that we are perfect as he is perfect, and can do that which a natural man cannot, as *Saul* acknowledgeth. *Elisha* feasteth his enemies and is freed of them; the bands of *Syria* come no more into the bounds of *Israel*. *Absolom* invites *Amnon*, and *Alexander Philotas* to a feast, to kill them thereat. But *Isaac* expostulates the wrong with *Abimelech* and his company, forgives them, feasts them, and hath them his friends for ever. This was a noble revenge, and fit for Christian imitation. *Joshua* marcheth all day, and fights all night for the *Gibeonites*, that had so deceived him. *Cranmers* gentleness in pardoning wrongs was such, that it grew to a Proverb, *Doe my Lord of Canterbury a shrewd turn, and then you shall be sure to have him your friend whiles he liveth.* He never raged so far with any of his houshould servants, as once to call the meanest of them varlet or knave in anger, much less to reprove a stranger with any reproachful word. Here was a *perfect man*, as S. *James* defines him, that can rule his tongue in his passions especially, which once aflote are very violent, and (like heavy bodies down steep-hils) once in motion move themselves and know no ground but the bottom.

Lib. 9. c. 3.

The life of K. Edward 6. by Sir John Heyw. p. 72.

Inimicos ulciscipotius quam illis reconciliari, honestum censetur. Rhetor. *l. 9. cap. 2.*

Act. and Mon. fol. 1692.

James 3. 2.

1. Helps to repress rash anger.

Pro. 30. 32, 33. *If thou hast done foolishly in lifting up thy self (by any froward look or gesture) or if thou hast thought evil (by meditating revenge, yet) lay thy hand upon thy mouth, silence thy self. Surely the churning of milk bringeth forth butter, and the wringing the nose bringeth forth blood; so the forcing of wrath (the uttering of it) bringeth forth strife.*

First, Cease therefore *from anger, and refrain strife, fret not thy self in any wise to do evil*, Psal. 37. 8. Thou dost evil in fretting, thou shalt doe worse in venting, and suffering the fire to break out as *David* did, *Psal.* 39. When therefore thou findest thy self incensed and chafing ripe, presently lay a necessity of silence upon thy self, till thou be able to speak quietly and composedly, till the heat be somewhat over: as *Ahasuerosh* walked a while in his garden, ere he would pass sentence upon *Haman*. Another repeated the Greek Alphabet, ere he would say or do any thing in his anger. He doth better that repeateth some grave sentences of Scripture, such as is this, *Be angry; but sin not*; *Be slow to wrath*; *Avenge not your selves, but give place to wrath*; *Submit to God, resist the devil and he will flie from you.* This devil of anger, if thus resisted by Scripture, will surely flie, he cannot bide by it, *Mat.* 4. Especially if we set our selves to pray it down, as *David* did, *Psal.* 39. When *Iob* brake out and was waspish, *Surely*, said *Eliphaz*, *thou restrainest prayer*, else it would never be thus, with thee.

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Second-

Secondly, Get thy heart purified by faith. For faith makes patience. When the Disciples heard that they must forgive till seventy times seven times in a day, *Lord*, say they, *encrease our faith*. *The wisdom from above is* first *pure*, and then *peaceable*. James 3.17. But, *from whence are wars and contentions amongst you?* (as it is in the next verse) *Are they not hence, even of your lusts that war in your members?* These make you unquiet and out of order within; and hence it is that you are so froward and discontented with others. The wicked are as the raging sea, troublesome and tumultuous; the covetous person troubleth his whole house. *Nabal* was such a son of *Belial*, so fierce and furious that there was no speaking to him: Yea, *David* when he had defiled his conscience, and not yet repented of his adultery and murder, how rigid was he, or rather cruel in his handling of the *Ammonites*, in reckoning his teen upon them for the misusage of his Embassadours? *He put them under saws and harrows of iron, he made them pass through the bric-kiln*, &c. The devils are most impure, and therefore most malicious: Christ on the other side, most pure, and therefore most gentle. *Of the encrease of his government and peace there shall be no end*, saith *Isaiah*: teaching us, that the more Christs government encreaseth in the soul, the more peace and peaceableness. But perverseness argues a breach in the spirit, *Prov.* 15. 4.

Ira fera est, sibunda, incantemus eam divinæ Scripturæ carminibus. Chrysost. Iob 15. 4. Acts 15. 9. Luke 17. 5. Isa. 47. 1 Sam. 25. 2 Sam. 12. 30, 31. Isa. 9. 7.

Thirdly, *Study to be quiet, and do your own business*. Meddle not with the strife that belongs not to you, lest you *take a dog by the ears*, Prov. 26. 17. Shun contentious company, *Prov.* 22. 24. for like mad dogs, they bite and make others as mad as themselves. Drink not, game not, lest thou meet with contentions, *Prov.* 23. 29, 30. Listen not to the tale-bearer, for he *seperates even very friends*. Enquire not into other folks faults. Seldom is a patient man inquisitive, or an inquisitive man patient. *Solomon* would not have one lay his ear as an eavesdropper, to every word is spoken, lest he hear *his servant cursing him*, Eccles. 7. 21. and so he should fall to hate him, and vex himself to no purpose. Presume in thy minde, that many things are to be suffered, while we are here; which whoso cannot frame to do, it is but time for him to make up his pack, and be gone out of the world; for here is no being for him. Many things also are to be dissembled and winked at, as the lion takes no notice of the barking of curs, as Physicians pass by the petulancies of their Patients. Pils must be swallowed down whole, not chewed; so injuries. Thus, by the meekness of wisdom, prevent occasions of anger; It doth require much study to live quietly.

3. 2 Thes. 4. 12. Prov. 17. 9. *Non vis esse iracundus? ne sis curiosus.* Sen.

Non indignantur ægrotis, sed morbos sanant. Erasm.

Fourthly, Consider, 1. The deformity of anger. 2. The disgrace. And 3. the danger of it. First, What an ugly thing is anger, dispossessing a man of his soul (which is possessed by patience) and disfiguring his body with fierceness of the eyes, furiousness of the looks, distortion of the face, inflammation of the nostrils? The Hebrews call anger *Aph*, because therein the nose riseth: the colour changeth, the tongue stammereth, the teeth gnash, the hands clap (as *Balacks*, Numbers 24. 10.) the feet stamp, the pulse beats, the heart pants, the whole man swels like a toad, glows like a devil, tormenting himself before his time, whence many heathens have advised the angry man to look his face in a glass, and so grow ashamed of his distemper. Next for the disgrace; The holy Ghost hath stigmatized the angry person for a fool in grain, such an one as *exalts folly*, sets it up on high to be seen of all, and proclaims himself a *Fool*; yea the worst of fools; for, *Proud, haughty, scorner is his name that dealeth in proud wrath*; That is his title. Thus God loads such a man with disgrace. And whereas he thinks by his big looks and high terms to carry it among men (as *Lamech* did) when he hath gotten revenge especially; the Apostle purposely disgraceth revenge of injury by a word that signifies *disgrace*, losse of victory, or impotency of minde. And indeed it is unmanlyness of spirit, and little wit in the head, that causeth a great deal of passion in the heart, as we see in infants and sick people. Thunder, hail, tempest, neither trouble nor hurt the celestial bodies: no more doth anger great minds. The tops of some mountains are said to be so high above the middle region of the air, that not so much as the dust of them is moved out of the place from years end to years end: So is it here. Great spirits, and men of understanding are like the upper region, in a perpetual serenity: or at least, like the highest planets, that of all the rest are thought to be slowest in course, or like a diamond that is neither bruised nor cut. And lastly, for the danger of anger, it consumes the body, it confounds the soul. Fevers, colicks, palsies, plurisies, apoplexies, inflammations, consumptions are caused by it, whiles it dries up the radical moisture

4. Luke. 21. 19. *Turpis aspectus; quid anima?* *Plato. Seneca. Sextius.* Prov. 12. 19. & 12, 16. & 19. Eccles. 7. 11. Prov. 21. 4. σκολιὸς. 1 Pet. 2. 18. *ab Hebræo* סכל. *Stultus.* ἄτιμος. 1 Cor. 6. 7. *Invalidum omne natura querulum.* Sen. *Nihil tolerabile videtur, non quia dura, sed quia molles patimur.* Senec. de ira l. 1. c. 1. *Plus nocet ira quam injuria*

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moisture (that ballsom of the body) boils the heart into brine, and viper like, makes an end of the owner: who as he lived undesired, so he dies unlamented, as *Nerva*, *Valentinian*, and other cholerick Kings and persons of great note, who hereby have wrought their own ruth and ruine. And for the poor soul, it is indisposed by unadvised anger for prayer or any other duty to God or man. He is laid open, as unwalled City, to many sins, mischiefs and miseries (*Iames* 3. 16. *Prov*, 3. 32. and 7. 13. and 29. 22. *Psal.* 27, 8.) temporal, spiritual and eternal, *Prov.* 17. 20. *Mat.* 5. 21. He that lives and dies in this fury, becomes a prey to the furies of hell.

1 Pet. 3. 7. James 1. 19, 20, 21. Eph. 4. 30, 31.

5. Fifthly, Consider wisely of Gods providence, presence, patience.

First, That those that wrong us (how malicious or mischievous soever) are the instruments of his good providence, for our greatest good; Why then should we be angry at them? Is not this to be angry at God? Now if he could say, No wise man will be angry with the people of *Rome*, because of their power; how much greater folly is it to rage at God? If he be angry with us, there is hope of mercy; but if we be angry with him, what help is there, let *his wrath be kindled never so little*? This reined in *Iob* from letting flie at the *Caldeans*, that robb'd him, and *David* at *Shimei* that reviled him. And had he well seen God in *Nabal*, as he did in *Shimei*, he had never been so outragious. Reverence therefore Gods providence, and be still, *Psal.* 39. 10. None could have power against thee, except it were given them from above, *Iohn* 19. 11. Next, Consider Gods presence, and be careful. Set God before thy passions, and they will be soon husht, as unruly fellows that are quarrelling, when once an officer comes in amongst them. When the heart boils with wrath and desire of revenge; say as those Disciples, *Luke* 9. 54. *Wilt thou that we call for fire from heaven*? Ask leave of God, ere you dare to do any thing that way, and presume not to be thine own carver. We use to say, If the Magistrate be not present, we may offend one another to defend our selves; But if the Magistrate be present, there is no excuse. Behold *the Iudge stands before the door* (saith S. *Iames*) *grudge* not therefore, *groan* not, *grunt* not one against another; You cannot shew the least token of impatiency, but he is an eye-witness of it; *Now will ye not tremble at my presence, saith the Lord*? *Iob* though patient at first, yet when once vext to the skin, fals a roaring and raving, and there was no hoe with him; Till at length God steps forth, as it were from behinde the hangings, over-hearing him, and takes him up roundly, *Chap.* 38. 2. Who is this, says he, that talks thus? how now? After which, *Iob* laid his hand upon his mouth, and we hear no more of him. Consider lastly, Gods infinite patience and long-sufferance in bearing mens manners, as he did theirs in in the wilderness. How slow is he to anger, and plenteous in mercy! He will not always chide, though always provoked: neither will he keep his anger for ever. *God judgeth the righteous* (but very gently, *and in the midst of judgement he remembreth mercy*) God also *is angry with the wicked* (or angred by them) *every day*. But what will he do in his anger? *If he turn not, he will whet his sword* before it devour flesh. He first takes hold on judgement) before his judgement takes hold on men:) *He hath bent his bow and made it ready*, &c. *Psalm* 7. 12, 13. *We read of Gods bow*, saith *Ambrose*, *set in the cloud, but nothing of his arrow. The bow cannot hurt us, but the bow fore-warns us of the arrow; and the string of the bow is to us-ward, to shew how unwilling God is to punish even the wicked.* He must first turn the bow, and then he bends his bow, and then his arrow is unprepared too, *vers.* 14. So unready and unwilling is he to *afflict*, *to grieve the children of men*. He calls it *his work*, *his strange work*; he goes not about it till *there be no remedy*, 2 *Chron.* 36. 16. When God came to punish *Adam*, he came slowly, and in *the cool of the day*. He ran not upon him, as *David* did upon *Goliah*, and cut off his head, but with a softly pace and still voice, and not till the evening. And then convents him, before the sentence (which he would not do for the devil) and promiseth him a Saviour from the deadly sting of that old serpent. Oh look upon this pattern of patience, as they did once upon the brazen serpent, and it will cure our hearts when stung with impatiency. *Adam* was the master-piece of Gods handy-work, in whom he rested and rejoyced; adorn'd him with his own image, advanced him to dominion over all other sublunary creatures, honoured him with the possession of Paradise, and possibility of heaven, held himself so far honoured by him, as that he is not called *Lord God*, till man was created. But man being in honour, continued not one night (as it is thought) but became like the beasts that perish; nay worse, like the devils

Irasci pop. Rom. nemo sapienter potest. Tac. *Nemo me impune lacessit*, saith the Scottish thistle. 2 Sam. 16, 10, 11. Take heed ye be not found fighters against God, *Acts* 5.

μὴ συναζετε. James 5. 9.

Jer. 5. 22.

ἀνεχοτροφήσατο. Acts 13. 18. Psal. 103. 8, 9.

Sic patientiam exercet suam, dum pœnitentiam expectat tuam. Aug. Am. *in Gen.* 9. Lam. 3. 33. Isa. 28. 21. *Hithhallech.* Gen. 3. τὸ δειλινον. Sep. *Ad vesperam diei*, Ambros.

Gen. 1. Psal. 49. 12.

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devils, with whom he should have perished, had he not dealt with a sin pardoning God, none ever like him, *Mic.* 7. 18. *He still multiplies pardons*, as we multiply provocations, and stretcheth out his hand all the day long to a rebellious people, *Isa.* 65. 2 his grace even kneels to them beseeching them to be reconciled, and bearing with such abominable practises, in the mean while, as the meekest *Moses* that ever breathed would never bear with, if in his room, but even for an hour; If we consider especially how infinitly great he is and mighty, armed with power at his will. *For the Lord our God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible*, Deut. 10. 17. Now the higher any person is, the less patient of wrongs. How rigidly dealt *David* with the *Ammonites*, for the abuse done to his Embassadors? And when the people stoned *Adoram*, that was over the tribute, *Rehoboam* gathered all *Judah* and *Benjamin* to fight with them. If God should be as short-spirited, what would soon become of all? Let a man but put up an injury once or twice from another, and he hath himself highly in admiration, and in his own conceit deserves to be chronicled, nay canonized for a Saint, as our *Henry* the sixth had like to have been for this very vertue. One of his successors (King *Henry* the seventh) laboured it, saith the Historian, and had obtained to have done it, had not the charges thereof, that so far exceeded mediocrity, caused him to leave it undone. Of this King it is reported, That in both estates he so demeaned himself, that he modestly carried the one, and moderately under-went the other: Passion at no time drowning his judgement, nor will at any time domineering over his reason: yea such was his deportment, that the inconstancy of his estate could not alter the constancy of his mind. He was never heard to swear oath (which *David* did in his heat, 1 *Sam.* 25. 22.) his greatest asseveration being for most part, *Forsooth*, *forsooth*, or *verily*, *verily*. His patience was such, that to one that struck him, when he was taken prisoner, he only said, *Forsooth you do wrong your self more then me, to strike the Lords Anointed*. Another that had drawn blood of him, when he was in prison he freely pardoned (when restored) saying, *Alas poor soul, he struck me more to win favour with others, then of any ill will he bare me.* Of that happy memory, that he never forgat any thing but injury. This was a fair president, and hardly matcht again in a man of his place, and living in those dark times of gross Popery, *For the dark places of the earth are full of the habitations of cruelty*, saith the Psalmist. But what is all this to Gods infinite patience in suffering wrong, and long too? not from the vessels of wrath only, *Rom.* 9 22. but his own elect, who should be better, sparing them as a man spares his son that serves him, forgiving them seventy times seven times in a day, passing by without grievance, a world of infirmities, yea taking advantage of their backslidings to shew them the more mercy, as *Hos.* 2. 13. The deep and due consideration of this patience in God, will greatly patient our spirits, and transform us into the same image, as it did that *Ethiopian* Eunuch, *Acts* 8. 32. and that Earl called *Elzearus*, of whom it is storied, that, being much given to immoderate anger, the means he used to cure this disordered affection, was by studying of Christ, and of his patience. This meditation he never suffered to pass from him, before he found his heart transform'd and conform'd to the heavenly patern.

Isa. 57. 7. 2 Cor. 5. 20. 2 King. 12. 18, 10.

Continuation of *Daniels* hist. of *England* by *Trussel*, fo. 198. Psal. 74. 2 *Ideo deteriores fumus quia meliores esse debemus.* Mal. 3. 18. *In vita ejus apud Surium.*

Lastly, If to these means and meditations you add a constant endeavour to become low in your own eyes, keeping the strict watch of the Lord over your heart, taking your self in the manner when impatience begins to boyl in you: And if you heartily pray down your passions, arraigning and condemning them in Gods presence, and desiring him to do execution, you shall soon see that this your *labour is not in vain in the Lord.* 6.

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APOSTASIE.

MATH. 24. 12, 13.

And because iniquity shall abound, the love of many shall wax cold. But he that endureth to the end, the same shall be saved.

Ludolf. *de vita Christ. l. 2. c. 87*

IT is well observed concerning those two destructions of the world, that as the first was by water for the heat of their lust, so the second shall be by fire for the coldness of their love. The deluge of iniquity shall quench *the love of many. But he that endureth*, &c. It is but a *He* in the singular number that holds out to the end. The most are of them *that draw back to perdition, and not of them that believe to the saving of the soul*, Heb. 1. 39. The opposition there imports that incredulity is the root of apostasie; that (I mean) whereby a man departs from the living God. It was laid to *Luthers* charge, that he was an apostate. He confesseth that he was an apostate, but a blessed and holy one: such as had not kept promise with the devil, but fallen off from him, and his Church malignant. The like imputation the Papists laid upon those famous Italian converts, *Zanchius*, *Peter Martyr*, *Paulus Vergerius* the Popes *Nuncio*, who began to write a book *Adversus Apostatas Germania* (that was the rule) against the *Lutheran* apostates: but by searching into their tenets, with purpose to confute them, was converted by them, and leaving his Bishoprick, and that whole Synagogue of *Satan*, lived and died a painful and powerful Preacher of Gods truth in *Germany*. *Galeacius Caracciolus* also an Italian Marquess, and nephew to Pope *Paul* the fifth, hearing *Peter Martyr* read upon the 1 *epist.* to the *Corinths*, was converted by him, and leaving all went to *Geneva*. Where when he was afterwards tempted by a Jesuite to revolt for money, he cried out, *Let their money perish with them, who esteem all the gold in the world worth one daies society with Jesus Christ and his holy Spirit. And cursed be that Religion for ever, that seeks by money to corrupt mens minds from the simplicity of Christ.* The Papists do at this day propose rewards to such as shall relinquish the Protestant religion, and turn to theirs: as in *Austborough* where they say there is a known price for it of ten Florens a year: In *France*, where the Clergy have made contributions for the maintenance of runagate Ministers, such as were *Bolsecus* (whom the Papists afterwards hired to write *Calvins* life, where so many lines, so many lyes)

ἔξοδος. ἀποστασία. Heb. 3. 22. *Confitetur se esse Apostatam, sed beatum & sanctum, qui fidem diabolo datam non servavit* Melch. Ad. *in vit.* L. th. p. 241.

Steidan Comment. His life translated by *Crash.*

Relation of West Religion sect. 26.

Baldwin

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Baldwin that notable turn-coat, that changed his religion three or four times at least for advantage, and died at last of envy that another was preferred before him as Chaplain to *Henry* the third of *France*, when he went to take possession of the Kingdom of *Polonia*: *Petrus Carolus*, that odious apostate, and troubler of the true Church: *Staphylus*, *Speiserus*, *Brissonettus*, and others long agone; As of late, *Bertius*, *Tileanus*, *Spalatensis*, and many other renegadoes, re-entred by the unclean spirit, who made their last state worse then the first, as the Jaylour lays load of iron on him that escaped, *Luke* 11. 26. These, as they sin not common sins; so, for most part (as it is said of *Korah*, and his company) they die not common deaths; they seldom escape the visible vengeance of God whom they have forsaken; witness *Arrius*, *Julian*, *Valerian*, *Spira*, *Spalatensis*, Judge *Hales*, *Guarlacus*, *Bomelius*, *Latomus Lovaniensis*, who to his end had nothing else in his mouth but that he was damned, and rejected of God, and that there was no hope of salvation for him, because that wittingly against his conscience, he withstood the manifest truth of his Word. Yea, those that never went so far as to persecute the truth, but denied or dissembled it only, have fearfully perished. In the story of *Philbert Hamlin* Martyr, a certain Priest, his host whom he had instructed in the truth, revolted. To whom he prophecied, *That nevertheless he should die before him.* He had no sooner spoke the word, but the Priest going out of the prison from *Hamlin*, was slain by two Gentlemen, who had a quarrel to him. Whereof when *Hamlin* heard, he affirmed, *He knew of no such thing, but only spake as God guided his tongue.* Likewise we read of *William Welsey* Martyr, that when he went to execution, he left six shillings eight pence to be delivered to one *Richard Denton* a Smith, dwelling at *Wells* in *Cambridgeshire*, with this commendation, *That he marvelled that he tarried so long behinde him, seeing he was the man that first delivered him the book of the Scripture into his hand, and told him that it was the truth, desiring him to make haste after as fast as he could*; *Denton* at the receipt of it, answered, *I confess it is true*; *but alas I cannot burn.* But he could not burn in the cause of Christ, was afterwards burned against his will, when Christ had given peace to his Church. For *anno* 1594. on Tuesday. *April.* 14. his house was set on fire; And whilest he went in to save his goods he lost his life, with two other in the same house. Among the *Angrognians* and their neighbours in *France*, it is certainly known, that those that yeelded to the adversaries were more cruelly handled then the others that continued constant to the death. See how God hateth apostates. When *Caracciolus* Marquess of *Vicum*, resolved to leave all, and go to *Geneva*, he opened his minde to some of his most familiar friends, and wrought upon them so far, as they promised and vowed to accompany him, *&c.* But divers of them, who for a time seemed to be led with a more earnest zeal of Gods glory in this action, when they came to the borders of *Italy*, and considered what they forlook, first began to look back, afterwards went back again indeed. Where purposing to serve God in their pleasures and in the midst of Popery, they were, after, taken by the *Spanish Inquisition*, &c. Others have fallen under a worse torment, the terrour of their own consciences, which they were not able to stand before; As I might instance not only in *Bilney*, who, after he had born his fagot, was so terrified that his friends were afraid to let him be alone: If they brought him comfortable places of Scripture, it was as though a man should run him through the heart with a sword, as *Latimer* testifieth. In *Bainham* who could not rest til he had publikely recanted his recantation, praying every body rather to die then to do as he had done; for he would not feel such a hell again as he did feel for all the worlds good; In *James Abbes*, who having yielded to the Bishop of *Norwich* his perswasions, and received a piece of money from him, was piteously vexed, till he went again to the Bishop, and there threw him his money, and said, *It repented him that he ever consented to their wicked perswasions*; In *Thomas Whittle* Martyr, who could never be quiet till he had gone to the Bishops office, and tore the bill of his recantation, for the which *Bonner* first buffeted him soundly, and then burnt him; In *Thomas Bambridge*, who feeling the intolerable heat of the fire, cried out, *I recant*, and subscribed to certain Popish Articles at the stake upon a mans back, and so was led back to prison. But soon after he retracted what he had subscribed, and the same day seven night he was burnt indeed, or rather broiled by the vile tormentours. The like befel *Richard Sharp* a Weaver of *Brifton*, who likewise suffered for that truth, which he had retracted, saying, *I am sorry that ever I denied my Lord God*, &c. But besides all these that recovered

Religionem epicuream habere existimabatur Bez. Melch Adam. *de vit. exter. Theolog.* p 99.

Ibid. p. 69.

Redus Speiserus ad Pontificios & misere periisse dicitur. *Sculteti Annal.* 118.

Act. and Mon. fol. 1999.

Ibid. 834.

Ibid. 1558.

Ibid. 873. The life of *Galeacius Caraccio.* p. 1.

Latimers serm. 7. before King *Edward.*

Act. and Mon. fol. 938.

Ibid. 1528.

Ibid. 1652.

Ibid. 1857.

Ibid. 1861.

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red of their relapſes; What ſhall we think of *Pendleton*, who reſolved that as he came
Ibid. 1904. not frying into the world, ſo he would not go out frying? but roared upon his death-bed, and full ſore repented (if it were not too late) that ever he had yielded to Papiſtry, and been ſo ſparing of his fat and fleſh, whereof he had vowed to *Saunders* he
Ibid. 1363. would ſee the uttermoſt drop molten, and gobbet conſumed to aſhes, before he would forſake God and his truth. What ſhall we think of *Steven Gardiner*, who cried out upon his death-bed, *That he had denied his Maſter with Peter, but never repented with Peter*, and ſo, both ſinkingly and unrepentantly died? Of M. *Weſt* Chaplain to
Ibid. 1904. Biſhop *Ridley*, who refuſing to die in Chriſt's cauſe with his Maſter, ſaid Maſs againſt his
Ibid. 1558. conſcience, and was ſo vexed by his conſcience, that ſoon after he pined away with ſor-
& 1570. row? What ſhift *Shaxton* and *Harding* made to die, I know not. A couple of apoſtates
2 Theſ. 2. I know they were, and fair warning they had; but that God had given them up to the efficacy of errour to believe a lye, becauſe they would not receive the love of the truth, whereof they could not but be convinced. *Harding* (a little before King *Edward* died) was heard openly in his Sermons in *London*, to exhort the people with great vehemency, *That if troubles came, they ſhould never ſhrink from the true doctrine of the Goſpel, that they had received*; which yet he himſelf ſoon after did. The Lady *Jane* (whiles ſhe was priſoner) wrote an excellent letter to him, wiſhing him to remember the horrible hiſtory of *Iulian* of old, and the lamentable caſe of *Spira* of late. *Return to Chriſt* (ſaith ſhe) *who now ſtretcheth out his arms to receive you, ready to fall upon your*
Ibid. 1292. *neck and kiſs you, and caſt off all to feaſt you with the dainties and delicates of his own precious blood; which undoubtedly if it might ſtand with his determinate purpoſe, he would not let to ſhed again, rather then you ſhould be loſt.* Thus ſought that ſweet Lady to chain and reclaim this adder; but he turned the deaf ear to her, and died an obſtinate Papiſt, a Prebend of *Gaunt*. *Shaxton* was ſomewhat more roughly handled, but with no better ſucceſs: for *evil men and ſeducers wax worſe and worſe, deceiving and being deceived.* This *Shaxton* in King *Henry* the eights days, being Biſhop of *Salisbu-*
Ibid. 1578. *ry* at the coming in of the ſix Articles reſigned up his Biſhoprick, together with *Latimer*, rather then to forgo the peace of their conſciences, and ſo remained a great ſpace unbiſhoped, till King *Edwards* time, who reſtored them. But when Queen *Mary* came in, and changed religion, *Latimer* ſuffered, but *Shaxton* turned not only a Papiſt, but a perſecutour and perſwader to Popery. When *William Wolſey* Martyr, and ſome
Ibid. 1568. others were brought before him, *Good brethren* (ſaid he) *remember your ſelves, and become new men. For I my ſelf was in this fond opinion that you are now in; but I am now become a new man.* *Ah*, ſaid *Wolſey*, *are you become a new man? Woe be to thee thou wicked new man, for God ſhall juſtly judge thee.* And ſo he did I doubt not: it being his uſual courſe to hang up ſuch notorious apoſtates in gibbers, as it were, for example to others. He that betrayed the *Rhodes* was well ſerved. For his promiſed wife and portion were preſented; But the Turk told him, that he would not have a Chriſtian to be his ſon-in law, but he muſt be a *Muſulman*, that is, a believing Turk both within and without; And therefore he cauſed his baptized skin (as he called it) to be taken off,
Speculum belli ſacri, p. 157. and him to be caſt in a bed ſtrawed with ſalt, that he might get a new skin, and ſo he ſhould be his ſon-in-law. But the wicked wretch ended his life with ſhame and ſorrow. *Theoderick* an *Arrian* King, did exceedingly affect a certain Deacon, although an orthodox. This Deacon thinking to ingratiate and get preferment, became an *Arrian*, which when the King underſtood, he changed his love into hatred, and cauſed the head to be ſtruck from him, affirming, That if he kept not his faith to God, what duty could one expect from ſuch a perſon? King *John* of *England*, being overlaid in his Barons
Heyl. Geo. p. 714 wars, ſent Embaſſadours to the Monarch of *Morrocco* for aid, offering to hold his Kingdom of him, and to receive the law of *Mahomet*. The Moor marvellouſly offended with this offer, grew into ſuch diſlike of our King, that ever after he abhorred the mention of
Voiage into the *Levant*. *p.* 111. him. *Solyman* the great Turk, ſeeing a company of many thouſand Chriſtians fall down before him, and hold up the fore-finger (as their manner of converſion to *Turciſm* is) he asked them, *What moved them to turn?* They replied, *It was to be eaſed of their heavy taxations.* He diſdaining that baſeneſs, rejected their converſion, and dou-
Melch. Adam *in vit. Gerlachii.* bled their taxations. The form they uſe when they turn Turks, is this; *I confeſs that there is but one God only, and Mahomet his ſervant. I confeſs alſo that I am come from the falſe to the true religion, and I utterly renounce my former faith, together with all the adhe-*

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rent Articles. After this, they are circumcised and do put on a new turbant, as a badge of a *Muſulman* or right believer. We read of two Dutch men (the one a Divine, the other a Baker) that became *Mahometans* not many years ſince; upon what diſcontent or other motive, I know not. The Miniſters name was *Adam Neuſſerus*, once a Paſtor of *Heidelberg*, who fell off firſt to *Arrianiſm*, and then to *Turciſm*. He died miſerably at *Conſtantinople*, Octob. 12. *Anno* 1576. (much in the ſame manner as *Arminius* did at *Leyden*, who was grievouſly tormented with a cough, gout, ague, and inceſſant pain in his belly, with a great binding and ſtopping under the heart, which cauſed much difficulty of breathing. He ſlept alſo very unquietly, and could not digeſt his meat, *&c.*) But to return from whence I am digreſſed; This *Neuſſer* when he came to die, was thus comforted by the Baker above-ſaid, and other his friends, *Be of good cheer, brother, we ſhall meet again in Paradiſe, where we will drink with you, and take large carouſes.* As for the Dutch Baker that turned Turk, his name was *Joh: Ferber*, once of *Basknang* in the Dutchy of *Wurtemburg*: and when the Emperour of *Germany* his Embaſſadors came to *Conſtantinople* with preſents to *Sultan Selymus*, as they entred the Turks palace, amidſt many thouſand Turks, one of the multitude cried out in the Dutch tongue, *Of what religion are you?* Which is the firſt queſtion in the Dutch Catechiſm. The Embaſſadors wondered at the words, and found out afterwards who it was: and that by thoſe words he jeared and derided the Chriſtian religion. So did not the King of *Morocco* above mentioned: for talking with King *Johns* Embaſſadors, he told them, that he had lately read *Pauls* epiſtles, which he liked ſo well, that were he now to chuſe his religion, he would before another, embrace Chriſtianity. But every one, ſaith he, ought to die in his own religion: and the leaving of the faith wherein he was born, was the only thing that he diſliked in that Apoſtle. This was his Heatheniſh conceit of that elect veſſel, who himſelf counted it a ſingular mercy, and worthy of all thanks, that he had grace to change his religion, *I was a blaſphemer, ſaith he, a perſecutor and injurious: but I obtained mercy, becauſe I did it ignorantly*: for elſe it had been the unpardonable ſin, as *Ferbers* ſin might well be. Biſhop *Latimer* in a Sermon afore King *Edward*, tells of one who fell away from the known truth, and after fell to mocking and ſcorning it: yet in the end he was touched in conſcience for it. *Beware of this ſin*, ſaith he, *for I have known no more but this that repented.* What evil ſoever we do *we can do nothing againſt the truth, but for the truth*; ſaith S. *Paul* for himſelf, and all true Chriſtians. But apoſtates become *altogether filthy*, Pſal. 53. 3. None being worſe then thoſe that have been good, and are naught: and might be good, and yet will be naught; *In their filthineſs is lewdneſs*, their ſcum boils into them: It is with them, as in that caſe, *Levit.* 13. 18, 19, 20. If a man had a bile healed, and after brake out, it proved the plague of leproſie, he was utterly to be excluded. Theſe judge themſelves unworthy eternal life, unfit for Gods Kingdom, *Luke* 9. 63. they caſt themſelves into hell-mouth, *Heb.* 10. 39. where they are like to have the greater meaſure of torment, by how much they are fallen from greater hopes and likelihoods of heaven: as *Adam*, the more holineſs and happineſs he had, the greater was his ſin and miſery upon his fall.

But, beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak ſaith the Author to the Hebrews, after he had both bidden them beware of Apoſtaſie and chidden them for their non-proficiency, and to awaken them out of their lethargy, had ſet before them the curſed condition of ſuch as commit the unpardonable ſin, which begins in apoſtaſie, goes on in perſecution, and ends in blaſphemy. But this *ſpot is not the ſpot of Gods children*, as *Moſes* hath it. Fall they may fearfully, but not finally; they cannot poſſibly fall ſo low, but Gods holy hand is ſtill lower under them, to raiſe them up again. None can take them out of the Fathers hand: the Son loſeth none of thoſe that were given him by the Father, but the ſon of perdition, who was never of his body, though he ſeemed to be by reaſon of his office: And the holy-Ghoſt the Comforter adides with his for ever. He is called an earneſt, not a pawn. A pawn is to be returned again, but an earneſt is part and pledge of the whole bargain. The Papiſts teach a total and final falling from grace. The *Lutherans* are forced to grant a total (though they deny a final) leſt they ſhould be brought utterly to abjure that errour that they hold in common with the Papiſts concerning the efficatiouſneſs of the Sacraments. *Bertius* the *Arminian* ſets forth a book with this horrid

Ibid. p. 816.

Hiſt. of Low-countrey.

Melch. Adam. *ubi ſupra.*

Heyl. Geog. p. 714.

1 Tim. 1. 12, 13.

2 Cor. 13. 8.

Ezek. 24. 13.

Heb. 6. 9.
Heb 3 12.
Heb. 4. 12.
Heb. 5. 4.

Deut. 32. 5.

John 10.
John 17. 12.
John 16. 14.

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horrid title, *De Apostasia Sanctorum*, and was therefore called by King *James*, *bloody Bertius*. They deny that the truly regenerate are certainly of the number of Gods elect, sith there is not (say they) so vast a gulf betwixt the regenerate and reprobate, but that they may pass over the one to other, so that reprobates may become regenerate, and believers unbelievers; for a time at least. An uncouth and uncomfortable Doctrine. *Bellarmine* saith, That which is true grace, *veritate essentiæ* only, may be lost, not that grace which is true *veritate firmæ soliditatis*. If by the former he understand common grace, by the latter, special grace, we are of the same judgement.

Lege D. *Prideaux* Lect. p. 191.

1. Common grace may come to nothing, whether it be such as fits a man for some particular calling only, as in *Saul*, 1 Sam. 16. 14. And those idle shepherds who lost their gifts, *Zech.* 11. 17. Or such as fits him for a common profession of religion only; A form of knowledge, *Rom.* 2. 20. and a form of godliness, 2 *Tim.* 3. 5. wherein a man may go far, doubtless, as *Judas*, *Demas*; do much for God as the stony ground; suffer much, and not shrink in the wetting, as the thorny ground: have a counterfeit of all saving graces, as the sorcerers of *Ægypt* had of *Moses* his miracles: be a ring-leader of all good exercises, as *Joash* was the first that complained of the negligence of his best Officers, in not repairing the Temple, *&c.* and yet be nothing in truth, and come to nothing at length, *Heb.* 6. 6, 7. 2 *Pet.* 2. 20.

2 Chron. 24. 4, 5, 6.

2. Special saving graces proper to the elect; and these are either radical, original, fundamental, serving to the being of a Christian, as faith, hope, charity: or secondary, flowing from these, and serving to his well-being only, as joy of faith, confidence of hope, zeal and fervour of love. These are, as it were, the lustre, shine and radiancy of the radical: the beams of the Sun, as those the body of the Sun; the leaves of the tree, as those the sap and substance; the back of steel, that may be put on or taken off the bow, *&c.* The later we may lose, and perhaps irrecoverably, *Psal.* 51. 12. Not so the former; for like the fire of the Sanctuary, and the good house-wifes candle, it never goes out. But though *the reins be consumed, yet the root of the matter remaineth in Gods people*, Job 19. 27, 28. A partial decay there may be even in fundamental graces, and that both inward (in the judgement, as the *Galatians*, and affections, as the *Ephesians*, *Rev.* 2. 4.) and also outward, the acts of grace may be remitted, the exercise abated, as an angry man for the time exerciseth not reason, nor a sleeping man motion. *Yea it is a disputable question* (saith one) *whether any Christian (except he die soon after his conversion) do go stedfastly on from strength to strength, without some sensible decay of the inward power of the graces wherewith he is endued.* Some good souls have so far declined, as *Solomon*, *Samson*, *Asa*, others, that it might be said of them, as *Jacob* said of *Joseph*, *He is dead, some evil beast hath devoured him*. *David* fell from the upper loft as *Eutychus*, and brake his bones. *Jonas* ran as far from God, as he could by land, and then took sea, *&c.* After this, he fell to justifie his former frowardness, and yet no castaway. *Solomon* was prodigal of his spiritual portion, and spent well nigh all; He did eat up the zeal of Gods house, that had once eaten him up; And he that had built a Temple to the living God for himself and *Israel* in *Sion*, built a Temple to *Chemosh*, in the mount of scandal, for his mistresses of *Moab*, in the very face of Gods house; For this, *Bellarmine* ranks and reckons him among reprobates, but very uncharitably. For, what if the water ebb, the babe not spring in the womb, the Sun be eclipsed, the tree withered in winter? What if *Israel* flie once or twice before the enemy? Shall they never return, recover, prevail, conquer? Is there not life in the root, *A blessing in the branches*? Isa. 65. 8. Is not *Uzzah* a King still, though a leper? And may not *Nebuchadnezzar* return to his Kingdom? If once we be a royal generation, our leprosies may deform us, not dethrone us. Still we shall have the right, and, at length, the possession of that glorious Kingdom, wherein we were invested from eternity. *Samson* fell so far, and (twenty years after he loved the *Philistim*-woman *Judg.* 15. 20. when certainly he had repented of that sin) he returned to *Gaza*, and went in to a harlot that we should hardly take him for a godly man, did we not find his name in the list of those Worthies, *Heb.* 11. But, like a tame Hawk, though he flew far, yet he came to hand again. So will all that belong to God; recover they shall of their relapses, though with difficulty, yet sometimes with advantage; As a bone will knit, after breaking; as a passenger makes more haste after wandering. They may be as dear to Christ afterwards as

Lev. 6. 12, 13. Prov. 31. 18.

Happy is he that can say in a spiritual sense, as it was said of *Moses*, that after long profession of religion, his sight is not waxed dim, nor his heat abated. Psalm 51.

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as ever. *Go tell my Disciples and Peter*: He must know with the first, that his Lord was risen, notwithstanding his shameful denyal of him. *Thou art beautiful, O my love, as Tirzah*, &c. saith Christ to his Spouse, after she had back-slidden and recovered: as amiable she was in his eyes in every point, as she had been before her fall: her hair, teeth, temples, as fair and well-featured as ever. *He hates putting away*, having married his *Hephzibah* to him in faithfulness. He sends for us by his Spirit in our out-straies, and looks us up again, as is sweetly set forth in the Parable of the lost groat, the lost sheep, the lost son. He knows that at our worst we are not *forsakers of the Covenant*, Dan. 11. 30. *Wicked doers*, verse 32. *Withdrawers to destruction*, Heb. 10. ult. They *sleep, but their heart waketh* that belong to God; they slumber with the wise Virgins, but yet their lamps are burning: The spiritual life runs to the heart, and leaves the outward man destitute; yet, as there are some pulses that discover life in the sickest; so is it here. These two never fail on Gods part his love which is unchangeable, and his grace a fruit of his love. And two on our part, the impression of that love, and the gracious work of the new creature. Christ never dies in his people, no more then he doth, or can do at the right hand of his Father. He hath both praid and procured that our faith fail not. Impostors *shall deceive, if it were possible, the very elect*. Possible it is *respectu rei, non respectu Dei*. Grace in it self is losable, but we are *kept by the power of God through faith unto salvation*, saith Saint *Peter* out of his own experience. And his counsel afterwards is very good. *Ye therefore, beloved, seeing ye know these things before, beware lest ye being also led away with the errour of the wicked, fall from your own stedfastness: But grow in grace*, &c.

Mark 16. 11.

Cant. 6. 4. with Chap. 4. 1, &c.

Mal 2 16. Cant 5. 2.

See D. Sibbs on Cant. 5. 2.

Mat. 24. 24. 1 Pet. 1. 5.

2 Pet. 3. 17.

First, Hearken not to Impostors and seducers, they wax worse and worse (and make others to do so too) deceiving and being deceived. By their *pithanology* and pretended humility, *Colos.* 2. 18. these locusts, *with their womens faces*, insinuate and deceive the hearts of the simple. Thus *Jacobus Sadoletus* (a man of a strict life and excellent learning) wrote most eloquent and perswasive letters, *Desideratissimis suis* (as he calleth them) *To his most affectionately desired friends, the Senators and Commoners of Geneva*: wherein he left nothing unsaid, whereby he might allure them to return again into the bosom of that Whore of *Rome*. The like art was used, whiles there was any hope, to the late famous Queen *Elizabeth*. *Placilla* the Empress, when *Theodosius* senior desired to confer with *Eunonius* dissuaded her husband very earnestly: lest being perverted by his speeches, he might fall into heresie.

I. Preservatives from Apostasie, 2 Tim. 3. 13. Col. 2. 4. Revel. 9. 8. Rom. 16. 18. *Anno* 1539. Calv. *Opusc. Pithanologia nunquam desunt pseudotheologis.* Buch. Sozom. l. 2. cap. 6, 7.

Secondly, He that will hold out to the end, must lay a good foundation of humiliation, dig deep enough at first, and cast up all the loose earth, that his house may stand. His repentance must be sincere, universal, constant, such as whereby the heart may be renewed; for the old heart will not hold out the hardship of holiness; when it comes to suffering especially, but will leap out of the fire, as a Chesnut that hath not been crackt at the top: And as the stony ground, the seed straightway started up, and as soon withered, because not well rooted. The good ground is noted to bring forth fruit *with patience*, or *tarriance* for the fit season. Leap-Christians are not much to be liked, that all on the sudden of notorious profane become extreamly precise and scrupulous. Violent motions are not permanent. Aguish fits breed flushings; blazing Comets sooneſt fall, hasty curs bite least, heady horses quickly tire *Hot at hand seldom holds out*. That trumpets sound in the mount was louder and louder; the wind (whereto true grace is compared, *John* 3.) riseth higher and higher; *The path of the just is as the shining light, that shineth more and more unto the perfect day*. Not like *Joshuah's* Sun that stood still, or *Hezekiahs* Sun that went backward, but *Davids* Sun that rejoyceth as a Giant to run his race, and turneth not again till he hath finished it. The *Galatians* did run well, but were interrupted; The *Ephesians* left their first love: The *Philippians* decaid in their good will to S. *Paul* though afterwards *their care of him flourished again* Phil. 4. 10. The *Corinthians mingled themselves again with fornicators*, after they had been washed from their filthiness. Mr. *Bartlet Green* Martyr, was converted by *Peter Martyrs* Lectures in *Oxford*. Afterwards, being sent to the Inns of Court, through the continual accompanying of such worldly young Gentlemen, he became by little &

τῇ ὑπομονῇ opponitur ὑποστολὴ. Heb. 10. 36. *Gallorum insubrium ut primus impetus major est quam virorum, ita sequens minor quam faminarum.* *Charls* the 9. came into the field like thunder and lightning, but went out like a snuff. *Guicciard.* Exod. 19. Prov. 4. 18. Psal. 19. 5. ἀνεθάλετε. 1 Cor 5. 9.

συγκαταμίγνυσθαι, *Rursus commisceri post ablutionem. Significat non tam scortationibus se polluere quam pollutis conversari familiarius.* Par. in loc. *Act. and Mon. fol.* 1680.

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little a compartner of their fond follies and youthful vanities, as well in his apparel, as also in his banqueting and other superfluous excesses: which he afterwards, being again called by Gods merciful correction, did sore lament and bewail, and being sounded on a rock, *as he had at first received Christ Jesus the Lord, so he walked in him*, and suffered for him. Col. 2. 6.

3. Thirdly, Before you begin, sit down and cast what it will cost, to build the tower of godliness: consider what necessity there is to encounter and conquer so many corruptions, crosses and incombrances in the way to heaven. Put your selves oft to those questions of abnegation, and say, Can I deny my self in my worldly wisdom, natural wit, carnal friends, old companions, pleasures, profits, preferments, ease, excellency of learning, in mine estate, liberty, life and all? Can I take up my cross and follow Christ thorow thick and thin, thorow fire and water, thorow good report and evil report, resolving (with *William Flower* Martyr) *That the heavens shall as soon fall, as I will forsake my profession, or budge in the least degree*? And can I say as that other Martyr *John Ardely* did to *Bonner*, *If every hair of my head were a man, I would suffer death in the opinion and faith that I am now in*? Many will profess to do much for Christ, but nothing it is that they will suffer for him: they come forth as those souldiers with lights and torches to seek him, yea with bils and staves, as if they would fight for him. But when he saith, as to them, *Here I am, Take up my cross and follow me*, they stumble at the cross, and fall backwards The King of *Navarre* told *Beza*, *He would launch no further into the sea, then he might be sure to return safe to the haven*: Though he shewed some countenance to religion, yet he would be sure to save himself. Again, Many in their low estate could pray, profess, read, &c. who in prosperity resemble the Moon, which never suffers eclipse, but at her full, and that by earths interposition. *Jonathan* followed the chase, and *Sampson* his parents, till they met with honey. A dog follows his master, till he comes by carrion. So many a *Dema*, *Judas*, *Diotrephes*, follows Christ close till taken off by the world; the love whereof eats out the heart of grace, as adventitious heat consumes the natural; as *Pharaohs* lean kine devoured the fatter. Deny therefore all ungodliness and worldly lusts, thou that desirest to live soberly, righteously and godly in this present world.

Act. and Mon. fol. 1430.
Ibid. 1438.
Pelagose non ita commissurus esset, quin, quãdo libuerit pedem referre posset.
In the *Palatinate* scarce one in twenty stood out, but fell to Popery, as fast as leaves fall in Autumn.
Tit. 2. 12.

4. Fourthly, *Standest thou by faith*? And wouldst thou stand? *Be not high-minded, but fear.* Pride goes before a fall, as it did in the apostate Angels, in that man of sin, and in those *Illuminati*, a pestilent sect in *Arragon*; who affecting in themselves and their followers a certain Angelical purity, fell suddenly to the very counterpoint of justifying bestiality. Apostasie takes root most an end in spiritual pride; which like a drone in the hive, or moth in fine cloth is a great waster. All graces tend to humbling, and humility is *conservatrix virtutum*, saith *Bernard*, that which keeps all the graces together: It is also both a grace, and a vessel to receive more grace, For *God gives grace to the humble. Be ye therefore cloathed with humility*, saith Saint *Peter*, 1 Pet. 5. 5. The word there used comes of a primitive that signifies a *Knot*, because humility ties the knot of the chain of graces, that none of them be lost; as pearls or beads are easily lost, where the bracelet is broken. Gods gifts in a proud heart (which makes men secure, uncharitable, idle) sigh under our abuse, and God hearing them groan, gives them the wings of an eagle.

Rom. 11. 20.
Relat. of West Relig.
ἐγκομβώσασθε ὀχύμβῳ. *Innodatam habete.*

5. Fifthly Propound to your selves the best paterns, and the highest pitch of perfection: not resting in any measure of grace acquired, so as to say as those in *Zachary*, *Blessed be God, for I am rich*, but advance forward toward the high price, as *Paul* did *Phil.* 3. And *Nil actum credens dum quid supereſſet agendum*, as *Cæsar*, who thought there was nothing yet done, till all was done. Beginnings are not sought for of Christians, saith S. *Hierom*, but ends of things: And it is a rule in the civil Law, *Nothing seems to be done, if there yet remain ought to be done. For that which is but almost done, is not done at all*, saith *Basil.* *And not to go forward, is to go backward*, saith *Bernard.* It had been good for *Judas* never to have been an Apostle, and for *Julian* never to have been a Christian, because to begin well, & not to hold on, is but to clime up higher, that he may fall the farther. Let our ladder therefore reach to heaven as *Jacobs* did, let our garments reach down to our feet, as *Josephs* did: let us offer a whole burnt-offering with the very tail also, *Exod.* 29. 22. Let the fire from heaven never go out upon the hearth of our hearts, as that fire of the Sanctuary, *Levit.* 6. 12. Let us not look back with *Lots* wife,

Zach. 11. 5.
Lucan. 2. Phal.
Nil queruntur in Christianis initia, sed finis.
Hier.
Nec videtur actum quid super sit quod agatur.
τὸ ἥμισυ παντὸς ὀλίγον χρόνος, ἄπρονον.
Gen 37. 3.

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wife, nor turn again when we go forward, as those living creatures did not, *Ezek.* 1. 12. but as the *Philistims* kine that drew the Ark in a new Cart (though milch kine, and had calves at home, yet) they held on their way, lowing till they came to *Bethshemesh*: so let us amidst so many avocations and discouragements hold on our way to heaven, *going and weeping with our faces thither-ward. The dog to his vomit, and the sow to her mire*, are *Canonical* Proverbs such as should make a Christian spew to think on them. God will spew out all that do not so, as he did the *Laodiceans*, who said they were rich and wanted nothing. They had false weights of their own, and therefore were grievously cheated with light gold. Whereas S. *Paul*, who was a fair deal better then the best of them, was still striving and straining after more, and is therefore called by St. *Chrysostom*, *Insatiabilis Dei cultor*, a greedy insatiable worshipper of God. Forgetting what is behind, saith he, and reaching forth (as runners do) unto those things that are before; *I press toward the mark, I pursue* or *persecute it* (the word signifies) with eagerness of affection: I follow it as one that will not leave, till I have that which I follow; but if I fall, I will up again and to it, and not give over: no more then when I was a persecutor I did, till I had him whom I persecuted. Thus S. *Paul*; and he subjoyneth, *Let us therefore, as many as be perfect, be thus minded.* As who should say. Seem we to our selves or others never so perfect, or be we never so perfect in comparison of others, yet let us be thus minded, to strive to further perfection. And a little after, *Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For our conversation is in heaven*, &c. Ever after he had been caught up thither, and heard things unspeakable, he became unsatisfiable, till he gat thither again. So was *Moses* after he had been in the Mount, and received the Law. He no sooner was come down thence, but he was at it, *Exod.* 33. 13. *Shew me thy way that I may know thee.* God grants him that request: Is he satisfied? No: he must have more yet. God must go along with the people. Well, *I will do this thing also that thou hast spoken*, saith God, *vers.* 16, 17. Is he content? No: for he said, *vers.* 17. *I beseech thee, shew me thy glory.* God shews it him: Is he well yet? No; God must pardon the sin of his people too, and take them and him for his inheritance, *Chap.* 34. 9. Add this fruit of his favour to the rest, and then *Moses* hath done, for present at least. The covetous is not so greedy of gain, as the godly of grace. He alwaies cries, *Give, give*, and never hath enough. If once thou saiest, It is enough, thou art undone; if thou cease to go forward, thou beginnest to go backward, *&c.*

1 Sam 6. 12.

Jer. 50. 4.

2 Pet. 2. 20.

Rev. 3. 14.

ἐπεκτεινόμενος.

Διώκω.

ὑμεῖς μὲν οὖν ὅσοι τέλειοι τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· πλὴν εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν. Phil. 3. 15, 16.

Si dixisti, sufficit, peristi. Aug.

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ARROGANCY.

DANIEL 4. 30.

The King ſpake and ſaid: Is not this great Babylon that I have built for the houſe of the Kingdom, by the might of my power, and for the honour of my majeſty?

Cartw. *hiſt. Chriſt.*

Ic plura abſurda quàm verba. Here are not ſo many words as abſurdities, as one well obſerved of *Peters* ſpeech to our Saviour in the transfiguration *Maſter, It is good for us to be here: Let us build, &c. Luke* 9 33. So here, *The King ſpake and ſaid:* He for whom God had done ſo much, giving him ſo large an Empire, and adding to him the Kingdom of *Ægypt*, as his *pay* for his *pains* at *Tyre*. *He*, who in the year of his triumph had this viſion of his downfall, and had heard from heaven. *Hew down the tree, yet leave the ſtump.* He had left the poor captive Jews a *ſtump*, a Kingly ſeed; and hath therefore *a ſtump* left him, and is reſerved for a Kingly ſtate again. *He* that had heard, that he ſhould ſhortly be bound with a band of iron and braſs, as a mad man, and turned a grazing among beaſts for ſeven years together, till he ſhould know that the heavens do rule, and not (as the Poet hath it) *Ludit in humanis divina potentia rebus.* *He* that had ſuch ſweet and ſavoury counſel given him by *Daniel*, (who was a fair deal worſe troubled for him then *He* was for himſelf, *verſ.* 19.) *Break off thy ſins by righteouſneſs, &c.* Be as *abrupt* in thy repentance as thou haſt been *corrupt* in thy courſes; *If it may a lengthening of thy tranquillity;* That [*If*] imports not ſo much a doubt as a difficulty, in regard of the greatneſs of his ſin. Notwithſtanding which, God, of his goodneſs, gave him time to repent. Now that *He* (a full twelve moneth after all this) ſhould walk in his palace, and thus talk to himſelf, who can but wonder? *Is not this great Babylon that I have built?* A great City it was indeed, and built four ſquare (as *Herodotus* deſcribeth it) but *Nimrod* and *Ninus* built it: *Nebuchadnezzar* only enlarged it, and built the palace entirely. Yet ſuch is this mans arrogancy, he knows no other founder. Wherein he firſt robs God: for it is he that *builds the houſe*, and without whom *they labour in vain that build it*, Pſal. 127. 1. Next he wrongs his Anceſtors the firſt founders. Thirdly, he conſiders not, how he had waſted and wearied the bodies and goods of his poor Subjects: This made the people in *Rekeboam's* time cry to him, *Alleva jugum, Alleva jugum*, eaſe thou the yoke put upon us by thy father *Solomon*, when he built his own houſe, and the houſe of God. Fourthly, he proclaims his pride in oppoſing

Stet inter gramina, tanquam vinctus catenis. Lyra.

Herod. *l.* 1. *Videſis Joſeph. Antiq. Jud. l.* 16 *c.* 11.

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opposing his City to Gods city, and making it his heaven, as it were: saying in effect, What God can cast me out of it? Whereas that City was afterwards taken by *Cyrus*, *Alexander*, and others. As likewise *Rome* (that mystical *Babylon*) which since it became the nest of Antichrist, was never besieged by any, but it was surprized; yea, saith she in her heart, *I sit a Queen, and shall see no sorrow*, Revel. 18. 7. Lastly, As he arrogates to himself the *Kingdom*, till he had licked of the whip, and learned better language, *vers.* 37. so now, *the power and the glory too*, by *the might of my power, and for the honour of my majesty*. God is not in all his thoughts. He sacrificeth to himself, as *Sejanus* did; and (*Polyphemus*-like) sets up himself for the sole doer. Whereas God, as he is the first authour and owner of all; so, to him, as to the utmost end of all, they ought all to return; *Quasi circulo quodam confecto*, and as the rivers do to the sea whence they had their beginning See *Rom.* 11. 36. *Sith of him, and through him, and to him are all things, to him alone be glory for ever.* His glory he will not give to any other, *Isa.* 42. 8. what ever he part with, none shall share with him in that. It is his jewel, his darling, his own eye, his wife (with reverence to his Majesty be it spoken) And as *Abner* might not see *Davids* face unless he brought him his wife *Michal*, so neither may any stand before God, that bereave him of his glory. He comes down from heaven (as it were) and fights hand to hand with a proud person in single combate, the whole world beholding. *Surely God resisteth the proud*, saith *Peter*. He sets himself *in battle-array against them* (as the original hath it) as he did against *Pharaoh*, *Herod*, and this *Nebuchadnezzar*; whose *minde was hardened in pride* (that hate of heaven, and gate to hell) as the Prophet tels his son, *Dan.* 5. 20. therefore, besides the brutish change of his minde, his body was much changed in feeding and living among wild beasts: It was not only a phrensie (as *Ericus* King of *Swethland*, being expeld his kingdom, for grief, fell mad: or as *Bajazet* taken by *Tamberlane* and *Boniface* the 8. by *Charls* of *Burbon*, bit and tare themselves for grief and vexation) but he was banished from the society of men, by the just judgement of God. And so lying in the wet and cold among beasts, his garments rotted, his hair grew hard, his nails long, *&c.* his mans shape remaining, his humane soul was changed to be brutish: his body also mis-shapen, and deformed, not transformed, as D. *Willet* hath it in his *Hexapla* upon *Daniel*, where you may read of divers like examples. Surely *the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth*, Isa. 23 9. For the day of the Lord of hosts shall be on every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that day. So saith *Isaiah*; nay, to saith *Esop*; who being asked, what God did in heaven? *He pulleth down the proud*, said he, *and lifteth up the lowly*; this is his work and business. He bears an aking tooth, a special spleen (as I may say so) to this sin of Arrogancy. His heart hates it, *Prov.* 6. 16, 17. His mouth curseth it, *Psalm* 119 21. and his hand plagueth it, as he did *Herod* among others. The people had *fly-blown* him with their flatteries. This swels him; and, for his pride, God turns those worms upon him to devour him: as he did the lice, upon that proud King of *Spain*, that set forth the *invincible Armado* (as they vainly called it) against *England*. The *Spaniards* are generally noted for an insolent people; and their ambition hath been to settle their Catholike Monarchy over all Christendom; but God hath hitherto crossed it, and, we trust, will do. Their language they call *Romance* (as if it were pure *Latine*) and themselves the right *Hidalgoes*, as if they were the only Gentlemen. So the Turks will needs be thought the only *Musulmans* or true believers, as *Papists* the only *Catholikes* (the *Donatists* affected the same title) *Gnostiks* the only knowing men, *Anabaptists* the only spiritual persons, Jesuites the only scholars, Politicians and Orators of the world. They vaunt that the Church is the soul of the world, the Clergy of the Church, and they of the Clergy; that a Jesuite cannot possibly be an heretick; but that as the devil set up *Luther* (that *Arch-heretike*) so God sent forth them to oppose him. The *Chineses* would perswade us, That they only see with two eyes, and all other Nations but with one. These proud Jesuites would have us believe the like of them and as it is reported of the great *Chame* of *Tartary* that he reputes himself the Monarch of the whole world, and that therefore every day, as soon as he hath dined, he causeth his trumpets to be sounded; by that sign giving leave to other Princes of

Heyl. Geog.

Great means breed great minds, 2 *Chron.* 32. 31. *Dio in Tiberio.* *Euripides.* Whatever God gives to any, his glory he will not give. When Satan came once to look after divine honour, Christ puts him off with a short answer, Avoid Satan, *M. Pemble* of *Perf.* Monar. 63. 1 Pet. 5. 5. *ἀντιτάσσεται.* *Willet* on *Dan. Turk. hist.*

Willet on *Dan. fol.* 137. Isa. 2, 11, 12. *Eras. Apoph. Herod* affecting to be a louse god, was eaten up of worms. *Pemble.* *Don Mendoza* printed a lying poem in France of a triumph before the victory. *Cambd. Eliz. fol.* 371. The Spaniards in the pride of their Monarchy are grown also now to swear by the life of their King. *Sands* Relat. 18. *Brerew.* Enqui. *Heyl. Geog. p.* 39. *Iren. l. 2. c.* 24. *Imperium Universum est penes Iesuitas. Calum. ex Apologista.* Relat. of West. Relig. *Heyl. Geog.* 662.

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of the earth to go to dinner: So would the Iesuites be held the only Worthies, their main endeavour being to subject all to the Pope, and the Pope to themselves. *Their faction* (saith one) *is a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every Commonwealth, but the handle reacheth to Rome and Spain.* So that the very life and fortunes of all Kings and Common-wealths hang upon the *horoscopes* of the Jesuites pleasure. If the Iesuites be as lucky as the stars in the ascendent and culminant, they may live, continue and flourish: if malevolent, they perish, but that *Deus dominabitur astris.* Now may it not well be said to these croaking frogs and encroaching locusts of *Rome, Ye take too much upon you, ye sons of Levi?* They teach, That the state Ecclesiastical is so far more excellent then the civil, as the Sun then the Moon, even in temporal pomp and power: and that therefore the chief of their Clergy is as far above the mightiest Emperour, as the Sun above the Moon. And as the Sun borrows her light of the Moon, so doth the Emperour his State and power from the Pope. Is not this that *Man of sin*, that exalts himself *above all that is called Augustus*, or above all Kings and Emperours? trampling upon their necks, forcing them to hold his stirrop, to dance attendance at his gate, *&c.* kicking off their crowns, and crowning them again with his feet, as *Pandulphus* the Popes Legat did King *John* of *England*? As for King *Henry* the second of this land, he was forced by the Pope to kneel and pray to *Beckets* shrine, whom he had disgraced in his person, and having had him above his will (saith the Chronicler) whiles he lived, hath him now over his faith, being dead. Going to *Canterbury* to visit the sepulchre of his own Martyr, he went three miles on his bare feet, which with hard stones were forced to yield bloody tokens of his devotion on the way. And which was most shameful of all, though he protested to the very last, That he neither commanded nor willed, nor by any slight sought the death of *Becket*, yet by the Legat he was compelled to undergo the discipline of rods upon his bare flesh, and to receive of every Priest there present (and there were not a few) three or four lashes upon the bare; one of the Embassadours saying the while, *Domine noli minari.* Sir, you may spare your threats, for we fear them not; as being of such a Court, as is wont to bear rule over Kings and Emperours. In like sort the Pope, within the memory of many yet alive, lashed *Henry* the fourth of *France* (in the person of his Embassadour at *Rome*) after the singing of every verse of *Miserere* the 51. *Psalm*, untill the whole Psalm was sung out. *Clemens* the fifth would not absolve the *Venetians* of their Excommunication, till *Francis Dandalus* their Embassadour had lain like a dog at his feet under his table, with a chain of iron about his neck. Neither would Pope *Martin* the fourth absolve the *Sicilians*, till they came and prostrated themselves before him, with these words of the Letany, *O lamb of God, that takest away the sins of the world, Grant us thy peace.* The Pope answereth, *My peace I give you, my peace I leave unto you.* Prodigious blasphemy! *Sed exortos evangelii jubare, sagaciores (ut spero) principes ad nutum vestri Orbilii non solvent subligacula*, saith a reverend Divine of our Church. They tell us, *That not their Popes only but their whole Clergy is a state so distinct and absolute, as not any way subject to the temporal Magistrate, though their crimes be never so many or monstrous.* These be the *Locusts that have no King*, Prov. 30. 27. they will have none, but that Angel of the bottomless pit, *Abaddon* the Pope, who stiles himself *a servant of servants* yet stamps on his coyn, *That Nation and country that will not serve thee shall be rooted out.* The *Lateran* Council blasphemously ascribed that to the Pope, *All power is given to thee both in heaven and in earth; thou art all, and over all.* And now was the Pope in the heighth of his pride, and tuft of his jollity, when suddenly (the same or the next year after) God, who resisteth the proud, raised up *Luther* to cut his comb, and to call him *Antichrist*. Ever since which, there hath been a sensible decay of the Papacy throughout the Christian world, as *Bellarmine* with grief acknowledgeth. It was but time God should take him down, that exalted himself not only above Angels, whom (saith *John* the 23. in *extravag.*) he hath power to excommunicate, *but also above all that is called God.* Our Lord God the Pope, saith one of his Parasites. *Tu meritò in terris diceris esse Deus*, saith another. *Nicolas* the first said, That he was not to be called to an account by any one, because *Constantine* had called the Pope by the name of God. For the which gross fiction, the very *Gloss* there derideth him. And who can hold laughing at that ridiculous gloss of a Popish

Cade of the Church, p. 114

ἐπὶ πᾶν σῶμα. 2 Thes. 2. 4. Act. and Mon.

Dan. hist fol. 99, 102.

Revius *de vitis Pontif. Rom. p. 146.* *Gabriel Powell of the unlawfulness of Toleration, p. 92.* Revius *p. 198.*

Ibid. 187.

D. Prideaux *contra Eudem. Iob. p. 15.*

Revel. 9. 11. Pareus *in Apoc. 13. 3.* *In concilio Lateranensi ultimo 1516, anno antequam Lutherus emersit, plenaria potestas in totam Ecclesiam Papæ concessa est, quæ in nullo prius concilio fuit confirmata.* Par. *hist. eccles. p. 581.* *Ab eo tempore quo per vos Papa Antichristus esse cœpit, non modo non crevit ejus imperium, sed magis ac magis decrevit. l. 3. de Papa, cap. 21.* 2 Thes. 2. Iac Rev. p 69. *Risum teneatis amici?* Horat.

Postiller

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Poſtiller upon that text, *Exod.* 30. 31? Where, it is ſaid of the holy oil, *Upon mans fleſh it ſhall not be poured, Thou ſhalt anoint Aaron and his ſons, &c.* therehence *He* infers in an Hyperbolical ſenſe, *That Prieſts are Angels, not having humane fleſh.* It is not for nothing (I trow) that they ſend, for the moſt part, all their Clergy immediately to heaven without let; Whereas all the temporalty (except Martyrs muſt paſs by purgatory. Theſe they look aloof on; as the proud Phariſee did on the Publican, as *Caiaphas* did on the Councel, *Ye know nothing at all*, ſaith he, *Joh.* 11.49. Ye are all but babies to me, *&c.* or as thoſe Bragadochio's in *Iſaiah* looked on their betters, with *Stand by thy ſelf, for I am holier then thou. Odi faſtum illius Eccleſiæ*, I hate the pride of that Church of *Rome* (ſaith *Baſil*) that *Weſtern brow* (as he was wont to call it, and) whereof he maketh great complaint to his friend *Evagrius*. The other four Patriarches (and with them the whole Eaſtern Church) ſeparated themſelves from the Biſhop of *Rome* for his intolerable inſolency; and, at their parting, uſed theſe or the like words, *Thy haughtineſs we know, thy covetouſneſs we cannot ſatisfie, thy encroaching We can no longer abide, live to thy ſelf*, &c. This proud Biſhop had ſtretcht himſelf beyond his line, prized himſelf above the market, ſet up his counter for a thouſand pound; affecting not a primacy only, as ſucceſſour to *Peter*, but a ſupremacy, as Vicar to Chriſt: indeed an Antichriſt or counter-Chriſt, pretending to be inſtead of Chriſt, but fighting againſt Chriſt, denying and oppoſing him in all his offices. Pope *Leo* the firſt blaſphemouſly boaſted (and *Nicolas* the third feared not to affirm the ſame) *That Peter was taken into fellowſhip with the bleſſed Trinity, therefore Peters ſucceſſour muſt be Univerſal Biſhop.* This the Patriarch of *Conſtantinople* ſtomacked, and could as little bear a ſuperiour as the Pope an equal; And therefore the former ſtrives to bring all the Eaſt under him, the later, Eaſt and Weſt too. His claw-back Canon ſts tell him (and he believes it) that he is King of Kings, and Lord of Lords; that the hath the power of both ſwords throughout the whole world, and rule over all reaſonable creatures; that he can do whatſoever Chriſt can do, *&c.* Now, as every little wind raiſeth a bubble, ſo doth the Pope value himſelf ſo much the more, as he ſees himſelf higher in the rate of others opinions. *Philip* the Fair (King of *France*) dealt plainly with him (which few others durſt do) *Anno* 1294. For, when Pope *Boniface* wrote thus to him, in an imperious manner, *We would have thee to know, that thou art ſubject to us in temporals and ſpirituals*, &c. He ſtoutly denied it, beginning his letter, with, *Sciat tua maxima Fatuitas, Be it known to your fooliſhneſs* (inſtead of Holineſs) and appealed to the See Apoſtolike, then (as he ſaid) vacant, and to the future Councel. Self-love makes men unreaſonable, and teacheth them to turn the glaſs to ſee themſelves bigger, others leſſer then they are. *I am, and there is none beſides me*, ſaith *Nineveh*. *I will aſcend into heaven, and ſet my neſt above the ſtars*, ſaith *Babylon*.

My roof receives me not, tis air I tread;
At every ſtep I feel my advanced head
Knock out a ſtar in heaven——— ſaith *Sejanus*.

Attila King of *Huns* arrogantly vaunted, That the ſtars fell before him, the earth trembled at his preſence, *&c.* Who hath not heard of the ſwelling titles of the great *Cham*, of the great *Turk*, of divers *Roman* Emperours? As *Diocletian* who firſt commanded divine honours to be done unto him, and held forth his feet to be kiſſed; *Caligula*, who by certain Engines thundered and lightned, as another *Jupiter*, caſting up ſtones for thunder-bolts, and repeating that *hemiſtich* in *Homer*——ἢ μὰ ἀνάξω, ἢ ἐγώ σε. *Commodus* would needs have the twelve moneths of the year called or counted by his twelve names or titles; *Amazonius, Invictus Felix, Pius*, &c. And the time of his raign to be held the golden age, and ſo ſtiled in all dates and writings. And *Alphonſo* the Wiſe (the fool rather) King of *Spain*, blaſphemouſly ſaid, *That if he had been of the councel at the creation, he could have made and ordered ſome things better then they were. I will aſcend above the heighth of the clouds, and will be like the moſt high*, ſaith the King of *Babel*, Iſa. 14. 14. It may ſeem ſtrange that ſuch proud thoughts ſhould enter into any mans heart. But by nature there's never a better of us. *As in water face anſwers to face, ſo doth the heart of a man to a man.* The natural heart is nothing elſe but a lump of proud fleſh. That old leven of corruption hath ſoured and ſwelled the whole lump, 1 *Cor.* 5. 7. The Greek word for *pride* ſignifies *ſwelth*. For pride is like a great ſwelling in the body, which unfits it for any good ſervice, and is apt to putrifie, break and run,

Rom. 2. 20. διδασκάλους νηπίων. *Caeteros homines pro infantibus habebat.* Baron. *Annal. tom.* 4. *Hunc ὀφθὴν Δυτικὴν appelare ſolitus eſt. Ep.* 10. *& ep.* 1.

D. Fie'd of the Church, *Gerſon, Carleton, &c.* Ἀντίχεις & ſignificat *Æmulum ſeu vicarium Chriſti. Significat etiam Chriſto contrarium.* Jac. Revius *de vitiis Pontif. p.* 186.

Moſcon. *de maieſt. militant. Eccleſ l.* 1. *c.* 1. Hoſtienſ. *cap.* 1 *Fran. Zabar.*

Volumus te ſcire, & Alfred *Chronolog. p.* 359. Zep. 2. 15. Iſa. 14. 13.

Neand Chronic.

Eutrop & alii.

Dio *in vita.*

Idem in vita Commodi. Roderic. Santii hiſt. Hiſpan. p 465.

τυφὸς. ὄγκος.

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run, with loathsome and foul matter: So doth pride disable the soul from doing duty, and at last breaks into odious words and deeds, abominable to God and men. Now if this be not thy case, bless God for his restraining and sanctifying spirit; lift up many an humble, joyful and thankful heart to him who made thee to differ. Say not as that arrogant *Arminian* did in answer to the Apostles question, *Who made thee to differ?* *Ego meipsum discerno*, I my self have made the difference. Or as that proud heretike said to God, *Non habeo Domine quod ignoscas*, I have done nothing wherefore to crave pardon. If we had no more sins to answer for, then this one of pride, we could not escape the damnation of hell. S. *Paul* adviseth young Students in Divinity, not to be high-minded, *lest they fall into the condemnation of the devil.* It was pride that turned him out of heaven. *Pride (saith Hugo) was born in heaven; but forgetting by what way she fell thence, she could never finde her way thither again.* Only ever since, it looks and aims at the highest. The first man would know as God; the *Babel*-builders would dwell as God. And as our first parents in the beginning did learn that proud lesson of the devil, *Ye shall be as Gods*, so we, being in their loins when they sinned, (saith a reverend Divine) and descending from them by ordinary generation, do, together with our nature, receive that corruption from them, whereby we think thus proudly of our selves, that we far excell others, and are as *little gods* on earth, in respect of others. Mans heart is a pallace of satanical pride. It is like unto that table of *Adonibezeck*, at which he sate in a chair of State, and made others, even Kings, to eat meat like dogs under his feet with their thumbs cut off. Lo such an one is every man by nature: He lifeth up himself, saying *I am the man*, and treadeth his brother under foot, as no body to him. The Emperour *Commodus* would needs be stiled ὑπερβαλών, or the *Surpasser*, as if there were *None such.* The Emperour *Adrian* oppressed some and slew others that excelled in any art or faculty, that he might be held the only skilful. *Aristotle* is said to have burnt and abolished the books of many ancient philosophers whom he excerped, that he might be the more admired. The worlds eternity, and some other Paradoxes he taught, as rather affecting singularity (saith one) then for any soundness of the matter, or strength of argument. Such an itch there is in mans corrupt nature after the applause and admiration of others. *This is that Demosthenes*, was a sweet hearing. *Themistocles* listened to nothing so willingly as to his own commendation. If others will not commend a man, he'll commend himself. *Hos ego primus vidi*, saith *Zabarell*, I was the first that found out this truth. *Patres sic judicant, ego vero sic*, saith another Singularitan. This is the Fathers opinion of this point, but I am of another judgement. *Laurentius Valla* contemned and carped at *Tully*, *Aristotle*, *Virgil*, and most of the best Authours except *Quintilian* only. And whereas he had found out some things in Logick, more then the masters of those times, he said openly, *Nullam esse Logicam praeter Laurentinam*, That his was the only Logick. Yea he doubted not to affirm, That he found some flaws in the fundamental points of our faith. It will easily be judged, that this man wanted neighbours. And so, before him, did those proud boasters, *Palamon*, who gave out, *That learning was born with him, and would die with him*; *Epicurus*, who would needs seem first to have found out the truth; whereas in many points he was more blind then a beetle; *Aratus* and *Eudoxus* the Astrologers, who boast that they had described and described the whole number of the stars; *Archimedes* the Mathematician, who bragged that he could number the sand in all the world, habitable and inhabitable: and that if he had but a place to stand in, off the earth, he could remove the whole body of the earth. *Richardus de Sancto Victore* (a Monk of *Paris*) preferd himself for skill in Divinity, above the Prophets and Apostles. This he had learned of his lord *Lucifer*, who teacheth his scholars, that which they call *depths in divinity*, indeed *depths of Satan*, whereof to be ignorant is no small commendation, *Revel.* 2.24. The *Gnosticks*, great students in these depths of the devil, counted and called themselves, The only knowing men. The *Manichees* besotted with an opinion of themselves, derived their name of *Manna*; because they held, That whatsoever they taught was to be received as food from heaven. *Novatus* called himself *Moses*, and a brother that he had, *Aaron*. *Montanus* said he was the Comforter, and his *Pepuza* and *Tymium* (two pelting Parishes in *Phrygia*) he called *Jerusalem*, as if they had been the only Churches

Grevinchovius. Sesostris in terris a se devictis columnis inscripsit τὴν δὲ τὴν χώρην οὐκ ἀνδράσιν τοῖς ἐμοῖσιν ἐκτησάμην, Herod. l. 2. 1 Tim 3. *Sed velut immemor qua via inde exciderit, illuc postea redire non potuit.* M. Perkins.

Sic Sesostris Egypti Rex, tempore Samsonis κοσμοκράτωρ, Deus cognominatus, Pharios currus regum cervicibus egit. L. Paul. Æmylius statuæ aureæ Persei Delphis dedicatæ suam imponi curavit, inquiens Victoribus victos loco decedere par esse. Plut. in Æmylio. Cuffes differ of ages. Οὐτ' ὀὰν ὁ Δημοδένης. — *pulchrum est digito monstrari, & dicier hic est.* ὕδατος ἀκόσμια πάντα. Xenophon. *In hunc ita quidam lusit; Nunc postquam manes defunctus Valla petivit, Non audet Pluto verba Latina loqui. Jupiter hunc cœli dignatus honore fuisset, Cum loquitur lingua sed timet ipse sua.* Trithem. Joh. Manl. *loc. com. pag.* 480. *Sueton. Aug. de civitate Dei, l.* 16, Parel *hist. Eccles. pag.* 344. τὸ Ἐὰν τῶ Σατανᾶ. Euseb. *l.* 5. *c.* 17.

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in the world. *Elymas* the sorcerer had called himself *Barjesus*, as if he had been near of kin to Christ, *Act.* 12. 6. And *John O-Neal*, father to the Earl of *Tyrone*, inscribed himself in all places, *I great John O-Neal, Cosin to Christ, friend to the Queen of* England, *and foe to all the world.* But *though we had known Christ after the flesh* (saith *Paul*) *yet henceforth know we him no more.* Yea, though we had touched him in blood, and been flesh of his flesh, and bone of his bone, yet without faith, all that were nothing. It was an honour to *Mark*, that he was *Barnabas* his sisters son: But it is a blemish to Christs brethren, that neither did they believe in him, *John* 7.5. Indeed how could they, when they sought their own praise only, according to that, How can ye believe in me, when ye receive honour one of another? *Go up*, say they to him, *into Judea, that thy Disciples also may see thy works that thou doest. For there is no man*, &c. *John* 7. 3, 4. Thus they insulted over him, or sought at least to get credit by him. But he would not gratifie them so far. For he might well have said to them, as once *Eliab* did ill to his brother *David*, *I know your pride, and the naughtiness of your hearts, but it shall not be so.* As for the best of his kindred, He preferred *Peter*, that lively spark, and *James* and *John*, those sons of thunder, before his own brother *James*, and before *Judas*, *Simon*, and others of them that were his near kinsmen. For who is my mother? and who are my brethren? *&c.* Surely, he that doth the will of God, he is my brother, and sister, and mother. Christ cals his Church *his sister*, *his spouse*, Cant. 5. 2. The neareſt affinity is *Spouse*, and the neareſt consanguinity, *Sister.* And no less good terms he gives her also after her fall, when once truly humbled; he cals her his Love, his Dove, his undefiled one, *Chap.* 5. 9 For to him will I speak (with special intimations of my love) even to him that is poor in spirit, and contrite in heart, and trembleth at my word, *Isa.* 66. 2. Though the Lord be high, yet he respecteth the lowly: but the proud he knoweth afar off: their breath is offensive to his sharp sent, they may not come near him. Whereupon excellently St. *Austin*, *Videte magnum miraculum*, saith he. See here a great wonder. God is on high: thou liftest up thy self, and he fleeth from thee; thou humblest thy self, and he descendeth to thee. Low things he looks close upon, that he may exalt them; proud things he knows afar off, that he may depress them. The proud Pharisee pressed as near God as he could; the poor Publican, not daring to do so, stood aloof off. Yet was God far from the Pharisee, near to the Publican. *Hugo de Sancto Victore*, brings in God and the devil thus debating it. *Jussit Dominus funiculos afferri in partitionem*, &c God commanded the lines to be brought, and division to be made. The fat and sweet of the earth he found in the low valleys, these he bade be set on the one side. The deserts and dry places he found upon steep rocks and high mountains, larger in compass, less in worth. These he made be set on the other side; and calling for the devil, bade him take his choice. The devil, who looks aloft, and cares not for low things, chose the latter, and brag'd he had got the better. But what said God? Thou art beneath, and therefore lookest only after high things; I am above, and see from thence the sweetness of low things. The violet is the lowest, but sweetest of flowers: so is humility of graces. A broken heart that lies low, and hears all that God saith, Oh it is a sacrifice that God is much delighted in! For it sends for God (as *Joab* did for *David*) to take the glory of all its atchievements. It cries out, *Non nobis Domine.* And, *Not we, but his name, through faith in his name, hath made this man strong*, &c. *why look ye so earnestly upon us?* It casteth down its crown at Christs feet, as the 24. Elders, *Rev.* 4. and sets the crown on Christs head, as *Bathsheba* did upon *Solomons*, Cant. 2. Arrogance on the other side seeks, serves, and sets up it self only; shuts out God, and is therefore worthily abhorred by him. It is in the power of my hand to do you hurt, saith proud *Laban*. *Knowest thou not that I have power to crucifie thee, and power to loose thee?* said *Pilate*. *Cyrus* caused this to be graven upon his sepulchre, *I could do all things*: not considering that it was God *that held his right hand to subdue Nations before him, and gave him the hidden riches of secret places*, Isa. 45. 1, 2, 3. *Apryes* King of *Ægypt* (the same is that *Pharaoh Hophrah* that *Jeremy* prophesied against, *chap.* 44.) was so puft up with pride, that he perswaded himself, and boasted, *That his Kingdom was more surely settled, then that it could be taken from him by any, Whether God or man.* Not long after he was taken in battle by *Amasis* one of his own Subjects, and hanged up. *Dionysius* tyrant of *Sicily*, thought and said, *That his Kingdom was bound to him with chains of Adamant.* But time soon confuted

Ac si ex Salvatore esset oriundus. Bez. *Camd. Eliz.*
2 Cor. 5. 16.
Coloss. 4.
John 5. 44.
1 Sam. 17. 28.
Mark 3. 33.
Aug. *de temp.* *Humilia de proximo respecit ut attollat; superba de longe cognoscit ut deprimat. Ibid. Humilis est janua Christus Dominus. Qui intrat per hanc januam, humiliet se oportet, ut sano capite intrare contingat.* Aug. *in Joban.*
Act 3. 12, 16.
Gen 31. 29.
John 19. 10.
πᾶσαν ἐξουσίαν.
Arrianus.
Herod. *l.* 2.
Ἀδάμαντι δεδῆσθαι τὴν ἀρχὴν κέκτηται.
Elian. *var. hist. l.* 2.

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confuted him: for he was driven out, and forced to teach school at *Corinth* for a poor living. *Xerxes* (the same is thought to be that *Ahasuerosh*, Esth. 1.) was so lifted up, that he was angry with the mountains, winds, rivers, elements, as if they had been men under his pay: and demanded of them reverence and obedience. At *Hellespont* he caused to be wafted over two millions of men for the conquest of *Greece*: where when a sudden tempest had shrewdly battered his bridge of boats, he caused the sea to be beaten with 300 stripes, and cast a pair of fetters into it, to make it know to whom it was subject. Not long after he was forc'd to flie back in a poor fishers boat, which being over-burdened, had sunk all, had not the *Persians* by casting away themselves, saved the life of their King.

Heyl. Geo. 421.

And the like befell *Sigismund* the young King of *Hungary*, of whom it is storied, that beholding the greatness of his Army, in his great jollity, hearing of the coming of the Turks, he should proudly say, *What need we to fear the Turks, who need not at all to fear the falling of the heavens? which if they should fall, yet were We able with our spears and halberts to hold them up for falling upon us.* He, shortly after this, received a notable overthrow, many of his Army being slain, many taken, and himself had undoubtedly fallen into his enemies hands, had he not in a little boat got over *Danubius*. It is just with God, that proud enterprises seldom prosper: whereas those things that are fearfully and modestly undertaken commonly succeed. *Ahab* was lewd, but *Benhadad* insolent. If therefore *Ahab* shall be scourged with the rod of *Benhadads* fear, *Benhadad* shall be smitten with the sword of *Ahabs* revenge. Of all things God will not endure a presumptuous and self-confident vaunter. The stones in the wall of *Ajalon* shall sooner turn executioners, then an arrogant *Aramite* shall scape unrevenged. How much less then an *Israelite*? Who hath not read that proud speech of *Rehoboam*? *My little finger shall be thicker then my fathers loins.* This, how truly he spake, that one thing sufficiently sheweth, that *Solomons* shields of gold, were in *Rehoboems* daies turned to brass. Yea, it is well observed, *That God dealt more severely with his servant David, for numbring the people, then for the matter of Uriah.* He is more angry with a spiritual and immediate affront offered to his Majesty, in our pride and self-confidence in earthly things, then with a fleshly crime, though hainously seconded. Yea S. *Austin* doubts not to say, That the pride of Virginity is as hateful a sin as impurity. *Every one that is proud in heart is abomination to the Lord*, Prov. 16. 5. *Tamberlane* told the *Bassa* of *Natolia*, whom he had taken in his first encounter, That he was sent from heaven to punish his master *Bajazets* rashness; and to teach him, that the proud are hated of God, whose promise is to pluck down the mighty, and to raise up the lowly. And when he had taken *Bajazet* in battle, after he had once spoken with him, and found him to be, amidst all his misery, intolerably proud, he carried him about in an iron Cage to be seen and derided of all. And, to his further disgrace, upon festival daies used him for a foot-stool, and at other times scornfully fed him like a dog with crums fallen from his table. All which *Tamberlane* did, not so much for hatred to the man, as to manifest the just judgement of God against the arrogant folly of the proud. It is reported that *Tamberlain* being requested by one of his Noble-men (that might be bold to speak to him) to remit some part of his severity against the person of so great a Prince, answered, *That he did not use that rigour against him as a King, but rather did punish him as a proud ambitious tyrant. What wouldst then have done with me*, said *Tamberlane* to *Bajazet, if it had been my fortune to have fallen into thine hands? I would*, said *Bajazet, have enclosed thee in a cage of iron, and so in triumph have carried thee up and down my Kingdom. Even so* said *Tamberlane, shalt thou be served.* He further asked him, *Whether ever he had given God thanks for making him so great an Emperour?* who confessed ingenously, *He never thought of it.* To whom *Tamberlane* replied, *That it was no wonder, so ungrateful a man should be made a spectacle of misery. For you*, saith he, *being blind of one eye, and I lame of a leg, was there any worth in us, Why God should set us over two great Empires of Turks and Tartars, to command many more worthy then our selves?* It was therefore an excellent speech of the last French King, *When I was born, there were a thousand other souls more born. What have I done to God more then they? It is his meer grace and mercy, which doth often bind me more unto his justice: For the faults of great men are never small.*

Turk. Hist. fol. 206.

D. *Halls* cont.

1 King. 14. 17.

D. *Halls* cont.

Turk. Hist. 217.

Ibid. 20.

Ibidem.

Launclavius in Annal. Turcar.

In the history of his life and death, *p.* 93.

Antidotes against arrogancy.

1. Here then, for a counterpoison against pride and self-conceitedness, first, Dwell a while

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while, and take some time to demur upon that piercing passage of the Apostle, *Who (in Gods name) made thee to differ?* or, What hast thou man, that thou hast not received? If then thou hast received it, why dost thou glory, as if thou hadst not received it? If thou excell others in any gift or good part, thou must needly say of it, as once the poor Prophet did of his hatchet, *Alas master, it is but borrowed.* To be proud of it therefore is as great a folly, as for a vain Stage-player to be proud of his borrowed robes: or a silly groom of his Masters horse: it is as if the mud-wall should be proud of the Sun-shine. That face is hatcht with impudency, that dare arrogate any good thing to it self, that sacrificeth to his own net, that saith but in his heart, *My power and the might of mine hand hath gotten me this wealth.* This is to pay the rent to a wrong Landlord, and so to forfeit all, as they did, *Hos* 2. 9. And as that proud King of *Egypt* did, *Ezek.* 29. 3, 9. *Isa.* 19. 5, 6. Because *Pharaoh* saith, *The River (Nilus) is mine own, therefore saith God, I will dry up the river, and so starve Egypt.*

1 Cor. 4. 7.

2 King 6. 5.

Deut. 8. 17.

Secondly, Get thine heart well seasoned with the fear of God. For the fear of the Lord is to hate evil, as pride, arrogancy, *&c. Prov.* 8. 13. *Joseph* truly feared God and therefore hated not only gross evils (as that of adultery) but close evils, as this of arrogancy. *It is not in me: God shall give Pharaoh an answer*, Gen. 41. 16. As he insinuates himself by this dutiful comprecation, so he extenuates his gifts, that he may give the glory to God. And he lost nothing by it. For he that said, *Without me God shall answer Pharaoh*, heard from *Pharaoh, Without thee shall no man lift up his hand in the land of Egypt*, ver. 44. So *John* Baptist was full of the fear of God, and thereby of humility: for these two go coupled, *Prov.* 22. 4. and so close, that there is no copulative in the original: thus it runs, *By humility the fear of the Lord* (the one is as it were predicated of the other) *are riches, and honour, and life.* What riches *John* Baptist had, I know not: but for honour, that hand of his that he thought not worthy to unloose Christs latchet of his shoe, Christ thought worthy to be laid upon his head in baptism. *John* modestly withstood the motion at first: *he forbade him*, yea he earnestly forbade him, as the Greek word signifies: *for I have need*, saith he, *to be baptized of thee, and comest thou to me?* But when he heard better reason, he soon submitted (an humble man will never be an heretick, never be opinionate, at least obstinate) *Then he suffered him*, Mat. 3. 14, 15. There are that say, That for his humility here on earth, he is dignified with that place in heaven, from which *Lucifer* fell. Who told them that, I know not: but this I know, that he that *humbleth himself shall be exalted.*

2

Διεκώλυε obnixe prohibuit. Δια in compos. interdit significationem.

Thirdly, Learn and labour to know more of God and his will, of thy self, and thy duty. The more any one seeth of God, the less he seeth by himself. As he that hath looked a while upon the body of the Sun, when he looks down again seeth nothing, but is dazelled. *Abraham* when he stood before God, and considered the infinite distance and disproportion, confesseth himself to be *dust and ashes. Job abhorrs himself in dust and ashes*, who till then thought himself some-body: *Isaiah* cries out, *Wo is me, for I am undone*, Isa. 6. 5. Yea that proud *Nebuchadnezzar* (when once tamed and taken down, and had seen but some small portion of Gods might and majesty) acknowledgeth, *That all the inhabitants of the earth are nothing*, &c. *Dan.* 4. 35. See thy self next, what thou art by nature, what by practise: See this in the clear crystal of Gods pure law, that *perfect law of Liberty*, as St. *James* cals it; because it freely and fully shews a man the blemishes of his soul, the errours of his life. The sight whereof (if any thing) will lay a man low in his own eyes, and make him as much abased and abashed before God, as *Mephibosheth* would have been before *David*, if he had been as fully guilty of treason, as *Ziba* falsly accused him. But therefore did *Laodicea* so admire her self, because she *knew not that she was wretched and miserable* &c. This if she had seen, she would soon have laid down her plumes. And so would that blind Pharisee that bragg'd as fast of his righteousness, as once *Zeuxis* the Painter did of *Atalanta's* picture; which when he had finished, he wrote under it, *Sooner may Painters envy, then imitate this work*: yea, he so pleased himself with the conceit of what he had done, that he died with laughing at it.

3.

Gen. 18. 27. *Ephar Vegnaphar, κόνις, cinis.*

Iob 42. 6. *Discе hominis & nihil, & ut ita dicam nihilitatem. Vol in locum.*

All nations are but as a drop of a bucket before God. *Quantilla igitur es tu ipsius guttæ particula? Unde superbis homuncujus conceptio culpa, nascti pœna, labor vita, necesse mori?* Revel. 3 17. *Pharisæus non vulnera, sed munera ostentat.* Μωμᾶσθαι βέλτιον ἢ μωμᾶσθαι.

Fourthly, Consider seriously the many woes God hath denounced against proud persons,

4.

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perſons, all which will be as ſurely executed upon thee (if thou repent not) as the coat is on thy back, or the heart in thy body. *Nebuchadnezzar* for inſtance; and, after him, *Belſhazzer*; becauſe he would not be warned: as before him *Senacherib*, whoſe ſtatue is yet to be ſeen (ſaith *Herodotus*) in *Vulcans* Temple, with this inſcription, *Look upon me, and learn to fear God.* No ſin ſo directly offends God as pride, and his judgements are moſt direct againſt it above all ſins. When a wall ſwels, it is nearer breaking: when the heart is puſt up, it is nearer deſtruction.

Dan. 5. 22. Εμὲ τὶς εἰ σοφέων ἐνοσέων ἐσω. *Herod.* *Diſcite juſtitiam moniti, &c. Virg.*

5.

Fifthly, Look upon the beſt that ever breathed, and you ſhall find them moſt modeſtly conceited of themſelves. *Jacob* is leſs then the leaſt of Gods loving kindneſſes: *David* a worm and no man: *Agur* more brutiſh then any man: Great *Paul* the leaſt of Saints, the greateſt of ſinners; *Peter, a man, a ſinner,* a very mixture of dirt and ſin. *Bradford* in his own judgement, *A very painted hypocrite.* Mr. *Bartlet Green* Martyr, was of ſuch a modeſt nature, ſo humbly thinking of himſelf, as in few is to be found (ſaith Mr. *Fox*) ever dejecting himſelf under that was in him, and ever ſeeming to be leſs then he was; as well declareth not only his letter to Mr. *Philpot*, wherein he doth earneſtly expoſtulate with him, for ſlandering him with praiſe of his wit and learning, and other excellent vertues: but alſo by his own ſpeech and anſwers in his examination, *&c.* When he was beaten and ſcourged with rods by *Bonner* (which ſcarce any man would believe, nor I neither, ſaith the ſame Mr. *Fox*, but that I heard it of him) and he greatly rejoyced in the ſame yet his ſhame-fac'd modeſty was ſuch, that neither he would expreſs any mention thereof, leſt he ſhould ſeem to glory too much in himſelf, ſave that only he opened the ſame to one Mr. *Cotton* of the Temple, a friend of his, a little before his death. A gracious heart is not a blab of his tongue, but reſts and rejoyceth ſilently in the conſcience of a ſecret goodneſs. Chriſtian modeſty teacheth a wiſe man not to expoſe himſelf to the faireſt ſhew, and to live at the utmoſt pitch of his ſtrength. Chriſt (beſide the vail of his humanity) ſaies, *See you tell no man*; hid himſelf that they might not make him a King, rode upon an Aſs-colt, waſht his Diſciples feet, ſought not his own, but his Fathers glory, humbled himſelf to the death of the croſs, emptied himſelf of all his excellencies, ſuffered the contradiction of ſinners, who took him for a demoniack and a mad man: whereas in him were hid all the treaſures of wiſdom. In him they were, but hid they were: ſhall we fret when we are obſcured? is it not enough that we ſhall one day appear with him in glory? *Moſes* hides his glorified face, and ſaith, *Who am I?* when God was ſending him to *Pharaoh*. Many a man ſaies, *Who am I not?* and rather *ſeems* to be good, then *ſeeks* to be ſo. All his care is to be ſeen with *Jehu*, and to dazle mens eyes with admiration, not caring for unknown riches. *A fool hath no delight in underſtanding*, but only for this, *that his heart may diſcover it ſelf*, *Prov.* 18. 2. that he may have the name and the note of a wiſe man. But ſuch an one paſſeth commonly for a proud fool. For, *When pride cometh, then cometh ſhame: but with the ſhamefac'd is wiſdom*, Prov. 11. 2. The original word there ſignifies ſuch as hide themſelves through modeſty, who bluſh at mens praiſes (ſaith *Aben Ezra*) and are aſhamed to arrogate or own any commendation, though never ſo well deſerved. When *Charls* the fift was royally entertained by the French King at *Paris*, one of the Councellors made an elegant ſpeech to him, rehearſing all his brave acts; He briefly and modeſtly replied, *That he accepted of the oration, becauſe it admoniſhed him, not ſo much what he had been, as what he ought to be.* And when the Citizens of *Antwerp* preſented him with a rich *Arras*, wherein was curiouſly ſet forth his victory over the King of *France*, together with the names of that King, & the other Princes that were overthrown by him in the battle, he refuſed to receive it. But when they that preſented it, had taken out thoſe names, he received it, and took great content in it. The ſtars are not ſeen by day: the Sun it ſelf is not ſeen by night. As it is no ſmall art to hide art, ſo no ſmal glory to conceal glory. *Not I, but the grace of God that is in me*, ſaith *Paul*. *Not I, but thy talent hath gained other talents*, ſaith the good ſervant. The more direct the Sun is over us, and in us, the leſs is our ſhadow of pride and ſelf-love. Boughs, the more laden with fruit, the more lowly: but in a fan, the chaff is above the corn: not becauſe it is better, but becauſe it is lighter. Empty caſks ſound loudeſt, ſay we: Empty purſes gingle moſt, ſay the Hebrews, *That which is in the midſt of fools is ſoon*

ἀνὴρ ἁμαρτωλὸς. Luk 5.8.

Act. and Mon. fol. 1684.

ἐκένωσεν ἑαυτὸν. Phil. 2. 7.

Tantum ut unam famam captet. Mercer.

Occulti modeſti, ſummiſſi, qui præ verecundia ſeſe abdiunt, quos pudet quicquam præclari oganter facere. Aben Ezra. *Imò qui vel in publico apparere verecundantur.* Mercer.

Ideò ſibi gratum eſſe orationem, quod eum commonefeciſſet, quod talis eſſe deberet. Joh. Manl. *loc. com.* 595. *Ibid. p.* 175.

Our King *Henry* the fifth after his victory at *Agincourt*, gave ſtraight order, that no ballad or ſong ſhould be made or ſung more then of thankſgiving to the Lord, *&c.* *Truſſels* continuation of *Daniels* hiſtory of *England*, *fol.* 201. *Hebræorum proverbium eſt, Stater in lagena ſonitum ſonitum edet.* Kimchi & R. Salomon. Prov. 14. 33.

made

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made known, ſaith *Solomon*; they are laviſh of that little wiſdom they have, and will laugh on purpoſe (with *Egnatius*) to ſhew their white teeth. They ſet the beſt ſide outward with *Alcibiades*, and have a trick, as *Stephen Gardiner* had, with boldneſs and ſtoutneſs to make their gifts to appear much greater; as butchers uſe to blow up their fleſh, to make it better liked of. But what ſaith our Saviour, *Let your light ſhine*, not your lightneſs; and let your end be that the light may be ſeen, not that your ſelves may be ſeen. The wiſe Hiſtorian obſerved, that the ſtatues of *Brutus* and *Caſſius* did therefore ſhine, becauſe they were not ſeen, and were the more glorious and illuſtrious, becauſe they were not brought forth with other images, in a ſolemn proceſſion at the funeral of *Germanicus*. The engine that doth all in great works, is oft inward, hidden, not taken notice of; ſo they that beſt deſerve, do leaſt deſire to be noticed or applauded. They have low conceits of themſelves, and love not the loud praiſes of others. *Moſes* ſhone and knew not of it. *David* flies from honour, and it follows him. *Saul* follows it, and it flies from him. Think of this, and it will prick the bladder of pride: make it fall flat, and ſhrivel to nothing. It will cure us of arrogancy, which is nothing elſe, ſaith one, but the neighing of folly.

Holophantes dicitur qui omnia oſtendat. Corn. Nepos. *Act. and Mon. fol.* 1620.

Eo præfulgebant quod non vilebantur. Tacit. *Hinnitus ſultitiæ.* Sotades.

Laſtly, Pray to God to pull down thine heart, as he did *Nebuchadnezzars*, but eſpecially *Pauls*, and *to hide pride* from thee. The key of mans heart he keeps under his own girdle, and orders it as his pleaſure. Ply the throne of grace therefore with unceſſant ſuites, to ſubdue thy ſtout heart, to cripple thine iron ſinews, to make and keep thee ſupple and ſoluble, tender and tractable, pliant and obedient; that ſo the *Nilus* of his grace may overflow the low valley of thy mind, and fill thee with all orient and fragrant flowers of knowledge and vertue. This was the courſe S. *Paul* took when the Devil (that *King of all the children of pride*, as Leviathan is called, *Job* 41. 34.) ſought to puff him up with the abundance of his revelations. In danger he was to have been carried higher in conceitedneſs, then he was before in his extaſie. But he complained betimes, as ſoon as ever the devil aſſaied to blow up ſuch a blab in his ſoul, he ran to God, and *prayed thrice*, and prevailed, that Gods grace was ſufficient for him. How eaſie is it for the beſt man to dote upon himſelf, and to be lifted up ſo high, as to loſe the ſight both of the ground whence he riſes, and of the hand that advanced him? How hard was it for *Uzziah*, that had invented ſtrange engines for the battering of his enemies, to find out any means to beat down his own proud thoughts! Praier would have done it. Pray therefore, and God ſhall humble thy heart, pray, I ſay, to the Lord. He hath promiſed a heart of fleſh: and to pray, is to put in ſuit the promiſes, *&c.*

6. 2 Cor. 12.

ARTS.

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ARTS.

DANIEL 1. 17.

As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel *had understanding in all visions and dreams.*

THE perfection even of humane Arts both liberal and mechanick is to be found in the Church: *For, his God doth instruct him to discretion* (saith the Prophet of the very plow man) *and this also* (that is, his skill in matters of husbandry) *cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.* He it was that filled *Bezaleel* and *Aholiab* with the spirit of wisdom for the work of the Tabernacle; and that gave to the Prophet *Isaiah the tongue of the learned*, that he should know how to *time a word to him* that is weary: he wakeneth morning by morning, he wakeneth my ear to hear as the learned, who are ever listning after more, even to the last breath. As it is reported of *David Chytraus*, a Dutch Divine, that when he lay upon his death-bed, and heard some that sate by him, disputing with a low voice (lest they should disturb him) he lifted up his head as well as he could, and desired them to speak out, for he should die the more chearfully, if he died learning somewhat. *Libenter omnibus omnes opes concesserim, ut mihi liceat, vi nulla interpellante, isto modo in literis vivere*, saith *Tully*. I would give all the good in the world, that I might but sit quietly at my study, and not be called off by any other business. Some delight in horses, some in birds, others in beasts (saith *Iulian* the apostate) but I, from my youth up, have ever burned with the love of books. A learned and witty man he was, but *learned* and *lewd, wittily wicked, ingeniosè nequam*, as *Caius Curio*. He persecuted more by perswading, then enforcing men to idolatry; and prevailed more by enticements then by torments; abusing his eloquence to the dishonour of God that gave it him, and fighting against God with his own gifts, as *David* did against *Goliah* with his own sword, or as *Iehu* against *Iehoram* with his own men. He forbad all Christians the use of learned Authors: And one of his bosom-birds, *Porphyry*, said, *It was pitty that ever so good a scholar as Paul was cast away upon our religion.* S. *Paul* was first brought up at the feet of *Gamaliel*, a grave Doctor: and after that, at the University of *Tarsus*. That he had read *Aratus*, *Menander*, *Epimenides*, &c. is clear by what he cites out of them: and *Scultetus* gathers out of 2 *Tim.* 1. 6. that he was well versed in *Plato's* writings.

Isa. 28. 10. Exod 31. 3. *Inventus est artifex, qui & campanulam & indicem & libramenta omnia in Caroli 5. annulo digiti collocarit.*, Sphinx p. 90. Isa. 50. 4.

Iucundiorem sibi decessum fore si moribundus etiam aliquid didicisset, Melch. Adam. *in vita. Epist. l. 9. Quidamequis, hi avibus, nonnulli feris delectantur: ego vero, inde usq; à pueritia librorum cupiditate arsi.* Epist. ad Lidic. Nazianz. *orat. 1 cont. Iulian.*

παζωπυρεῖν, verbum Platonicum. Paulo non ignota ejus Scripta. Scultet.

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He was that wise Merchant, that besides the pearl of price, in comparison of whom he counted all but dung and dogs-meat, sought also other goodly pears, which in their proper place have their use and excellency. How bravely doth he play the Orator when he listeth, as at *Athens*, and before *Agrippa*, in setting forth his sufferings, 2 *Cor.* 11 23? and exhorting to unity, *Ephes.* 4.4. All the rowlings of *Demosthenes* are dull stuff to his elegancies? *As oft as I hear him speak*, saith *Herom*, *me thinks I hear not words but thunder-claps.* His very enemies could not but acknowledge his worth. *His letters*, said they, *are weighty and powerful: but his bodily presence is weak, and his speech contemptible*, 2 Cor. 10. 10. And why contemptible, but because he came not with excellency of speech or of wisdom (which he could have done better then the best of them) but in demonstration of the Spirit, and of Power? *Humane learning* (saith one) *is to be used in Ecclesiastical exercises*, non ut esculenta sed ut condimenta, *not as meat but sauce.* It were a madness, because lace sets out a garment, therefore to make a garment of lace only. *Sub finem cœna dulcis est placenta.* S. *Austin* bewailed it as a vanity of his youth, That he had framed his discourses, *Ut placeret magis quam ut doceret*, more to please then to profit. *And when I first began to preach* (saith S. *Chrysostom*) *I was a childe, and delighted in rattles, in the applause of the people; but when I grew a man, I began to despise them. A golden-mouth'd* Preacher he was (according to his name) *a master of speech*, as *Paul* was said to be, *Acts* 14 12. an eloquent men, and mighty in the Scriptures, as *Apollos*. Acts 18. 24. His eloquence (whereby he so drew men in to admiration of him, that it was grown to a common proverb, *Better the Sun should not shine, then that Chrysostom should not teach*) he is said to have drawn out of *Aristophanes* his 28. Comedies, which he laid usually under his pillow when he went to sleep. This was (as *Theodoret* hath it) to gather roses off the thorns, sweet honey out of bitter flowers, wholsome medicines out of venemous beasts and serpents. This was to spoil the *Egyptians* of the jewels they unjustly deceined from the Church, as *Austin* hath it. *See we not*, saith he, *with what a deal of gold, silver, costly garments, Cyprian* (*that sweet Doctour and blessed Martyr*) *went laden out of Ægypt? With what a deal Lactantius, Victorinus, Optatus, Hilarius, besides innumerable Greek Fathers?* And this was first done by that faithful servant of God *Moses*, of whom it is written, *That he was learned in all the wisdom of the Egyptians*, and so became *mighty in word and deed. Now the learning of the Ægyptians* (saith *Pererius*) *was fore-told Mathematicks, Physicks, Ethicks and Divinity, a chief part whereof was Hieroglyphicks. In all these Moses was thorowly instructed*, saith *Philo*; *and in short space excelled not only all his fellows, but his teachers too. So did Daniel and his three companions, all the wise men of Babylon, whose books they read, and whose learning they looked into, which* (*had they held it unlawful*) *they would as little have medled with as with the meats that came from the Kings table*, saith S. *Herome*; *But this was* (as he elsewhere hath it) *to wring the sword out of Goliahs hand, and to cut off his head therewith; this was to shave the captive womans head, and pare her nails, and so to take her to wife.* Humanity may be fitly used as a Handmaid to Divinity, or as Diers colour the cloth with some inferiour colour first, that they may make it a perfect purple. Wisdom sendeth forth the Arts, as her maids, to call them into the City, to help them to the better understanding of the holy Scriptures: which else, they that are unlearned and unstable, wrest unto their own destruction. *Theodoret* mentioneth S. *Basils* sharp reply to one *Demosthenes*, who being but an officer of the Emperours kitchin, durst encounter that Doctour of the whole world with wrested Scriptures, *It belongs to thee* (*an unlettered person*) *to look to the pottage-pot.* Our Saviour (I grant) chose unlearned men for his Disciples; but he made them learned before he made use of them, he gifted them before he sent them abroad. Insomuch as *Acts* 4.13. the Priests and Scribes (whom for their learning S. *Paul* called *The Princes of this world*, 1 Cor. 2. 8.) wondered at their boldness and abilities; as knowing that they were unlearned and ignorant men: they marvelled (as the *Nazarens* also did at Christ) how they came by that new learning. But besides, that it is well observed, That our Saviour excluded not from his discipline learned *Nathanael* & *Nicodemus* a master in *Israel*, lest if he should have called simple ones only, it might have been thought they had been deceived out of their simplicity. True it is (and pitty it is, that the greatest Clarks are not always the wisest men in the things of God; because *knowledge puffeth up*; as it did the *Athenians*, where no Church was founded, they were so self-conceited; *Paul* the babler was no body with them, the resurrection they derided as impossible

Mat. 13. 45.

Demosthenis in oratione contra Æschinem, tanta est eloquentia quanta in animis hominum inesse possit. Cicero.

1 Cor. 2. 1. ὑπεροχὴν significat ostentationem horum donorum ut supra alios eminentes. Pareus.

Δεινὸν λήκυθον τοῦ γλυκὺ πραγάλεως. Plin. ἡγεμόνα τὸ λόγε.

Satius esse solè non lucere, quàm Chrysostomum non docere.

De Asse. Græc. sub finem.

De doct. Christ. cap. 22.

To use Heathen Authours for ostentation, is to make a calf of the treasure gotten out of Ægypt.

Acts 7.22.

Com. in Exod.

Epist. 84.

1 Sam. 21. 9. Deut. 21 12, 13

Prov. 9. 3.

2 Pet 3.16.

Σοφὸν τὸν τῶν ζωιῶν καρικὰς φορτίζειν.

Asinos elegit Christus & idiotas sed oculavit imprudentes; simulq; dona dedit, & ministeria. D. Beddingf. Conc. ad Cler. Oxon. Iohan. de Turrecrem.

1 Cor. 1 1.

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impoſſible in nature, and took it to have been ſome ſtrange goddeſs, that *Paul* ſought to bring in amongſt them. So when thoſe three famous Biſhops *Cranmer*, *Latimer* and *Ridley* were priſoners at *Oxford* (where alſo they ſuffered) one of them complains, That not one ſchollar came at them, or ſhewed them any countenance. *Many for the tree of knowledge, utterly loſe the tree of life*, ſaith a Father. *The unlearned carry away heaven, when we with all our Arts and Sciences are tumbled into hell. And ſuffer ye the wiſe of this world*, ſaith another, *that ſearch into natures ſecrets, and aſcend no higher, to deſcend with all their wiſdom into hell; where none are ſo filled with the wrath of God as your knowing men & Philoſophers, that detained or impriſoned the truth in unrighteouſneſs*, Rom. 1.18. and were therefore delivered up to a reprobate ſenſe, or an injudicious mind, *verſ.* 28. ſo that they became the *hereticks Patriarchs*, as *Tertullian* ſtileth them: For it is no hard thing to ſhew, That divers ancient hereticks drew their erroneous opinions out of the writings of the Philoſophers. The Papiſts alſo tell us, That we may finde their holy water, and ſprinkling of ſepulchres in *Juvenals* ſixth Satyr: their lights in Sepulchres in *Suetonius* his *Octavius*; lamps lighted on *Saturday* in *Seneca's* ninety ſixth Epiſtle; diſtribution of tapers among the people, in *Macrobius* his *Saturnals*; Purgatory in *Virgils Æneads*. &c. *Bembus* the Cardinal tel us of his S. *Francis*, That he was reckoned by the Romiſh Church in the number of the gods. He means, he was canonized for a Saint. But the Cardinal affected to deliver himſelf in Heathen language. So did *Pomponius Lætus* that antiquary. His name was *Petrus*, but he changed it for *Pomponius* a *Roman* name; he called himſelf alſo *Dictator*, and worſhipped *Romulus*, ſaith *Ludo. Vives*. Such another alate was *Caſtalio* the *Ciceronian* Tranſlatour of the Bible; And before them all, *Averroes* the *Arabian* Phyſitian, who ſo madly admires his Maſter *Ariſtotle*, as that he doubts not to ſay, that there is no errour to be found in his works, that his learning was the chief truth, and that his underſtanding was the utmoſt bound of humane underſtanding; that he was the rule and pattern that nature invented, wherein to ſet forth the utmoſt perfection of a man, &c. And when he died, cried out, *Sit anima mea cum Philoſophis*. Let my ſoul be where the Philoſophers ſouls are. The *Colonienſes* indeed ſet forth a book *De ſalute Ariſtotelis*, of the ſalvation of *Ariſtotle*, and affirm, That he was Chriſts fore-runner in naturals, as *John* Baptiſt was in ſupernaturals. And whether *Eraſmus* was in earneſt or in jeſt, I know not; but in his Preface to *Tullies Tuſculan* Queſtions, he hath this piece of Letany, *I can hardly forbear ſaying, Saint Socrates pray for us.* When he was ready to die, he often repeated this ſpeech, *Domine, fac finem, fac finem.* Make an end, Lord, make an end; but what he meant by thoſe words, I wot not, ſaith *Melanchthon*. Sure it is, his Saint *Socrates* could then do him no good. *Juſtin Martyr* tels us, That he left his Gentiliſm upon reading a piece of *Plato*; and holds (but groundleſly) that thoſe that lived κατὰ λόγον (that is, *according to the rule of reaſon*) before Chriſt came in the fleſh, were to be counted good Chriſtians, although they had no hope, underſtanding, nor taſte of the future reſtauration by Chriſt. This Paradox was ſtifly defended in the Councel of *Trent* by *Androdius*, *Soto*, *Vega* and *Victoria*. *Venator* alſo the *Arminian* rageth and ſaith, *I deny this propoſition, No man can be ſaved that is not knit to Chriſt by a true faith.* But the Scripture affirmeth, That there is no other name under heaven whereby to be ſaved, but only by the name of Jeſus. And S. *Auſtin* (though he yielded that by the reading of *Cicero's Hortenſius*, he was taken off from the hope of vain things, and the deſire of earthly cares, and perſwaded to the love of wiſdom, and contemplation of the things above) yet he cannot but ſay, that nothing more cooled his affection toward that book then this, that he found not in it the name of Jeſus. This to a true Chriſtian is *mel in ore, melos in aure, jubilum in corde*; honey in his mouth, muſick in his ear, jubilee in his heart. S. *Paul* cannot come off it, but names it nine ſeveral times in ten verſes. All the learning that he cared for was to *know Jeſus Chriſt, and him crucified.* To know him, I ſay, not notionally only, and out of the book (for ſo every Catechiſm teacheth him) but experimentally; to know the power of his death, and the vertue of his reſurrection; to have a Bible ſtampt in his head, and the counterpane of the Covenant graven in his heart. This, this is the only learning, without the which all other learning doth but light men into utter darkneſs. Of *Menius* a certain Poet it is recorded, that he was for learning every way ſo abſolute and accompliſhed, that he gave place to no man then alive. *Eratoſthenes* was ſir-named πένταθλος, becauſe he could diſpute excellently in any art whatſoever.

Multi propter arborem ſcientiæ amittunt arb. vitæ. Indocti rapiunt cœtum, &c. Aug.

Sinite ſapientes hujus ſeculi alta ſapientes, & terram lingentes ſapientes deſcendere in infernum. Bern. *de vita ſolitar.*

Philoſophos eſſe patriarchas hæreticorum. Baron. *Annal. ad annum* 44.

In numerum Deorum ab eccleſia Romæ relatus eſt. In hiſtor. Venet. Anno 1442. *Alſted.* Chron. *p.* 460.

D. *Pridcaux ex Agrippa & Balæo.*

Vix poſſum me continere quin dicam, ſancte Socrates ora pro nobis. Joh. Manl. *loc. com. p.* 126.

Sleidan. Com. Greg. de Valen. tom. 2.

D. *Pridcaux Lect. de ſalute Ethnic. Acts* 4. *Lib.* 3. *confeſſ. cap.* 4.

1 Cor. 1.1. to 11.

Phil. 3.10.

Τὸ ἐγκύκλιον παιδείας ὁ παρεργῶς ἐζηλωκώς. *Athenæus. Suidas.*

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soever. *Democritus* was skilfull in all sciences, saith *Suidas*; there was nothing wherein he could not publickly profess, saith *Cicero*. *Hippias Eleus* was wont to boast, That there was nothing in any Art which he knew not of, whether liberal or illiberal: for with his own hands he made the ring he wore upon his finger, the coat upon his back, the shoes upon his feet, &c. as *Tully* tells us. *Aristotle* was a Magazine of Learning, and is therefore (as aforesaid) over-admired by *Averroes*, and was abundantly rewarded by *Alexander* the Great, who gave him for his book *De natura Animalium*, eight hundred Talents. *Gaza* who translated that Work of *Aristotle* into Latine, and dedicated it to Pope *Sixtus*, met not with so good a match. For when he had brought and presented the book very richly bound up in velvet, and bossed with gold, the Pope (that Ass) asked him what the outside stood him in: *Gaza* made Answer, Forty crowns. The Pope allowed him so much mony, and so dismissed that learned man without any further reward, who deserved a great Honorary for so profitable a piece of work. But to return to his Author *Aristotle*, whom all worthily extoll for his Learning, not so for his Honesty: In the Town of *Stuckard* in *Germany*, a certain Doctor of Divinity preached, That the Church might be ruled and taught concerning God and the things of God, out of *Aristotles* Philosophy (his Ethicks especially) though the Bible were lost out of the world; whereas he himself confesseth the disability of Moral knowledg to rectifie the intemperance of nature; and made it good in his practice; for he used a common strumpet to satisfie his lust. He was also accused at *Athens*, and banished into *Chalcis*, because he had evil opinions of the Deity, say divers Authors. As for his Divinity, which he calls his Metaphysicks, whereof he writes fourteen books; It is saith *Ramus*, the most foolish and impious piece of sophistry that ever was written. *Tully* was a great Scholar, no doubt, and he knew it. *Two things* (saith he) *I have to glory in; My knowledg of good Arts, and my waging of great acts: the first whereof shall never be taken from me while alive, the second no not when I am dead.* There was one that wrote an Apology for *Tully* (saith *Melanchon*) and commended him for a holy man and a good Christian, because he saith somewhere, *Reprehendo peccata mea, &c.* I condemn mine own errors, for that I trusted to *Pompey*, and took his part. And *Lotanus Lovaniensis* writes, *That there was no other faith found in Abraham then what was found in Cicero*; whereas *Abraham saw my day*, saith Christ, *and rejoyced*; he walked with God and was upright; not so *Cicero*. *His tongue we all admire*, saith *Augustine*, *not so his practice*: And how little his Learning could doe for him (for lack of Faith) when he came to dye, that speech of his sufficiently witnesseth, *I know not how, but so it is, the medicine is weaker then the disease.* It is nothing but true faith that can fortify the heart against the fear of death. *Seneca* and such like have set forth what a mercy mortality is, what a happiness that we can lose our lives when we list, how contented a man should be with life, how couragious in death, &c. A great Philosopher he was, and a close Student, as himself testifieth. A mighty man he was surely, saith *Lipsius*, and a mighty spirit works in them that read him. But yet (by your leave) he that shall read *Dio Cassius* his testimony of him, will scarce take him for an honest man. He salutes his friend *Lucilius* thus, *Si philosopharis, bene est, ego quidem philosophor.* But his practice was most unphilosophical. He enveighed against Court-parasites, yet was ever himself at Court: He detested Flatterers, when none flattered more then he: he taught Chastity, but was too inward with *Agrippina* the mother of *Nero*, and taught him by his practice that abhorred trade of unnatural filthiness. He reproved rich men, but got a vast estate; and condemned luxury, when himself had five hundred stools of Cedar, with feet of Ivory, and every thing else answerable. Thus *Abana* and *Pharphar* may serve to scour and rinse, but *Jordan* only can cure the Leper. Learning and Philosophy may barb and curb corruption; but it is the Scripture only *that giveth more grace*, as S. *James* hath it, and doth a perfect cure upon the Conscience. And that is only too when it is seconded and set on by the Spirit, who moves upon the face of these waters, stirs them, and makes them medicinable, *wholsome words*, such as have a healing property in them, as the word signifies. For else the word profiteth not, *unless it be mixt with faith*; yea the *bare letter killeth* (I say not, Learning killeth, as that *Ignoramus* once mistook the matter) but *the Spirit giveth life*. *Erasmus* was as well seen in the Text as another,

πάντων ἐπιστήμων. Suidas.

Nihil excipiebat de quo non profiteretur. Acad. quæst. l. 6. Cic. 3. de Orat.

Heu male nunc artes miseras hæc sæcula tractant. Iuven.

Ludit qui seriis semina ponit humo. Prop. l. 2.

Ioh. Manl. *loc. com. p. 572.*

Asino quidam narravit fabulam, at ille movebat aures. *Ibid. 478.*

Aristot. *Ethic. l. 7. cap. 3. & 4.*

Ramus *in Theol. præfat.*

Optimarum artium scientiam, & maximarum rerum gloriam, &c. lib. 7. ep. familiar.

Quod Pompeio confisus, ejusq; partes secutus fuerim.

Ioh. Manl. *loc. com. 481. 496.*

Ciceronis linguam omnes fere mirantur, pectus non item. l. 3. c. 4. Confes.

Nescio quomodo imbecillior est medicina quam morbus.

Nullus mihi per otium dies exit, partem noctium studiis vendico; non vaco somno, sed succumbo, &c. Sen. *epistol. ep. 15.*

Delectabatur exoletis, idq; Neronem facere docuerat; etsi antea tanta fuit morum severitate, ut ab eo peteret ne se oscularetur, neve una secum cœnandi causa discumberet. Dio. *in* Neron. Iam. 4. 6. ὑγιαίνοντες λόγοι. 2 Tim. 1. 13. Heb. 4. 2. *Tu bene caviſti ne te ul a occidere poſſit Litera; una nota eſt litera nulla tibi.*

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and did a great deal of good by his Latine translation, gave much light to it by his Annotations and Paraphrases. Besides his other worthy works, he took infinite pains in furbishing the Fathers. *This one thing* (saith he) *I dare boldly affirm, That S. Hieroms books never cost him so much pains in making them, as they have cost me in restoring them.* And yet for all this we cannot tell what to make of him, for matter of religion. *Erasmus in religione fuit ἀπρόσωπος*, saith *Buckolcerus* He was as soon with Protestants, and as soon with Papists, and so was well thought of on neither side, lost his good esteem with all. *Beza* thinks he was not sound in the doctrine of the Trinity. And it was a witty truth put upon him by one of his friends (as he himself relates it) concerning his *Enchiridion* of a Christian souldier, *That there was more holiness to be found in his book, then in the Authour of his book.* *Raram fecit virtus cum scientia mixturam*, saith one. Learning and grace meet not but in a few. *Galen* the chief Physitian derided the Bible. *Paracelsus* was an Atheist, and (if *Erastus* belie him not) a Magician. *Ulpian* the chief Lawyer was a bloody persecutour. *Baldus* an Arch-patron of the Popes supremacy; and yet they were wont to say of him, *That he knew all that was knowable.* *Tostatus* (otherwise called *Abulensis*) was *omnium scientiarum, doctrinarumq; arca & emporium*, A magazine or mart of all sciences; so skilful in each, that one would have thought he had studied nothing else but that, all his life long. Besides, if he had had all his works, he is thought to have written as many sheets, as he lived daies: and yet carried down the stream of the times with the *errour of the wicked*, as *S. Peter* hath it, 2 *Pet.* 3. 17. And as *Calderinus* his contemporary was wont to say, when he went to Mass, *Eamus ad communem errorem*, he stickled stifly for Antichrist. *Laudo acumen viri si in meliora incidisset tempora longè maximi*, saith *Causabon*, It was his unhappiness that he fell upon such bad times, else he might, likely, have been better. I was an obstinate Papist (saith *Latimer* of himself) as any was in *England*; Insomuch that when I should be made Bachelour in Divinity, my whole argument went against *Philip Melanchon* and his opinions. *Bilney* heard me at that time, and perceived that I was zealous without knowledge, and came to me afterwards in my study, and desired me, for Gods sake to hear his confession. I did so; and, to say the truth, by his confession I learned more then afore in many years. So from that forward I began to smell the Word of God, and forsake the school-Doctours, and such like fooleries. Horrible barbarism had overspread the eye of whole Christendom. To be a Grecian was grown suspicious, but to be an Hebrician, little less then heretical. *Rodulphus Agricola*, and *Joannes Capnio* lived together at *Heydelberg*. *Rodulphus* interpreted Greek Authours to the yovng students; *Capnio* read them an Hebrew lecture; but privately, and to a few only, for fear of the Monks, who were mad at that general resurrection of all good learning and language, a little before the receiving of the Gospel. For as in the first plantation thereof in *Europe*, God shipped the arts before into *Greece*, that they might be as harbingers unto it, as *Tertullian* speaketh: So in these later ages, the Lord intending a reformation of religion, set up the Turk to over-run *Greece*, and by that means sent over into these Western parts divers learned exiles, as *Chrysoloras*, *Trapezuntius*, *Gaza* (who translated *Tully de senectute* into Greek) *Argyrophylus*, *Chalcondylas*, *Cydonius* (who translated likewise *Thomas Aquinas* his works) *Marcus Musurus* (with whom *Erasmus* lived familiarly) *Hermotimus Spartiata*, whom *Capnio* heard in *France*, as he had done *Argyrophylus* in *Italy*. These were Gods first instruments to restore humane learning, that was almost lost out of the world. At which time also he vouchsafed to mankinde the knowledge of the Art of Printing, which is said to have been first invented at *Strasborough* in *Germany*, by *John Guttenberg*, a Monk, where likewise *John Mentelius* printed the first book, and that was *Tullies Offices*; the copy whereof is kept in the publike Library at *Frankford* to this day for a Monument. After this, the Press was translated first to *Mentz*, and then to *Rome* by *Joannes Gallinacensis*; and shortly after, there were printed at *Paris*, *Antwerp*, *Venice* and divers other places, the Works of sundry learned men, stirred up by God to fetch the Arts back out of banishment. Such as were in *Italy*, *Bembus*, *Sadoletus*, *Victorius*; in *Germany*, *Erasmus*, *Melanchon*, *Camerarius*, *Sturmius*; in *France*, *Budaus*, *Silvius*, *Turnebus*, *Lambinus*: here in *England*, *Ludovicus Vives*, S. *Thomas Moor*. *Lilly*, *Linaker* (my near kinsman by the mothers side) and many others. *Buchanan* indeed the *Scot* complains, that he was born, *nec cœlo, nec solo, nec sæculo erudito*, in neither a learned air, soil, nor age; But as the Historian saith of D. *Cox*, and M. *John Cheek* Tutours

S. Tho. More. —*Quis nosset Erasmum, Culias æternum si latuisset opus?* *Minoris arbitror Hieronymo suos constitisse libros conditos quam nobis restitutos.* Erasm. *Annot. in* Ro. 1. *Plus sanctimoniæ conspici in ipso libello, quam in libelli authore.* *Joh. à Wower, in Polymathia.* D. *Pridea. lect.* *Nihil unquam eum ignorasse.* Neand. *Chron. p.* 91. *Ita in singulu doctus evasit, ut earum unicâ tantum toto vitæ suæ decursu operam dedisse videretur.* Bonosius *in Vita* Tostati. Causab. *exerc. in Baron.* *Act. and Mon. fol.* 910. Joh. Manl. *loc. com. p.* 572.

Sic canes lingunt ulcera Lazari.

Paul. Iovius in elogiis virorum literis illustrium. *Lill. Girald. Dialog. Volater. Anthropolog. l.* 21. *Parei medulla hist. eccl. p.* 311.

Life of *Edw.* 6. by Sir. *John Heyw.* P. 3.

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Tutours to K *Edward* 6.) that though they were men of mean birth, yet were they so well esteemed for vertue and learning, that they might well be said to be born of themselves. So may it be said of that prince of poets *Buchanan*. He was an honour to his country, better known by him, perhaps abroad, then he by it, as *Hippo* was by great *Austin*.

Sic Archelaus, magis ex Euripide, quam Euripides ex Archelai familiaritate innotuit. Eras. Adag.

But to proceed; After that humane learning began thus to reflourish and lift up the head, Divinity also, that had been shamefully obscured and slurried with needless and endless doubts and disputes, was vindicated and illustrated by the knowledge of Latine, Greek and Hebrew (the dignity and study whereof the holy Ghost seems to intimate that he would have ever kept afoot in the Church by the inscripton of our Saviours title on the cross in those three tongues) and all frivolous and fruitless school-quirks taken out of the way, young students were put upon the reading of the Scriptures, instead whereof, till then, little was heard in the Church, but the dotages of Monks and legendary fables. Then grew up that *felix proventus*, that golden age of glorious Divines, famous and matchless for depth of learning and height of holiness. I speak not here of Jesuites, who brag that the Empire of learning is within their dominion, and that we have not a scholar on our side. The Cardinal (such is his candour) in his book of Ecclesiastical writers, doth not vouchsafe to name any one of ours; under whose table (nevertheless) it is evident that he scraped together most of the crums, that he maketh use of. Great scholars, we grant, they are many of them. And yet we doubt not to say of them, as the Chronicler doth of D. *Shaw* and Friar *Pinket* (that were *Richard* the 3. factours to obtrude bastardy on K. *Edw.* 4. and so to disable his children for succession) *That they were of greater learning then honesty, and yet of more repute then learning; being such, that more regarded by the ignorant to be accounted learned, then by the learned to be judged ignorant. Inter indoctos etiam Corydus sonat.* To learned men those seem fools, that to fools seem learned, saith *Quintilian*. *Attorneys* (saith another) *among swains are taken for lawyers, among lawyers they hardly have the esteem of swains.* Jesuites have a notable faculty of setting the best side outward (as is noted before of *Stephen Gardner*) and of boasting themselves for some *great thing*, as *Simon Magus*. The Iebusites boasted and insulted over *David*, that he should not enter their tower of *Sion*, though there were but some few blinde and lame to defend it. The Iesuites crack as fast of their power and prowess, could they but get us out of our paper-castle of Scripture-testimonies, into the open field of Fathers and Councels (as *Brisow* phraseth it) what they would do to us, what babies they would make of us. But how well they have done it, let all the world see in their concertations and controversies with our *Whitakers* and *Rainolds* (to go no further) many of whose works remain yet unanswered, indeed, because they are unanswerable. For D. *Whitakers*, one that knew him well, and knew as well what he said of him, gives him this testimony, *That never man saw him without reverence, nor heard him without wonder.* And for *D. Rainolds*, *He was* (saith the same Authour) *a well furnished library, full of all faculties, of all studies, of all learning; whose reading, whose memory was near to a miracle. He was* (saith another forraign writer,) *a living library, a third University. Gentilis* (who yet loved him not) could not but confess, That he knew the civil law as well as himself, who yet was the Kings professour for the laws in the University of *Oxford*. These came not to the Divinity schools ἡμίβαπτοι, *half-dipped*, as *Lucian* phraseth it, but thorowly died, and well provided of humane learning. *Spensippus* was wont to say to such, as came to his philosophy-school without musick and Geometry, *Get you hence; for you want the handles and handmaids to Philosophy. Plato* in his Commonwealth, calleth those *bastard* Philosophers, who think they can attain to others arts without the help of *Logick*. *Unskilful Logicians*, saith he, *tear truths in pieces, as curs do clouts.* Our Lord Christ (the Arch-prophet and great Doctour of his Church) though he be not tied to schools or means, but can make an Ass confute his master, and doth oft chuse the simple to confound the learned (when it was scornfully demanded, *Is Saul also among the Prophets?* one of the same place answered, *But who is their Father?* As who should say, Prophecy comes not so much by mans teaching as Gods; therefore wonder not that *Saul* professies, though not bred a scholar) yet himself honoured schools, when he sate among the Doctours, both hearing them (for learnings sake) and asking them questions; when he pitcht upon *Paul* scholar to *Gamaliel*, for an elect vessel, to bear his name to the *Gentiles*, and to be able at *Athens* to dispute philosophically with those Philosophers; when he commanded *Timothy* to give attendance to reading;

Imperium literarum est penes Jesuitas. Eudæ. Joh.

Trussels contin. of *Daniels* hist. of *England*, *fol.* 212. *Eruditis stulti videntur qui stultis eruditi videre velint.* Quint. *in Iust. Lcguleiorum fæces decemdrachmariæ; qui inter opiliones se jactitant Iurisperitos, ne opilionum quidem æstimatione habentur.* Ren Platonicus. *p.* 135. 2 Sam. 6. *Brist.* Mor. 48. *D. Hall* epist. decad. 1. ep. 5. & epist. 7.

Iohnston. *de Naturæ Constantia.* 66. Diog. *Laert.*

Vt callidi pannículos.

1 Sam. 10. 11, 12.

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when he gave *Solomon* wisdom to set in order so many Proverbs, to discourse of so many particulars from the Cedar to the shrub: when he gave his people a *Kiriath-sepher*, a City of letters or books, (such as our Universities are) to be unto them, as the library of *Alexandria* is said to be, physick for the soul. Divers of the Patriarchs are held to have been skilful in physick, and therefore so welcome to Kings, as *Abraham* and *Isaac* to *Pharoah* and *Abimelech*. *From the mouth of Adam*, saith one, *as from a fountain issued all the profitable doctrine, discipline, wisdom, and knowledge that is in the world. The longevity of the Fathers before the flood was a work of Gods providence, for the perfecting of the sciences*, saith another. *Japhet dispersed abroad his Europe the doctrine of the promised seed*, saith a third, *which was afterward collected and conserved by the Sybyls, when it began to be forgotten.* Hence the ancient Sages fetcht whatsoever sound thing they held concerning God, the immortality of the soul, the duration of Empires, *&c. Abrahams* philosophy, is thus described by *Philo* the Iew, who might have it by tradition. He reduced all the effects of the second causes to the first cause immediate. He did not attribute to the Sun the light of the day, nor to the clouds rain, nor to the eyes sight, nor to the ears hearing, nor to the other next instruments of sense the cause of their faculty, but referred all to the Soveraign head, the Creator of substances, the giver of forms, the cause of causes, *&c.* *Iosephus* and *Eusebius* tell us, That *Abraham* taught the Mathematiks in *Egypt*. Neither want there those that shew a book that was made, as they say, by *Moses* and his sister *Miriam* concerning *Alchimy*; which is an *Art without art*, saith one; *A multiplying of something by nothing*, saith Another. An *omne, aliquid, nihil*, that that *Moses*, I believe, never dreamt of: nor was it any part of the wisdom of *Egypt*, wherein he was instructed and excelled, *Acts* 7.22. And *although he were mighty in word and deed*, yet he hath left us nothing in writing of his *Egyptian* learning, nothing of the true rational philosophy which he both learnd & taught long before *Mercurius Trismegistus* was born (whom yet *Iamblicus* makes the first author of *Egyptian* Arts) S. *Ambrose* gives the reason: because he received Gods Spirit, as the servant of God, faithful in all his house, he prefer'd the heavenly truth before that vain earthly philosophy, & set down such things only as he judged fit for the furtherance of our faith. *Arts* are a rich blessing of the Lord, and it was then, and is ever to be wished, that all Gods faithful messengers were endued with such excellent parts of humane learning as *Moses* was; But, *What is the chaff to the wheat?* saith the Lord to those that preached mens devices, and sought out vain things in stead of Gods word, *Ier.*23.28. striving to please the people, and to set up themselves, by ostentation of their own gifts and learning. The 32. *Psalme* is entituled *Davids learning*; and was penned to teach the unlearned how to get true happiness. And *Solomon* calleth this knowledge *Wisdoms* or *Knowledges*. And *Isay* calleth that a *learned tongue*, that studieth out cases of conscience, and speaketh a word in due season; *Iob* cals him an *Interpreter, one of a thousand*, that declareth unto man his righteousness, *&c.* How vain then are those that count nothing worthy to be known but these earthly learnings, and spend all their time and studies in them, as the Heathen *did*, till they become almost as heathenish? Their spare-hours indeed, and as it were for recreation sake, many of the ancient Fathers spent, and not unprofitably, in Heathen Authours; partly for the bettering of their stile, as *Chrysostom*: and partly for confutation of heathenish opinions and superstitions, as *Clemens Alexandrinus*, &c. which made *Iulian* the apostate cry out, *Proprijs pennis configimur*, we are beaten with our own weapons. Thus S *Paul* beat the *Athenians*, thus *Arnobius* in a lofty and lively stile beats the *Gentiles*, after that himself had written some things against the Christians before he was converted from *Gentilism*. He for his stile was called the *Christian Cæsar*, as *Lactantius* (his scholar) was called the *Christian Cicero*. S. *Hierom* passeth this censure upon his writings; *Lactantius* was as it were a certain flood of *Tullian* eloquence; I would he had been as happy at confirming of our religion, as he was at the confuting of the contrary superstition. *Sed non omnia possumus omnes. Tully* wished, Would he could as easily find out the true God, as descry the false. And had he consulted the Iews, whom for their calamities he so much sleighted, he might haply have heard of him. Something he had read of him, and thereby groped after him in the dark, *Acts* 17.27. in *Plato*, who speaketh thus, and is translated word for word by *Tully*; To finde out the Maker and

Father

Iosh. 15.15. ἡ τὴν ψυχὴν ἰάσεται. Ἀκόνημα ab ἄκος & ἔργον, quasi medela publica sive potius Beeman. de Originib. Buchol. Chron. Neand. Chron.

Euseb. de præpar. cap. ult. Ioseph. Antiq. l. 1. c. 1. Delrius in disq. Mag. l. 1. c. 5. q. 1. sect. 1. Alchymia est ars sine arte, cuius scire est pars cum parte; medium est sine nunc mentiri, finis est mendicatum ire. Rythm m hunc à pe be decantatü recitat Libanius Lib de myster. Ægyp. Inanem illam & usurpatam Philosophiæ doctrinam veritatis rationi postposuit, & ea descripsit, &c. 6. Hexam. c. 2. Masebil of David, Prov. 5. 1. Isa 50.4. Iob 33. 23.

Acts 17.

Vtinam tam nostra potuisset confirmare quã facile aliena destruxit. Ora. pro L. Flac.

τὸν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὑρεῖν τε ἔργον, καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν. Plato in Tim. Illum quasi parentem hujus Universitatis invenire difficile est; & cum jam inveneris, indicare in vulgum, nefas. Cic.

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Father of all, is a hard task: to tell what he *is*, when thou haſt found him out, is impoſſible. Hence the *Athenians* had their Altar dedicated *to the unknown god*, that is to the true and only God: Of whom they had learned (out of the antient Philoſophers and *Sybilles* oracles) that he was but one inviſible, ineffable eſſence, whoſe name cannot be uttered, as the Jews held, from whom the beſt of the Philoſophers drew their beſt Divinity. Hence *Lucan* a Heathen Poet, calleth the Jews God, an uncertain God. *Juvenal* jeareth, That they worſhip nothing but the clouds, and an unknown God within them. And *Ariſtophanes* brings in *Socrates* worſhipping the clouds, becauſe he worſhipped not the ſame Gods, as the vulgar did, but ſought to bring in new ones, as *Laertius* relates it. For which cauſe alſo, he was condemned to death in the ſame court of *Areopagus*, whether S. *Paul* was hurried, but by a ſpecial providence of God eſcaped: not being ſo much as called to his anſwer, which would have been to the hazard of his life. *Athens* is called by *Euripides*, the *Greece* of *Greece*: by *Demoſthenes*, the eye, ſoul and Sun of *Greece*; by *Thucydides*, the common ſchool of mankinde. There were the fineſt and moſt Mercurial wits of the world; and they had the braveſt preacher in the world, who took his text off one of their altars, and expounded it out of their own Authors. But with what ſucceſs? Some doubted, ſome derided, a very few only were converted and no Church planted. *For the natural man* (though never ſo learned) *perceiveth not the things of God*, as little as *Nicodemus* (though a Doctor) did the doctrine of regeneration.

—*dedita ſacris incerti Judæa Dei.* In Pharſal. l. 2. *Nil præter nubes & cœli numen adorant.* Acts 17. Ἕλλας Ἑλλάδος. καίτοι τοσοῦτον πάντων ἀνθρώπων. Gel. l. 5. c. 11.

What then? ſhall learning be the leſs valued, becauſe by ſome abuſed, perverted, and made a hinderance from heaven? The *Anabaptiſts* indeed condemned the arts, and other ornaments of grace and nature, for the unworthineſs of the perſons or ſubjects wherein they were found. *Luther* retorted upon them, Then, belike, matrimony, authority, liberty, *&c.* are to be deſpiſed and avoided. Are not the works of God good, becauſe the men who uſe them are ſome of them wicked? The *Romans*, I know not upon what diſlike, baniſhed one time, all Philoſophers out of their City; but that was not the wiſeſt act that ever they did. *Licinius* the Emperour was ſuch an enemy to learning, that he called it the plague and poiſon of the Common-wealth. But that was the braying of an aſs, rather then the ſpeech of a man. Pope *Paul* the ſecond pronounced all Schollars hereticks, and ſeriouſly exhorted the *Romans* not to breed up their children at ſchool: it was enough if they could write and read. It is cautionated by the Duke of *Ruſſia*, That there be no ſchools, leſt there ſhould be any ſchollars but himſelf. The people ſay in a difficult queſtion, *God and our great Duke know all this.* The Turks Jamizaries upbraided their Emperour with his learning. For when *Bajazet* the ſecond had caſt *Achmetes Baſſa* into priſon, thoſe Martial men, amongſt many other opprobrious words wherewith they ſhamefully loaded him, as drunkard, beaſt, raſcal, *&c.* they called him oftentimes by the name of *Bengi*, *Bengi*, that is, *Scholler*, *Scholler*, which amongſt them is accounted in a Prince to be no ſmall diſgrace. But what ſaid a far wiſer man? *Happy is that Common-wealth where either Philoſophers bear rule, or the Rulers ſtudy Philoſophy.* The Doctors and Judges amongſt us (to intimate ſome ſuch thing ſurely) have one and the ſame habit (ſquare caps and ſcarlet gowns) preſcribed them. *Nebuchadnezzar* ſeems to have been a Schollar, *Dan.* 1. 19. for he was able to poſe the young ſtudents, and to pronounce after he had communed with them, which were the beſt learned. Yea, it is ſaid, *v.* 20. *That in all matters of wiſdom and underſtanding, that the King enquired of Daniel and his fellows, he found them ten times better then all the Magicians* (ſo they called their Philoſophers and interpreters of divine and humane laws) *and wiſe men* (the learned of all Nations were called ſo, *Mat.* 23. 34. till *Pythagoras* firſt in modeſty named himſelf *Philoſopher*, or a wel-willer to wiſdom) *that were in all his realm.* *Aſhaſhuerosh* alſo, when he could not ſleep, called for a book; ſo did *Tamberlane* the night before the mortal battle between him and *Bajazet*, he called for a book (care would not ſuffer him to ſleep) wherein was contained the lives of his Fathers and Anceſtors, and other valiant worthies; the which he uſed ordinarily to read, as he then did, not as therewith vainly to deceive the time, but to make uſe thereof by the imitation of that which was by them worthily done, and declining of ſuch dangers, as they by their raſhneſs or over-ſight fell into. *Alphonſus* King of *Sicily* called his Books his beſt Councellors; for they would tell him truth, when none elſe durſt. *Julius Cæſar* wrote his own acts, and modeſtly called them, not Hiſtories, but Commentaries. He would be carved ſtanding upon a globe of the world, and having in his left hand a book, in his right hand a ſword,

Humanitatis ſtudioſos uno nomine hæreticos appellaret. Joh. Manl. loc. com. p. 240. Heyl. Geo. 348. Turk. hiſt. fol. 424. *Plato*, מלכים Heb. σόφοι θεωρήτικοι, contemplative perſons. Tur. Hiſt. 218. *Et hoc ipſo laudem veram meruit quòd falſam contempſit.* Lipſius.

Gabriel Simeon in Symbolis.

sword, with this title or motto, *Ex utroq; Cæsar.* Q. *Elizabeth*, who was wont to qualifie the tediousnesse of her serious affairs with the sweet recreation of letters, either read or wrote somewhat every day, saith M. *Camden*: who also testifieth, that she

Camd. Elizab. 412. 500.

translated *Boetius* his books *De Consolatione*, handsomely into the English tongue; that she took very ill that Anagram, *Veritas armata*, according to the Queen of *Scots* name *Maria Stuarta*: that being perplexed whether or no to put the Queen of *Scots* to death, she sate many times melancholy, and often sighing muttered to herself, *Aut fer aut feri*, and *Ne feriare feri*, &c. She answered several Embassadors in their several languages; being herein like *Cleopatra*, who gave answers by herself to the *Ethiopians*, *Arabians*, *Hebrews*, *Syrians*, *Medes* and *Parthians*, and could tune her tongue like an instrument of many strings (saith *Plutarch*) to whatsoever diasect she listed. But besides the vulgar tongues (wherein she was ready) Queen *Elizabeth* understood the learned tongues; as did also, not long before her, the Lady *Jane Grey*, and that famous *Olympia Fulva Morata*, of *Ferrara* in *Italy*; who publikely and with great commendation professed the Greek and Latine tongue at *Heidelberg*, *Anno Dom.* 1554.

τὴν γλῶτταν ὥσπερ ὄργανον πολύχορδον ἐυπετῶς τείνασα καὶ θιγγάνουσα διὰ λέκτου. Plutarch.

I conclude with K. *James*, *whose golden pen* (saith a reverend Divine, in whose words I relate it) *hath given such a blow to that beast of Rome, that he will never be able to stand upon his four leges again. He hath shot out of his royal bow such keen arrows taken out of the quiver of Gods Book, which will hang in the sides of that scarlet whore, and make her lame as long as she lives*, &c. This learned King after he had moderated as Doctor of the Chair at *Oxford* in all faculties, when, in the publike library there, he beheld the little chains wherewith the several books are fastned to their places, *I could wish*, said he (*if ever it be my lot to be carried captive*) *to be shut up in this prison, to be bound with these chains, and to spend my life with the fellow-captives that stand here chained.* Few Princes have the happiness that *Trajan* had, who though he were no Schollar, yet he truly understood, and accordingly did those things that pertain to a scholler. But he highly esteemed learning in *Pliny*, and others whom he prized and preferred, no less then did *Antonius* the Philosopher; who was not ashamed after that he was Emperor, to resort daily to his Doctor. And after he came to *Athens* and was admitted to be of that University, he granted them large privileges, did them great honours, and founded many Lectures with a liberal allowance of maintenance. *Æneas Sylvius* (afterwards Pope) was wont to say of learning, *That popular men should esteem it as silver, Noble-men as gold, Princes as pearls.* His successor *Nicolas* the fifth, when it was told him, That there were such and such in *Rome* that made good verses; *Nay not good verses*, said he; *for if they can do so, why come they not, and make themselves known to me*, Qui Poetis etiam malis pateo, *who am a favourer and rewarder of any Poets be they never so bad?* Divers learned men flourished in the times of our *Henry* 1. (sirnamed *Beauclark*) because he had in his youth some taste of learning, which put many of his Subjects into the fashion of the book: like as all the Court of *Sicily* was set upon the study of Philosophy, when *Dionysius* looked that way, and had got the company of *Aristippus* and *Plato*; the former of whom, said he, is ever craving money of me, the latter desires nothing but Books. And indeed how much *Plato* preferred books before money, well appeared, when he gave (as he is reported to do) for three books thirty thousand florens. As of *Reuchlin* it is storied, that he gave the Jew a crown an hour that read Hebrew to him at *Rome*. Of S. *Hierom*, That he went by night and by stealth to the Jew that taught him Hebrew: for if it had been known, the Jews would have been the death of them both. This he did, when he was now an old man: as *Cato*, though old, set himself to learn Greek, and *Sigismund* the Emperor Latine. The Emperor much bewailed the matter at the Councel of *Constance*, That neither he, nor any of his great Courtiers and Councellors were able to answer a forraign Embassador in the Latine tongue. He began therefore to learn, though it were late first. And when some of his Nobles that had no learning, and therefore hated it, took it in great disdain and dudgin, that he preferred before them some that were of mean degree, meerly for their learning, he answered, *That he had good reason to honour schollars above all, as those that were singularly graced and gifted by God. Knights and Lords*, said he, *I can make in a day as many as I list; but schollars God only can make, from whom comes every good gift and perfect giving*: which in the original Greek is an *Hexameter* verse, as that of S. *Peter* is an *Iambick*, *Et poeticum quid spirat*, *The sow that was washed to her wallowing in the mire*, &c.

Equidem si unquam mihi in fatis sit, ut captivus ducar, hoc cuperem carcere concludi, &c. Rex Platon. per D. Isaac Wake, p. 123

M. Bolton's Gen. direct. for walking with God, p. 15.

Bonarum artium expers & ignarus: licet verè ea quæ ad virum doctum pertinet intelligere ac facere videatur. Dio.

Ferunt eum non erubuisse, cum esse Imperator, nec puduisse unquam ad doctorem proficisci. Dio in vit.

Buschius in al. Dan. hist. fo. 68.

Johnston de natura constantia, p. 69.

Neand. Chron.

An. Do. 1437. Lucholc. Chron.

Iam. 1. 17. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον.

2 Pet 2. 22. ὗς λουσαμένη εἰς κύλισμα βορβόρου.

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ATHEISM,



ATHEISM.

Psal. 14. 1.

The fool hath ſaid in his heart, There is no God.



He fool hath ſaid it: and ſurely none but a fool would ſay it. One in whom common reaſon is faded and dried up, as the ſap is in a leaf in Autumn, ſo the word ſignifies. The Philoſopher goes further, and ſaith, *He that denieth the one God, and his providence in all things, is not only void of reaſon, but of ſenſe.* And yet this witleſs, ſapleſs, ſenſleſs creature, this *wild aſſe-colt*, is every mothers child of us by nature: witneſs S. *Paul* Rom. 3. where going about to prove all natural men to be ſinners, he fetcheth proof out of this *Pſalme*, and the tenth, where the ſame thing is avowed. It is (I confeſs) an inviolable principle, and indelebly ſtampt upon mans nature, *That there is a God.* The barbarous people of *Braſil*, that are ſaid to be, *Sine Fide, ſine Rege, ſine Lege*, that have neither Religion, Rule nor Raiment, yet they have ſome knowledge of God, ſome ſpice of religion, ſuch as it is; Rather then want a god, they worſhip the very devil; not inwardly only (for ſo the moſt among us do, being acted and agitated by the devil, who is therefore called the *God of this world*; by whom he is as readily obeyed, as God was in the Creation, when he ſaid, *Let there be Light*, &c.) but alſo with an outward worſhip. The Devil himſelf, though he be no Atheiſt, nor can be (for he feels the wrath of God, and ſo *believes and trembles*) yet he doth all he can to make men Atheiſts; becauſe when there is no fear of God before their eyes, they will ſin all manner of ſins the Devil would have them ſin, *Pſal.* 14. 1, 2, 3. And *Rom.* 3. 18. After a bedrole of ſundry other ſins, this is ſubjoyned, as the root of all the reſt, *There is no fear of God before their eyes*; That is, they are flat Atheiſts, if not in opinion, yet in practice.

נבל

Avicenna.

Pſal. 10. 4.

Plin. l. 2. *Nat. hiſt.*

Epheſ. 2, 3.

Atheiſts in opinion are, 1. Such as conclude there is no God. 2. Such as ſuſpect as much. Of the former ſort was *Pharaoh*, who knew no other God but himſelf, and therefore asked, *Who is the Lord?* He ſhould rather have asked, Who is *Pharaoh?* a miſerable mortal creature, a worm and no man, a mixture and compound of dirt and ſin. Gods attributes ſhew both what he is, and who he is. To the Queſtion of *Moſes what he is?* God gave a ſhort anſwer. *I am.* To the ſecond by *Pharaoh*, *who he is*; he made a large reply, till *Pharaoh* was forced to anſwer him, *The Lord is righteous.* *Eliphaz* alſo accuſeth *Job*, that he ſhould ſay, *How doth God know? Can he judge through the thick cloud? Dark clouds are a covering to him, that he ſeeth not, and he walketh in the circuit of heaven, Job* 22. 13, 14 As if he had had nothing to do, or took no care at leaſt of his earthly kingdom. And doth not *Job* himſelf, when once wet to the skin with the tempeſt of Gods wrath ſoaking into his ſoul, ſeem to ſay ſo much? *Job* 37. 23, 24.

De diis utrum ſint non auſim affirmare, dixit Protagoras τὸ δὲ τί, τὸ δὲ ἐπὶ τοσοῦτον ἰδέας οὐδὲ ἄνθρωπος.

But

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Dicæarchus & Protagoras de Deo an sit nec ne, modò serveat ella, inquirendum non putant. Cic.

But God steps forth (as it were from behinde the hangings) over-bearing and controuling him out of the whirlwinde, *Chap.* 38. 2. Who is this, saith he, that talks thus? How now? Peace, and be still. Histories tell us of some profest Atheists that utterly denyed a Deity, and that either out of sensuality, as *Epicurus* and *Lucretius*: or out of stomack, as *Diagoras*, who having written a book of verses, and made it ready to be set forth, was by stealth deprived of it. And when he had called him that had stolen it before the Senate of *Athens*, he sware that he did it not, and so was quit, and afterwards set out the book in his own name. Which when *Diagoras* saw, and that he was not presently strucken with a thunderbolt, he became an Atheist. So did *Porphyry* and *Lucian*, who were Christians at first, but receiving injury by the Church, the one by words, the other by blows, in spite became Atheists. *Porphyry* wrote against the Bible, and sought to disprove it. So did *Galen* the great Physician. He jears at *Moses* for saying, *That God made all things of nothing. Egregiè dicis, Domine Moses, sed quomodo probas?* is said to have been the speech of *Aristotle*, when he read *Genesis*. For, *ex nihilo nihil fit*, saith Philosophy. And *Plato* never cals God Ποιητὴν or Κτίστην, a Creatour, but Δημιουργὸν, as if he had made the world of a præexisting matter, coæternal with God himself. But what saith the Apostle? *Credo, non probo.* Thorow faith we understand that the worlds were framed by the bare word of God, *Heb.* 11. 3. And by the same mighty word are upheld, *Heb.* 1. 3. which else would soon shatter and fall asunder, but that he *hoops* them, as it were, and holds them together. This the *Athenians* knew not, as S. *Paul* boldly tels them, *Acts* 17. 23, 24. *Whom therefore ye ignorantly worship, him declare I unto you: God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me?* Isa. 66. 1. The Turks build their Moschies or Churches without any roof,

Turk. hist. 342. because they hold even as we do, That God is incomprehensible, a circle, whose center is every where, whose circumference is nowhere, as *Empedocles* described him. *Aristotle* would confine him to heaven, as if his presence and providence extended not to things done on the earth. *Lucian* also, that Atheist, tels us of certain crannies and chinks in heaven, through the which *Jupiter*, at some set times, looks down upon men. And if then they be praying, they may be heard, otherwise not. With the same impudency also doth he deride all other his Heathenish gods; and yet with the same blasphemous mouth raileth upon Christ as a crucified Cosener (I abhor to relate it) and upon Christians as mad men, because so forward to suffer Martyrdom. Thus he lays about him on every side, and makes that good of himself, that some have affirmed of *Constantinus Copronymus*, That he was neither Iew, Pagan, nor Christian, *Sed colluvies quædam impietatis*, but an arrant Atheist. So before him are said to have been *Theodore* of *Cyrene*, *Euemerus*, *Hippo*, *Nicanor*, and others mentioned by *Clemens Alexandrinus*: Such an one was that monster *Caligula*, that braved his god *Jupiter* and threatned him. And yet notwithstanding at every clap of thunder or flash of lightning, he ran under his bed, or sought somewhere to hide himself, as a frighted worm wriggles into his hole. *Mentiuntur qui dicunt se non sentire esse Deum*, saith *Seneca*. They lye that say they think there is no God. For though they say so to thee by day, yet they doubt thereof within themselves by night. Then fear comes upon them and trembling, which maketh all their bones to shake, as it did his, *Iob* 4. 14. And as it is reported of *Tullus Hostilius* (the third King of *Romans*) that turned the peoples mindes to the study of warlike discipline, despising *Numa* his predecessours sacrifice, and saying that religion did but effeminate mens minds, and make them unfit for noble imployments. Nevertheless *Lactantius* witnesseth, that this King fained to himself and worshipped two new Gods, *Pauorem & Pallorem*, Fear and Paleness; Gods that he carried about with him in his own bosom, and could not shake off. For as any man is more desperately wicked and irreligious, so he is more vexed with the terrours of his own conscience, which is Gods spie and mans overseer, and stings him, betwixt whiles, with unquestionable conviction, and horrour. It was an Atheistical speech of *Statius* the Poet,

Christum nominat ἀνιερολογήτως.

In protrepticis. Suetonius refert eum auditum sic communantem Iovi, Εἰς γαῖαν δαναὸν πεσεῖν. Εἰ, Ζεῦ πατὴρ ἔτι σεῦ θεὸν ὀλοόπτερ ἀλλ. *Illi. 3. Plutarch.*

Lactantius.

Rom. 3. 15.

Statius.

Primus in orbe Deos fecit Timor.

That Fear first made gods in the world; and that all opinion of a Deity was frivolous, devised by wise men to keep the people in awe and order. For if there were no other argument to prove that there is a God, these very fears and terrours of conscience, stricken

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ſtricken into mens minds after ſin, were ſufficient. For theſe muſt needs come from a Judge that deteſteth diſhoneſty, and exerciſeth judgement upon the ſoul. *Richard* the third of *England* felt this. And ſo did *Charls* the ninth of *France*. The former, after the murder of his two innocent Nephews, had fearful dreams: inſomuch that he did often leap out of his bed in the dark, and catching his ſword (which alway naked ſtuck by his ſide) he would go diſtractedly about the chamber, every where ſeeking to find out the cauſe of his own occaſioned diſquiet. The later, after the bloody maſſacre of *Paris*, could ſeldom take any ſound ſleep; being as terrible to himſelf, as he formerly had been to others: and could never endure to be awakened out of ſleep without muſick, or ſome like diverſion. Now could theſe men poſſibly either conclude or ſuſpect there was no God?

Trueſſels contin. of Daniels hiſt. of Eng. and. fol. 249.

Somnium nocturni horrores plerunq; interrumpebant, & rurſus adhibiti ſymphoniaci concil. bant. Thuan. *l.* 57.

Some I confeſs there are that lay violent hands upon all the principles in their heads, and do what they can to tear them out, that they may ſin the more freely. They are loth to confeſs a God, for fear to ſtand in awe of him, and yet (will they, nill they) the fear of the leaſt things maketh them to confeſs him. Nay, becauſe they fear not him that made all things, therefore they ſtand in awe of all things: As *Ahaz* that trembled as a ſhaken leaf, and his grandſon *Manaſſeh*, that hid his head among the thorns, and from thence was pulled, and bound with fetters. He that had faced the heavens, and neither feared God nor cared for man, is now at his wits ends *for the fear of his heart wherewith he did fear, and for the ſight of his eyes, which he did ſee*, Deut. 28. 67. What would ſuch Atheiſts then do, did they but ſee hell? *Bellarmine* is of opinion that one glimpſe of hell were enough to make a man not only turn Chriſtian and ſober, but *Anchorite* and Monk, to live after the ſtricteſt rule that may be: And yet he tels us of a certain Advocate of the Court of *Rome*, that being at point of death, ſtirred up by the ſtanders by to repent, and call upon God, with a conſtant countenance, and without ſign of fear, he turned his ſpeech to God, and ſaid; *Lord, I have a deſire to ſpeak unto thee, not for my ſelf, but for my Wife and children. For I am haſtening to hell, neither is there any thing that thou ſhouldeſt do for me. And this he ſpake*, ſaith *Bellarmine* (who was there preſent and heard it) *as if he had ſpoke of a journey to ſome village or town, and was no more affrighted.* Surely had this man had a right apprehenſion of hell-torments endleſs, eaſeleſs, remedileſs, ſuch as he ſhould never be able to abide or avoid, he could not have made ſo light account of them. But a diſcourſe of hell is but as painted fire which burns not; or as the painting of the toad, which men can look on and handle without without affrightment. Of Pope *Clement* the fifth it is reported, That when a Nephew of his (whom he had loved ſenſually (and ſinfully) died, he ſent his Chaplain to a Necromancer, to learn how it fared with him in the other world. The Conjurer ſhewed him to the Chaplain lying in a fiery bed in hell: which when it was told the Pope, he never joyed more after it, but within a ſhort while died alſo. But to moſt men it may be juſtly ſaid, as *Cato* did once to *Caſar*, *I believe that thou thinkeſt all that is ſaid of hell to be falſe and fabulous.*

Tu ta adeo, cui res trepidæ, reverentia divûm Naſcitur. Silius. *l.* 7.

Bellar. *de arte moriendi, l.* 2. *cap.* 10.

Ego enim propero ad inferos; neq; eſt ut aliquid pro me agas.

Iac. Rev. *hiſt. Pontif. Rom.* 199.

Credo que de inferis dicuntur falſa eſſe exiſtimas.

Men live (alas) as if they ſhould ne'r die:
Or as if hell were a meer foppery.

Heu vivunt homines, tanquam mors nulla ſequatur, Aut velut infernus fabula vana foret.

And this is that (2) Atheiſm in practice, ſo rife in all places: for of ſuch duſt-heaps (that confeſs God with their lips, but deny him in their lives) ye may finde in every corner. All places are full of them, and ſo is hell too.

1. Some think baſely of God, as if he were altogether ſuch an one as themſelves, becauſe he keeps ſilence and bears with their evil manners, *Pſalm* 50. 21. *Averroes* the Philoſopher hence draws an argument againſt Gods preſence and providence here on earth, thinks he medleth with nothing below the Moon, becauſe of his ſlowneſs to anger.

θεοστυγεῖς γένος Acts 13.

2. There are again that grant a God, but made all of mercy; and thereupon lay the reins in the neck, to *do wickedly with both hands earneſtly*, as preſuming of an eaſie and ſpeedy pardon. *Nahum* tels us, *That God is jealous, and the Lord revengeth, and is furious*, &c. And that ſuch as theſe are but as ſtubble laid out in the Sun a drying, that it may burn the better; and like grapes let to hang in the Sun-ſhine till they be ripe for the wine-preſs of Gods wrath, *Rev.* 15. 16.

Nah. 1. 2, 10.

3. Others look upon God as a juſt judge, and ſharp revenger of ſin and diſobedience, and hereupon could wiſh (for their own eaſe) that there were no God. This is *Deition* of his death as map; in deſpairing, he did what in him lay to take away his life, as

Judas in betraying Chriſt was an occaſion God. D. *Sibbs. dium*,

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cidium, God-slaughter. The good soul wisheth with *David, Vivat Deus!* let God live, and blessed be the God of my salvation. But the wicked is a *hater of God*, Rom. 1. 30. and so a murtherer of him, according to that 1 *Joh.* 3. 15. *He that hateth any is a murtherer.*

Eccles. 10. 12. ——*Servi ut taceant, jumenta loquentur.*

This is a high and hateful degree of Atheism. If a man curse the King in his heart, and wish him out of the world, the sin is so hainous, that the fowls of heaven shall disclose it: How horrible then is this same sin against the King of Kings, and Lord of Lords?

4. Some again have bald conceits of God as if he were an old man sitting in heaven, with a crown on his head, a scepter in his hand, and had the parts and proportions of a man, as the Papists picture him. God made man after his image, and men (to requite him) will need make God after their image; cast him anew in their base mould, and make an idol of him. In the year of Christ 403. this foolish and Atheisticall question, *An Deus corporeus sit?* Whether the divine essence be a true body, having his hands, feet, &c. as men have stirred up great strife among the Monks of *Ægypt*; For the ruder and more ignorant sort of them, held that it was so. *Xenophanes* was wont to say, *That if beasts were able to paint, they would pourtray God like to themselves; because they could not naturally conceive any further.* So do these natural brute beasts (as *Peter* calleth them) made to be taken and destroyed, speak and think evil of God whom they know not, and so utterly perish in their own destruction, 2 *Pet.* 2. 12.

Func. *in Com. Chron.* *Quia nihil animal animali superius cogitare potest.*

5. Other practical Atheists there are not a few, that deny not God indeed, but dethrone him, which is as bad; whiles they are *lovers of pleasures more then lovers of God*: make their belly their god, their gold their god, yea the god of this world their god, coming to them especially with offers of honours and promotions, *All this will I give thee. In too many families* (saith one) *Venus hath her altars in the chambers, and Bacchus his sacrifices in the butteries: Which two having made their dividend, and shared their devotes, alas what a poor third will be left for God?* Thus he. *Will a man rob his God?* The blinde Heathens would not deal so ill by their dung-hill Deities. *Yet ye have robbed me, saith the Lord of hosts.* Not in tithes and offerings only, but in offering up your selves, your souls and bodies to be a holy, lively and acceptable sacrifice unto me, yea in loving the Lord your God with all your soul, minde and might, and your neighbour as your selves, which is better then all burnt sacrifices, as that Scribe understandingly answered. Not but that there may be, and are sacrificing Sodomites, as *Isa.* 1. 10. Arch-atheists, arrant hypocrites, that bring thousands of rams, and rivers of oil, that offer largely, and would give any good for a dispensation, even the sons of their body for the sins of their souls. But they do worse then lose their labour, they commit sin. For, *The sacrifice of the wicked is abomination to the Lord; how much more when he bringeth it with an evil heart,* saith *Solomon*; as thinking to couzen God with a carkase (as *Prometheus* would have done his *Jupiter*) with an outside, a form of godliness, a shadow of religion. Surely God may say to these Atheists, as once *Isaac* did to his father, *Behold the fire and the wood, but where is the lamb?* Or as *Jacob* did to his sons that brought him *Josephs* bloody coat, *Here is the coat, but where is the childe? Cainistæ sunt,* saith *Luther, offerentes non personam, sed opus personæ.* These are of *Cains* kindred that offer to God the work done, but themselves they do not offer: they draw nigh to God with their lips, but their hearts are far from him. God also will be as far from them, when they have most need of him, as he was from *Saul*, that hypocritical Atheist. *God hath forsaken me,* saith he, *and the Philistims are upon me.* So, sickness, death, hell, is upon me, and God hath forsaken me; neither is it my *Lord, Lord*, that can bring him back to my help and deliverance. The Swan in the law was white in feathers, yet reputed unclean, and unmeet for sacrifice, because the skin under them was black. Wash therefore your hands, ye sinners; but withal, cleanse your hearts, ye double-minded, *James* 4. 8. God is not mocked, *Gal.* 6. nor an hypocritical service accepted; dissembled sanctity is double iniquity.

Iertm. Di e. Mal. 3. 8. גלולים. Dii stercorarii. Βεελζεβούλ, q. Iupiter stercorarius.

Rom. 12. 1.

πνευματικῶς.

Mic. 6. 6, 7. Prov. 21. 27.

Luth. *in decal.*

1 Sam. 28. 15.

To end this Discourse (and so this first Decad) *David* gives us the sure signs of an Atheist, *Psal.* 14.

Marks of an Atheist.

First, A disordered life. No sooner doth the fool conceit there is no God, but presently follows, *Corrupt are they, and do abominable*, vers. 1. Yea they prevaricate, till they stink again, *v.* 3. as the old world did, that was grown so foul, that God was fain to wash it with a flood. All sin is both, 1. from Atheism; for did men believe a God that

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that saw all, and would punish all, they durst not but be innocent: And 2. to Atheism. The best that can come of sin is repentance; which if men have no minde to, they will be willing to turn Atheists, and it is the best of their play, to wipe out all notions of a Deity as much as may be, for their own quiet, lest they fall into a hell above-ground, and be tormented before their time. Hence flow all exorbitancies in mens lives. Hence there is no hoe in sinning. For what (saith one) should, or can keep the wit and will of man in, when once we conceit, there is no such thing as God? And from the weakness of this spring (saith another) flow all enormities. Men say in their hearts, It may be there is an Almighty God, it may be not: and thence they will have some care in the duties of religion, but a full care they have not: whereas, if they did believe it fully, they would serve him with a full and perfect heart. Thus he. *David* walked before God with an upright heart in all things, save only in the matter of *Uriah*: In that one particular he despised both God and his Commandment, 2 *Sam.* 12. 11. and that out of the venom of original lust, the master-vein wherein is Atheism. Thus in general. Then,

M. *Capell* of tempt. p. 265.

D. *Preston* his sensible demonstration of the Deity.

II. Secondly (for particulars.) The Atheist is a great oppressor of others, a very catiff-Canibal, *vers.* 4. *He eats up Gods people as he eats bread.* He tears the very flesh off the poor, and sels them (that which he leaves of them) for old shoes, as the Prophet hath it: *David* in another Psalm compares these Atheistical men-eaters to a lion couchant and rampant. *God is not in all his thoughts*, saith he, *Psal.* 10. 4. What follows? *He lieth in wait secretly as a lion: he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net*, that is, into his bonds, debts, morgages, *&c.* As the Jews in *Nehemiah* had done their poor brethren, whom therefore he taxeth of Atheism and irreligion; *Ought ye not to have feared God*, saith he, *and not to have dealt thus hardly with your brethren? I pray you let us leave off this usury.* So *Job* to his friends, those uncharitable censurers. *To him that is in misery pitty should be shewed from his friend, but he forsaketh the fear of the Almighty*, Job 6. 14. Or, as *David* expresseth in the place above-cited, *He saith in his heart, God hath forgotten, he hideth his face, he will never see it.* Hence it is that he sitteth in the lurking places of the villages, in the secret places doth he murther the innocent, his eyes are privily set against the poor. He not only robs the poor, but ravisheth him; he not only murders him, but eats him up as bread; he makes no more conscience to undo a poor man, then to eat a meals meat when he is hungry. A poor mans substance is his life. The poor widdow cast into the treasury all that she had, even *all her living*, saith the text, *Mark* 12. 44. It is in the original, *All her life.* So she with the bloody issue is said to have spent all her life, that is, her livelyhood upon Physitians, *Luke* 8. 43. For a poor man in his house, is like a snail in his shell; crush that, and ye kill him; which the Atheist cares not to do, as who fears not God, and so regards not man, *Luke* 18. 2.

Mica. 3. 2, 3.

Neh. 5. 9, 10.

Psa. 10. 8—11.

ὅλον τὸν βίον.

III. Thirdly, The Atheist cals not upon God, saith *David* there, either in Church or chamber, unless it be for fashion sake, and that he may not be held a rank Atheist. The gross hypocrite (whom I have proved an Atheist) may make a goodly praier for matter, and set a gloss, a grace upon it in the utterance, but it is but lip-labour, and so lost labour, the effect of art and parts, not of the heart and spirit of grace and supplication, *Zach.* 12. 10. Some short-winded wishes he may have, *Psal.* 4. 6. not pour out his soul with groans unutterable.

As beggars have learned to cant, so Atheists to pray.

IV. Lastly, Reproaching religion, and casting contempt upon those that profess and practise it, is a note *David* gives of an Atheist, *vers.* 6. You have shamed the counsel of the poor, because God is his refuge. See it in *Ishmael* and *Michal*, *Tobiah* and *Sanballet*, in *Herod* and *Pilate*. *What's truth?* saith he to our Saviour, *John* 8. 38. in a scornful profane manner. *Herod* also having been long desirous to see Christ, and hoping to see some miracle done by him (as by some base jugler) when he could obtain nothing of him, set him at nought, and mocked him, *Luke* 23. 11. So did *Julian* and *Lucian* the primitive Christians: contemptuously calling them *Galileans*; *Ulpian*, deceivers; *Demetrian*, and other Heathen Atheists, procurers of all publike calamities: crying out therefore, *Christianos ad leones*, To the lions with these Christians. *Tantum mali quia Christiani*, as *Pliny* said of them. No otherwise evil then for that they were Christians. So far did ignorance and malice prevail in the world among those, I mean, that were ἄθεοι, without God in the world, that it was counted a capital crime to call himself

Tertul. Apol. c. 40.

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himself a Christian. *A sect everywhere spoken against* of old, *Acts* 28. 22. and so is still. Every fool that saith in his heart there is no God, hath out of the same quiver a bolt to shoot at goodness. Barren *Michal* hath too many sons, *Qui scoptice & scabiosè de bonis loquuntur*, as one saith, who speak scornfully and scurvily of men much better then themselves, reproaching religion for hypocrisie, sincerity for singularity, strictness for silliness. In *Italy* (saith one, and I wish it were not so in *England*) they hold integrity for little better then silliness, and abjectness. And it is notoriously known (saith another) that the most honorable name of Christian, is in *Italy* and at *Rome*, a name of reproach, and usually abused to signifie a *Fool* or a *Doit*. They boast themselves rather in the name of Catholike. So did the *Rogatian* and *Arrian* hereticks before them; calling the true Christians *Ambrosians*, *Athanosians*, *Homousians*, &c. As these their successors did, *Wiclevists*, *Waldenses*, *Hussites*, and now of late *Lutherans*, *Zuinglians*, *Calvinists*, Puritans, and what not? The Atheists in *Nehemiah's* time thought to have jeared the good Jews out of their forwardness to re-build the City. And so did the Papists (herein Atheists) hope by like arts to have weakned the hands of the renowned Reformers. *Erasmus* also (that mongrel in religion) that was *Mente & dente potens*, as one saith of him, how bitter is he against *Luther* in his *Hyperaspistis*, declaring thereby what spirit he was of? And what a dry wipe was that he gave *Wolphangus Capito*, *Qualem à se Capito decimum fore sperat?* He could not deny (saith Mr. *Calvin*) but that *Capito* was a holy man, and one that took very good pains to purge the Church. But whereas he held it as bootless a business, and impossible for Christs Ministers to seek to correct the worlds wickedness, as to make a river run backward, under the person of that one man, he condemned us all of inconsiderate zeal. Howbeit *wisdom is justified of her children.* Mat. 11. 19. Or (as some learned men read that text) *wisdom is judged of her children*: That is, Those that pretend to be her children (as *Erasmus* with his fellow-Pharisees did) they perversly and prepostorously pass sentence upon their Mother, whom they ought, as dutiful children to hearken and submit to. But many learned men are arrant Atheists: as were not only the Sadducees, but these Pharisees also, that out of the venome of their spirits, could not but mock at the precious and heart-piercing Sermons of the Son of God, *Luke* 16. 14. Religion was not more with them a matter of form, then of scorn, a manifest mark of the worst kind of wicked, *Psal.* 1. 1. a right note of a rank Atheist, *Isa.* 21. 11. and 22. 13. 2 *Pet.* 3. 3.

S. *Edw. Sands.*

D. *Fulk* on the Rhem. Test. *Annot. in Act.* 4. Sir *Hum. Lynd.*

Bucholc. Hyperaspist. Diatribæ adv. servum arbitrium. M. Luther. Calv. *in præfat. ad Isaiam.*

ἐδικαιώθη. *Judicatur, vel sententia pronunciatur. Camerarius. Siultetus.*

ἐξεμυκτήριζον, *Crispabant nare subsannabant.*

FINIS.

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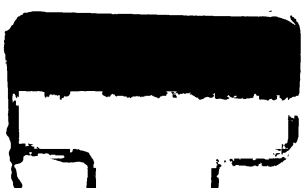
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